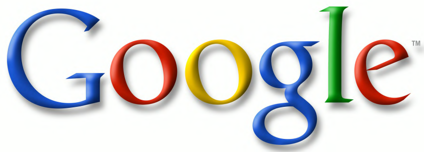


A

CATALOGUE RAISONNÉE

OF

ORIENTAL MANUSCRIPTS

IN THE

LIBRARY OF THE (LATE) COLLEGE,

FORT SAINT GEORGE,

NOW IN CHARGE OF THE BOARD OF EXAMINERS.

BY THE

REV. WILLIAM TAYLOR.

VOL. III.

MADRAS:
PRINTED BY H. SMITH, AT THE FORT SAINT GEORGE GAZETTE PRESS.
1862.





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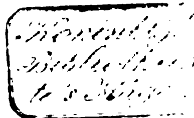
VOL. III.

MADRAS:

PRINTED AT THE UNITED SCOTTISH PRESS,

BY GRAVES, COOKSON AND CO.

1862.



EPISTLE DEDICATORY.

TO

WALTER ELLIOT, ESQ.

My Dear Sir,

Had the Court of Directors of the Hon'ble East India Company continued in power, as when this work was begun, it would have been right to dedicate it to them; seeing they ordered it to be undertaken, and were pleased to confide to you the selection of the individual, by whom it should be accomplished. Under present circumstances, obligation and inclination induce me to inscribe it to you.

From the time of my being first introduced to you, by your desire, down to your quitting Madras, I experienced from you one uniform course of urbanity and kindness; with aid, by advice or influence, whenever needful; valued by me even more than the patronage: the whole leaving on my mind a lasting feeling of gratitude.

May your life be long spared, and be crowned by the Divine goodness with every blessing.

I have the honor to be,

My dear Sir,

Your faithful, and obliged servant,

The AUTHOR.

SYNOPSIS OF LANGUAGES, AND LETTER.

SYNOPSIS OF GENERIC DIVISIONS.

LIST OF AUTHOR'S NAMES.

TITLES.

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GENERAL INDEX.

The Small Capitals, II. and III. refer respectively to the second and third volumes.

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COLLEGE

AND

LITERARY SOCIETY MANUSCRIPTS.

A

MACKENZIE MANUSCRIPTS.

CLASS A.—McKENZIE, M.SS.

A Tamil language and character.

I. Alphabetical.

No. 2107. *'Atti chuvadi venpa.*

The alphabetical verses ascribed to *Avvaiyar,* which name signifies an old woman or grand-mother. The authoress is traditionally regarded as the sister of the author of the *Cural,* whose *proper* name is unknown. These verses are intended to fix in memory the order of the alphabet; and, at the same time, to convey some ethical precept. From being among the first books attended to at school, the influence is amazing. For example, one precept is—"bathe on Saturday," and the conduct of the people implies that, for the purposes of health, they can only bathe on that day. This book contains 109 stanzas, leaf 1—56, a school book. Old No. 175, C.M. 205, long, of medium thickness, injured. No. 174, C.M.204, is missing.

A didactically sententious and moral work, used in schools, ascribed to *Avvai* or *Avvaiyar;* a sister of *Tiravulluvar,* author of the *Cural.* Her name, like his, is merely titular: what may have been the proper name of either, is uncertain. This work was entitled by the authoress *Niti chol,* "a word on morals," or as it may be rendered, "a discourse on rectitude;" but, some later writer prefixed stanzas of invocation, addressed to *Siva* or *Ganesa,* using the words *ádi-chúdi,* at the beginning of his panegyric, whence the book has improperly acquired its popular title. The alphabetical order is followed, beginning each line or sentence at first with the vowels, and then with the consonants, and syllabic letters. Hence, the two-fold object is subserved of fixing the alphabetical order in memory, and of engrafting, upon the whole, useful precepts. A translation by Dr. John of Tranquebar, was inserted in the Asiatic Researches.

No. 175 is complete, and makes rather a large book, owing to very little being written on each leaf. It is injured by insects. No. 174, in addition to the *Niti chol,* in a compressed form, has prefixed the *Tandaliyar satacam,* a poem containing praise addressed to *Siva.* There are 86 stanzas out of the 100, which form a complete poem of this kind;

and appended are some loose leaves seemingly belonging to another book, containing portions of a *Tévaram,* and *Mānica vāsacar pádal;* both *Saiva* works of hymnology.

II. Architecture and Statuary.

No: 2260. *Silpi sastram.*

This book, though mixed up with Tamil books, is properly Sanscrit in the *grant'ha* letter ; which see.

III. Art of Poetry.

1. No. 2169. *Dandi alancáram.*

In this book there are two copies tied up together. The first copy contains the *múlam,* or original poetical stanzas of *Dandi,* together with exemplifications or examples, and is complete. The second copy contains the original *sutras,* together with the *urai* or commentary in verse, by some other unknown author; added to which, are the exemplifications. This last copy wants a few leaves at the end of the commentary. The book is a little injured, in one or two places, by insects; but not seriously. The work is not scarce.

Dandi, next to *Calidasa,* is said to have been the most celebrated poet at the court of *Bhoja raja.* He has the traditionary reputation in the peninsula, of having been *Ubaiya cavi,* or a poet in two languages, the Sanscrit and the Tamil. The above work is on thirty-five kinds of poetical or rhetorical ornament; and, with reference to the Tamil art of poetry, the work is considered to be valuable.

Old No. 103, C.M. 220 leaf 1—110 deft. The book is long, thick, a little injured.

2. No. 2179. *Tonnūl vilackam,* a grammar of rhetoric, with reference to poetical composition ; introducing the European system to native poets.

This is a work of high reputation by *Viramá muni,* or *Beschi,* a Roman Catholic Missionary of the early part of the 17th century; whose philological works stand quite apart from those of any other European writer. He had many learned natives to assist him. He was, however, beyond all question, the most distinguished Tamil scholar of his age. This work is a grammar of the *Shen* Tamil, inclusive of prosody, tropes and rhetorical embellishments. It was translated by Mr. Babington of the Madras Civil Service ; and is still a standard work for reference.

This copy wants five palm leaves of the index only at the beginning, the remainder is complete. The leaves and writing are fresh in their appearance; and remain undamaged. Old No. 62, C.M. 213,

leaf 6—174, it seems to have lost something at the end, since the above notice was written by me : there are 370 *sutras*. The book is long, thick, in general good order.

For No. 2231 see VIII, 20. Section 1.

IV. ASTROLOGICAL.

1. No. 2193. *Ullam udiyān,* or one who knows things secret. Old No. 67, C.M. 230.

2. No. 2199. *Ullam udiyan.* Old No. 68, C.M. 229.

These are copies of a work on astrology and divination. The literal rendering of the title is "the possessor of the interior," whether it relate to thought, mind, or purpose. The title is also that of an individual to whom the work is ascribed ; but I rather think that, the author's real name being unknown, the title of the work itself became in process of time applied to him, as a distinctive appellation. The work is popular, and takes in a great compass of matter, on the subjects to which it relates. These are the influences of the planets ; the effects of the signs of the zodiac, and similar matters purely astrological : and in divination, it teaches the art of discovering things lost, or things concealed and of explaining to persons what they may hold folded up in their hand ; or what may be the secret purport or intent of their minds. In a word, it is on the occult sciences, for which Egypt and Chaldea of old were famous ; which rule in this country, at present, with absolute sway over the superstitious minds of the people ; and of which remnants are found in every country of the globe.

The composition of these two books is mingled verse and prose, but the latter predominating. I regret that I cannot make the subject one of study ; even my examination of such a work must necessarily be superficial. But I do not hesitate to state my opinion that, subordinate to a good knowledge of the history and mythology of the Hindus, the next thing in point of importance, is an intimate acquaintance with their occult sciences. By the means of this work and similar ones, we may acquire a better knowledge, than we as yet possess, of the Hindu celestial sphere ; absolutely requisite in order to solve the astronomical enigmas which abound in their historical, and mythological works ; but more than this, we may get at the key which unlocks the popular mind. Strong as may be the bond of caste ; powerful as may be the spell of mythological fable ; neither are stronger than the astrological conjuration, which holds the people under a charm, more potent than that effected by Prospero's wand ; and has, in past ages, even down to the present, rendered high and low orders alike subject to the astrological *Brahman :* not daring to stir a step, or do a single thing of any moment, without his permission first obtained. So varied and combined, so intricate and confused are

the various connected parts of astrological lore, that a state of passive inaction is the only safe position for a genuine *Hindu*; and his guide can show cause, or reasons almost at his pleasure to cause him to move, or to stand still. That this despotic influence should be known and expounded, for the benefit of rulers, legislators and teachers, surely must be highly desirable.

As to the condition of these two copies, No. 67 is incomplete; some palm leaves in different places to the extent of forty-three, are wanting; neither, is it complete at the end. It is a recently copied work; but notwithstanding, is slightly touched by insects. No. 68 is complete, and wholly uninjured, the leaves and writing are quite recent.

No. 1 is of double thickness, leaf 1—326, looks recent, in good order, though not complete. No. 2 is of medium length, very thick, leaf 1—127, in good order. By the handwriting, I know it to have been copied at Madura.

3. No. 2194. *Yoga p'halam*, or results as to influence of astrological divisions of the lunar mansions. Old No. 71, C.M. 232.

This maunscript is defective; wanting from the 304th to the 183th palm leaf. The remainder is complete, and in good preservation. A single leaf, not belonging to the book, is appended: it pertains to some work on hymnology, the title not discoverable, by this one leaf. The astronomical *yoga* is a twenty-seventh part of the zodiacal circle of 360°, but the astrological *yoga* corresponds with the lunar asterisms, 28 in number, the effects of which are considered, taken in connection with the days of the week. A translation of astrological works could alone develope the intricacies of the system of Hindu astrology; concerning which, I have elsewhere made sufficient remarks

The book is long, of medium thickness, leaf 139—243 numbered thenceforward not so. It is *now* a little injured by insects.

4. No. 2195. *Játaca kérala alancáram*, a treatise on astrology. Old No. 69, C.M. 233.

On constructing horoscopes. Indications of short life. On the *rája yogam*; or kingly configuration, five planets culminant at birth. On the friendships, and enmities of different planets. Indications of poverty, errors of brethren, and various other matters, leaf 1—99. The book is of medium length, somewhat thick, leaves narrow, in good order.

This manuscript is a poem of one hundred palm leaves; probably written according to the notions of astrological science prevailing in the *Kéraladésam*, or *Malayalam* country. It has a great variety of details on different circumstances, occurring in the course of life; respecting which, mankind have usually been found to have an anxious eye directed towards the

future. A full detail as to native ideas on astrology, is quite requisite to a knowledge of their manners, or motives, or guiding principles.

Astrology is inseparable from their mythology; and both, to an amazing degree, influence the conduct of a *Hindu*. Both tie him fast under Brahmanical ascendency. An exposition of *Hindu* astrology, by a verbal translation of recognised systems, seems to me desirable. It would be a more than usually difficult work, and might requirethe undivided attention of some one individual, for some length of time. Without a knowledgeof the *local* mythology, and the received astrology of any portion of our *Hindu* fellow-subjects and fellow-men, it seems to me that legislators and religious teachers must equally labor in uncertain twilight, without a clear discernment of the subject on which they operate.

5. No. 2196. Section 1, *Masa p'halam.* Old No. 73, C.M. 235.

A short, astrological work on the nature of lunar months, as regulated by the passing of the moon through the 28 *nacshetras*, or divisions of its course, usually termed "lunar mansions." There is an especial reference to the monthly position and influence of a lunar constellation named *Vasa devan,* otherwise *D'hanishta,* in the solar asterism *Sravana.* It is the bow seen south in *Sagittarius.* The course of the sun, through the signs of the zodiac, is also adverted to, with an astrological reference. The subject is made to bear practically on the proper, and improper times for laying the foundation of houses; and is connected with prognostications as to the term of life of children born under specified configuration of the visible heavens. It is complete, and in perfect preservation.

For other Sections, see under XIX.

6. No. 2197. *Marana kundicai.*

On indications of death from the results of astrological configurations. In a former volume there is a work of this kind, in some degree medical, as derived from modes of breathing, marks appearing on the body, and the like. The present work seems astrological from lunar asterisms and other indications. The asterisms have other than the usual Sanscrit names; such as *tiru vátiri, tiru vóna,* &c. The power of the astrological *Yogas* stated.

European astrologers, following the Arabian method, seek out some planet as Hyleg, or giver of life; and then direct to it evil configurations, for the time of death. Native astrological men make more of the lunar mansions; both as to life and death.

Leaf 1—56, afterwards not numbered, and defective at the end.

The book is of medium size, and in good order. Old No. 70. C.M. 231.

7. No. 2226. *Návă sástram,* on ship-building and navigation. Old No. 78, C.M. 259.

Some directions are given respecting the materials and dimensions of-vessels. But the work is chiefly astrological; in matters relating to prognostications concerning navigation. At the close, there is a leaf or two on the *rája yogam*: children born under that astrological sign will acquire great success and prosperity.

Remark.—Seven leaves of this tract were recovered from M.S. No. 97, and being added to the beginning of this document render it now complete. It is also in tolerably good order, and written in a very legible hand. It seems to be a work of somewhat ancient composition.

Leaf 1—55, medium size, now bored by insects, in the well known Madura handwriting.

8. No 2259. A fragment as far as to 20 leaves without boards.

This must have been spuriously foisted in, for some valuable book subducted. It is in prose, without beginning or ending. The subject is an illustration of *Janmap'halam,* or birth influence, by means of a tale, on penance, a king, *sauniyási* &c. It may perhaps be possible to find out what book has been removed.

9. No. 2272. *Grahasphutam,* planetary influence. Old No. 74, C.M. 236.

The effect of planetary configurations connected with the *yogas,* or divisions of the moon's path, bearing on different ages and time of life.

Leaf 13—43, not finished.

The subject of this work is the forming a horoscope, consequent to noting the exact moment of birth; and from the configurations of planets at the time, inferring the future adverse, or prosperous circumstances of the child. It is an incomplete copy.

The book is of medium length, thin, worm-eaten.

10. No. 2273: *Sara núl sastram.* On divination, astrology, &c. Old No. 72, C.M. 234.

Some matters on proper times for various objects and purposes; but chiefly on divining by the mode of breathing.

Apparently, this small book is only part of a larger work. The subject is indicated by the above paraphrase of the title. *Saram* is equavalent to *svásam,* breath, but the art especially relates to the breath of the nostrils. This is observed at morning, noon and evenings, or at peculiar times, and

inferences deduced. By some, the art is thought entitled to preference over other modes of divination.

Leaf 1—27, not finished, the book is short, thin, narrow leaves.

V. Castes.

1. No. 2314. *Játi bhéda nūl,* rule of caste division. Old No. 193, C.M. 103.

It contains 109 stanzas on the modes by which various subdivisions of caste arose: leaf 1—58. This, on examination is proved to be another copy on palm leaves, of a work on the differences of caste by *Ulaga nát'han,* elsewhere abstracted from a paper M.S. see 2nd Family. It may be observed that six great divisions are specified; owing to local divisions, among the *Vaishnavas* and *Saivas,* also that six general causes are laid down; the operation of which in all cases, produce degradation of caste: these in general refer to illegitimacy, or irregularities. The entire total of castes enumerated is ninety-six.

The book is of medium size, slightly iujured.

2. No. 2320. *Idankai Valankai keyfeyut.*

On the left and right-hand divisions. Old mark, No. 39, C.M. 182.

In the commencement of this book there is a reference to the *yugas,* and to the solar, and lunar, lines of princes; merely as introductory to the principal matter. This relates to a great dispute between the *Vaishnava Brahmans* with their followers, who have the epithet of right-hand, and *Saiva Brahmans,* with their followers, termed left-hand. The dispute is stated to have arisen from the usage of a *Garuda* banner, or flag bearingthe eagle or kite of *Vishnu,* as a device. The right of bearing this banner, and the question to which of the two classes it belonged, created so hot a dispute, that the matter was referred in arbitration to *Vicrama-Chola deva Perumàl,* in *Cali-yuga* 4894 *Paritabi* cycle year. That prince caused the old copper-plate records at *Conjeveram* to be disinterred and examined, and legal authorities to be consulted. As a consequence, the claim of the *Saivas* to the *Garuda* banner was admitted; but another result was, the more accurate distinction and definition, of what rights and privileges were proper to the two classes; and what were not so. The book further contains an enumeration of the classes or castes, into which the two lines of *Vaishnavas* and *Saivas* became divided; and of the *Pariars* and others, who range under the right-hand class. These castes, on both sides, are stated to be ninety-eight, The sub divisions are those of persons having caste; that is, not *Pariars.*

Remark.—This book differs from my anticipations concerning the contents. At Madras and elsewhere, the term right-hand caste is made to apply to the

Pariars, and to a few retail dealers in various commodities; while left-hand is applied to all *Hindus* besides ; and between these two divisions there has always existed irremediable strife. But the manuscript under notice, only indirectly relates to these. Various traces of hot disputes on mythological and other subjects remain; with which, discussions on banners and distinctions would be likely to be mingled. The result has been a separation, amounting to opposition, between the *Vaishnavas* and *Saivas*, and the formation of a medium class, the *Smartas*, followers of *Sancaráchárya;* who, though professing to follow the *Smṛtis*, or ancient laws, and to reconcile differences in the two extremes, by way of a *juste milieu*, are in reality Pantheists and almost Atheists. I deem this book rather curious, and could wish, at leisure, to give it a full translation.

Note.—There is a deficiency towards the end; but there is no defect in the connection of the matter as far as it proceeds ; and the condition of the book is tolerably good.

The book is of medium size, on broad palm leaves, a little worm-eaten in places.

3. No. 2321. *Maravar játi charitram*, or account of the *Maravas* of *Ramnád* and *Siva gangai* districts. Old No. 238, C.M. 107.

This manuscript of fifteen palm leaves was translated by me and afterwards printed in the Madras Journal of Literature and Science, No 13.* It may be sufficient therefore to state that it contains a minute account of the customs of the curious race of people at the extreme end of the peninsula, whose ancestors appear to have escaped extermination by the colonizing *Hindus.* I paid particular attention in the first instance to this document, in order to see if it had any details of an alleged ascendency of the *Maravas* over the *Pándiya* kingdom, which it has not ; but it first fixed my attention to the fact that there are people in the country not aboriginally *Hindus :* since, otherwise, extensively illustrated from papers of this collection.

Note.—The manuscript is complete and in good order. The title, as above written, is the one contained in the heading of the M.S. itself. On the envelope the word Kaifeyat appears for *Charitra.*

From the translation it appears that there are seven subdivisions of this tribe. On one occasion they interposed a serious impediment to English troops, as noted by Orme; but, when the misunderstanding was removed, they rendered good service, and were subsequently protected. They are not in very good odour with *Hindus.* A Tamil saying *talai marai Maravanai nambátè.* "Trust not a head-hiding (that is skulking) *Marava* man," indicates that feeling. The word, in

* For October 1836, Art. XI, Vol. 4.

the old Tamil, is capable of an obscene sense; but I do not think such was intended, only designating originally *fishermen,* as dwelling on, or near the sea coast.

The book is of medium length, thin, leaf 1—25, very slightly injured.

VI. DRAMATIC.

1. No. 2144. *Matiyulla nátacam,* the sensible drama, Old No. 126, C.M. 636.

This is a sort of polemical drama, containing a medley of all sorts of versification. Its object is to teach the *Tatva* system; but whether in jest or earnest, seems doubtful. A king is represented as renouncing his kingdom, and retiring to a wilderness, wherein he meets with recluses. He utters some words expressive of contempt; which leads them to utter like language, referring to the Christian, and Mahomedan systems of religion. He takes up some parts of their words, and shows what is his view of sin, and what is not sin. Another play of words occurs on the term *Mati*; and this leads the kingly sage to define, what is *worth* or *sense,* and what is not *worth* or *sense.*

At last, the recluses in the wilderness conceive the stranger to be a wonderful man, and beg him to instruct them in the *Tatva* system; such as in various parts of these papers has been explained. To this request he assents; and the instruction, in which there is much *equivoque,* follows. The probability is, that the whole is a farce for the stage; heaping contempt and sarcasm on everything that bears the name and style of religion.

The book contains 402 stanzas, inclusive of *alleged veda* extracts. It is of medium size, much worm-eaten.

2. No. 2198. *Gnána matiyulla nátacam.* By *Mutanda svámi.* Old No. 125, C.M. 130.

It contains 403 *vritta* stanzas, and two other stanzas, leaf 1—40.

This is perhaps erroneously labelled as a *natacam* or *drama;* its subject relates to *Kondi mahárája* of *Alli nagara* who received lessons of divine wisdom from his minister; under the influence of which, he had his minister crowned; while himself retired to the deserts to do penance.

It is a complete production, and the versification is composed of different kinds of stanzas. It is most probably a grave lampoon; intended it may be, to be indicated by the term *Nátacam.*

The book is of medium size, injured by worms.

3. No. 2200. *Kusalava nátacam.*

Old No. 113. It contains 294 stanzas, with a mixture of prose and poetry. Leaf 1—107, not complete.

The former portion of this manuscript contains the said drama, entirely in verse of the *viruttam* kind. It is complete, and in good order.

The latter portion is a prose version of the adventures of *Nala raja*, according to the episode in *Mahabharata*. It is in good order, but not quite complete at the end, a few leaves only remaining to be written.

4. No. 2201. *Tér úranta nátacam*, a drama founded on the traditionary tale of the son of a *Chola* king, in a public procession, riding over a calf and killing it; with following matters. First, *vrütta* metre, then *táráttu*, and then panegyric of the king, and of *Siva.*

Old No. 111, C.M. 111, the leaves are not regularly numbered.

The book is of medium size, narrow leaves, in good order.

5. No. 2203. *Tér úranta nátacam*, another copy of the same drama. Old No. 110, C.M. 114, leaf 1—23, defective at the end.

The book is long and thin, a little damaged.

6. No. 2205. *Kusalava nátacam*, another copy, Old No. 115.

This is a copy of the drama only in verse, with a prose version, and some musical indications as is gathered from the remains; but the whole manuscript is so greatly injured by insects, as to be almost destroyed, and quite irrecoverable.

Remark.—The story of *Nala, supra* 3, needs here no further observation. The drama is founded on the birth of *Cusala* and *Lava*, sons of *Ráma* of *Ayodhya;* of course with the additions, and inventions customary in dramas.

7. No. 2207. For Section 1, see XII.

Section 2. *Tiru kachchúr nondi natacam.* Old No. 156, C.M. 174.

A thief of the *Irumba nád*, named *Gadaviran* (apparently fictitious names) having no children, did homage to the god of thieves, in the *Kallar* district near Madura; and, in consequence, had sons. One of these went and exercised his thievish vocation in the Madura country. The other plundered in the city of the *Aurungabad padshah*. The former having been cheated of the stolen property at Madura, came to Triplicane near Madras, where he stole the Nabob's horse; and, in consequence, had his arms and legs cut off. But going to *Tirucachúr*, a village 30 miles south of Madras, he there performed homage to the idol; and, in consequence had his arms and legs restored; the

power of the image at that shrine is thereby intended to be magnified. This *nátacam* was written by *Varata pillai*, the father of a Native moonshee, some time since in my employ.

The book is somewhat long, of medium thickness, a little injured.

8. No. 2209. *Valliyamma nátacam.* Old No: 123, C.M. 129.

This is a drama founded on the story of *Subrahmanya's* marriage to *Valliyamma.* It is composed in a great variety of metres, as usual in Tamil dramas; and demands no further special notice. The book is of recent writing, in good preservation, and appears to be complete.

See XXIII, local *puranas, infra.*

Leaf 1—60. The book is of medium size.

9. No. 2264. *Tér úranta nátacam.* Old No. 112, C.M. 112.

Leaf 1—7 wanting, 8—56 defective, then 13 leaves shorter. According to my former Analysis, the first leaf, and two leaves at the end, were wanting. Since then the book has been tampered with. The latter portion is now medical, on pulses, &c. The drama is in various metres. Old Nos. 110, 111, 112, are three copies, and not one of them complete.

This copy is of medium size, narrow leaves, old, damaged.

10. No. 2287. *Cheta cati nondi natacam.* Old No. 127, C.M. 132. Leaf 1—27, complete.

A poet of *Vaguti* village in the south, of the Mahomedan class, wrote this drama, in imitation of *Hindu* productions. A Mahomedan bandit plundered in many places, and then placed the spoils at the disposal of a *dási* of the fane at Madura ; by whom, after a time, he was rejected. He then went to Ginjee, and stole the horse of the Nabob at that place; in consequence of which, his legs and arms were cut off; but *Cheta cati,* a Mahomedan in power, gave the cripple a palanquin to ride in; and, by worshipping his tutelary god, the said cripple had his limbs restored. The drama is thence named "the cripple of *Cheta cati;*" and, I imagine it to be a sly lampoon, on the mode in which Hindu books select the most flagrant wretches to make them distinguished favorites of their deities, provided they only pay a little homage at the popular shrine.

The book is of medium length, in good order.

11. No. 2288. *Palani nondi nátacam.* Old No. 116, C.M. 119. Leaf 1—65, and 271 stanzas.

This drama was written by a poet of *Palani* (or Pyney), and is dedicated to the local god ; that is, *Subrahmanya.* The subject is the adventures of a general whose family is said to have come from *Ayodhya* (a general term for

the north) and to have been successfully employed against the Mysoreans in their invasion of the Madura kingdom. He eventually formed an illicit species of intercourse with a *dási*, or female slave of a fane, and stole the king's jewels from the palace on her account. Being discovered, his arms and legs were cut off: hence the title *Palani nondi* "or cripple of Pyney." He is represented as paying his devotions to the shrine of *Subrahmanya*; in consequence whereof, the amputated limbs grew again. On this alleged miracle, the ironical praise of the shrine is founded.

The book is of medium size, and in tolerably good order.

VII. Erotic.

1. No. 2218. *Chitambarésa córa vánchi.* Old No. 119, C.M. 120.

This is a composition of various metres, adapted for singing, and may, so to speak, be termed an opera: founded on the tale, so delightful to *Saivas* of the transformation of *Vishnu* into the form of *Mohini*. In this work, *Siva* is identified with the image at *Chitambaram*, usually styled *Sabápathi*, or lord of the assembly. *Mohini* is represented as secretly prepossessed in his favor; and on meeting with a *Curatti*, or fortune-telling gipsy in the woods, has her fortune told, and receives a description of *Siva*, as seated on his vehicle, surrounded by attendants, &c. The work is a fragment, old, and damaged.

The book is long, thin, old, leaves deficient, broken, damaged.

In a preceding volume there is a book of like title, made a vehicle for native ethics.

2. No. 2220. *Tiru pácayur payamorhi Isvara córavanchi.* Old No. 120, C.M. 121.

This is a poem composed in almost every species of Tamil versification; and relates to the adventures of *Siva* as worshipped at *Tirupácayur*, in the south. It is an enlargement on the gross fable of *Vishnu* transformed into *Mohini*, and wedded to *Siva*; which is, as nectar to the *Saivas*, and as poison to the *Vaishnavas*. It is quite unnecessary to dwell on the contents; which are of the order of low comedy. It is not complete; but is in good preservation.

Leaf 1—39, narrow, medium length, in good order.

3. No. 2289. *Manmata irranta cadhai*, on the death of the Hindu Cupid.

A version of the *pauranic* legend of *Cáma's* attack on *Siva*, when doing penance, by advice of celestials, to induce love for *Parvati*. *Siva* opened his frontlet eye, and reduced the intruder to ashes. At the

intercession of his wife, *Rati*, he was restored to life, but invisible, except to her. It resembles a book of frequent occurrence in Canarese, the *Varámóhana tarangini*. Leaf 1—30. Old No. 161, C.M. 139.

The book is long, of medium thickness, a little injured.

VIII. Ethical.

1. No. 2100. *Náladiyar pada urai.* Old No. 99, C.M. 208. There should be another copy. No. 100, C.M. 209, v. *infra* 3.

These two manuscripts are copies of a moral work, the contents of which relate to the duties proper to various ages of life, paticularly those of penance and alms-giving; on which latter subject there is much said, and much on the use, and abuse, of riches. Certain evils and crimes are denounced, as leading to future punishment in *Naraca*. The work is of superior composition, in quatrains; and as each line is termed in Tamil poetry a foot, hence seemingly came the title of *Náladiyar*, by which it is popularly and respectfully denoted, that is "the respectable four-lined one."

It is ascribed, as regards authorship, to the *Samanar (Bauddhists* or *Jainas)*, and had the rare merit of being spared by the bigoted *Brahmans*, when they destroyed all other books of their opponents, by casting them into the *Vaigai* river at Madura; after the triumph of the *Savias* in the reign of *Kuna Pandiyan*. The story is that, whereas all the other books went down with the stream, this one ascended *four feet* against the stream; by reason of which wonder it was taken out and preserved. This tale is, however, merely symbolical. A better reason may be its being free from sectarian peculiarities and available to the advantage of *Brahmanism*. In the same manner the *Cural* passed the *Brahman* ordeal for a similar reason; but not without a symbolical tale being invented to give a colour of reason; and to render the acceptance of a *Pariar's* work pardonable.

Remark.—As a moral didactic work esteemed to possess high merit, invested with the sanction of the Madura College, and being of high popular repute, a good translation of the *Náladi padu urai*, well edited would be an acquisition; and I am happy to learn that such a version is in progress in able hands. The poem does not easily admit of being abstracted; except in a brief indication. The two copies are complete and in tolerably good preservation.

No. 99 is complete, leaf 1—131 of medium length, in good order.

2. No. 2101. *Niti sára anubhava tirattu.*

Old No. 179, C.M. 194, complete in 120 stanzas.

This is a poem in the *Cavyam* metre, synonymous with hexameter or heroic measure. The general subjects are the following:—

1. The nature of mankind or of the human species; describing their qualities or dispositions; and the way in which they ought to walk or to conduct themselves.

2. The way and power of virtue: time, fitness and circumstances are to be noted; and, according thereto, help or beneficence to be extended to others.

3. The nature of rectitude. If people during the whole of their life observe perfect rectitude, their beatification will be assured.

4. The nature of iniquity, or the opposite of rectitude. If any one do not assist others, but rather do them harm ; if any one bear false witness; if any one swear falsely to the hurt of others ; such courses are the opposites of rectitude.

5. The conduct of a king. If a king do not molest his subjects, but hold an equitable sceptre, such a one will attain a high future reward.

6. The way of rectitude. A king must know the four modes of "concord, division, tribute, war;" and by means of them, conduct the affairs of his kingdom.

7. The way of irregularity. Some reasons are given to show that a king ought not to associate with the bad, nor yet to molest the good ; such associations, and such molestation being contrary to equity.

8. Upright and moral persons should zealously cultivate the favor of the one true God. The worship of images, or multiform gods, is throughout the work discouraged, and more or less distinctly reprobated.

9. The human body constitutionally or physically considered, with reference to its healthy state, tendency to morbid affections, or positive disease.

Note.—This manuscript is complete, and of recent copying ; slightly touched by worms in one or two places ; but not at present of consequence. The book seems to me rather special ; and, as I conjecture, is the production of some of the *Jainas* of olden date. There are several such works which I have long wished to see well edited. In any such series, this poem should find a place.

Prefixed is *Kadaval vanackam*, homage to God ; then *varalār*, or table of contents, the title of the book, and the proper mode of studying it : which is the regular Tamil rule. Under 9, there is a caution against excessive sexual intercourse, as unfavorable to health. The general bearing is on the dispositions of mankind, and what is a proper or becoming deportment.

The book is medium size, narrow leaves, a little injured.

3. No. 2104. *Náladi porhipu,* a comment on the *náladiyár*, *urai* and *porhipu,* are nearly the same in meaning ; 400 stanzas : leaf 1—159.

Old No. 100, C.M. 209. This is the copy referred to *supra.*

The book is of medium length, very thick, old, small writing, a little injured.

4. No. 2108. *Manavála Náráyana satacam.* Old No.154, C. M. 172. There should be another copy No. 155, C.M. 173.

These are both complete, and very slightly injured, copies of this poem, of one hundred and one stanzas. The work is of a moral and didactic kind, relating in the first instance to the appendages of a court and metropolis, and afterwards to various matters pertaining to more ordinary life. It is a very popular work, found in almost every house and a common school book. A specimen of the opening contents translated, was published by me in the Appendix to Vol. 2, of Or. Hist. M.SS. As a work on manners and morals, the whole would merit translation. It is composed in the kind of stanza termed *Viruttam ;* and, as far as I can ascertain, by one named *Virumatácharya ;* though it bears the name of *Manavála Naráyana,* from a merchant of that name having been the poet's patron.

As the above work is now out of print, and as any abstract or brief translation, within reasonable limits, is not irrelevant to this work, I insert a copy of the Appendix above adverted to.

As the economy of Native courts differed in some particulars from those, even of despotic monarchies in Europe, the editor, at an early stage of his inquiries, sometimes found himself at a loss accurately to distinguish the respective offices of *Mantri, Prat'háni* and *Dalavayi* or *Dalakarten;* and it is therefore possible that many readers may experience the like difficulty. In reading over a portion of the *Manavala Náráyana satacam,* a stanza was met with, which defines these and other offices; and it is in the midst of connected matter not destitute of interest. Hence, it has been thought suitable to insert a translation of the first ten stanzas. The work is a very popular one; and, from being used in native schools, three or four copies are said to be found in every house. A printed edition was published some short time since by a College Pandit stated to be corrected by collation of various copies. The Tamil, therefore, is not here printed. Two or three copies on palm leaves are among the MacKenzie collection ; and unhappily, lent their aid to an inference, too sweeping, of its cotanining duplicates and triplicates of every day, andvery common school books. Colonel MacKenzie may indeed, in some instances, have been imposed upon by interested and illiterate natives; and there is some trash meriting rejection from his accumulation, including duplicates or triplicates of course; but still, as far as this poem is concerned, it is not in itself contemptible; while its great popularity, as an established, though brief, code of Hindu manners and morals, alone suffices to stamp it with considerable importance.

The *Satacam* (or centum of verses,) of *Manavala Náráyanen.*

1. *Brahmanál mahatvam,* the dignity of *Brahmans.*

The *Brahman* must well understand the *'Agamas,* the *Puránas,* and

the law of *Menu;* and being himself endowed with wisdom, and performing without fault the sacrifices, and the like, with the various kinds of *mantras* or charms, he must by these means assist the gods. He must show the nature of times and seasons, as plainly as one exhibits a fruit held in the hand. The *Brahmans* must remove their own sins by the power of the *gayatri,* even as fire consumes cotton at the very touch. Three rains every month; an illustrious reputation of kings for good government; fertile fields; all these are acquired by the virtue of the *Chatur Véda Nayacar.**

2. *Rája muraimai,* the economics of kings.

The *Raja* must understand four things: that is to say, the law of *Menu,* to listen to the advice of the *Mantri* (or counselling minister) he must be himself intelligent, of good natural capacity, and must know the nature of his kingdom. He must be patient as regards the ear, the eye, and the mind. Being thus qualified, he must sway the sceptre; as the *lotos* flower which blossoms in the day, and the *cumutham* (or *ali*) flower blossoms at night, so he must observe the proper times for managing affairs. He must know the proper place wherein to conquer his enemies; even as the alligator, when in the water can draw in an elephant; but when out of the water is trampled on by the same beast with one of his feet. He must have valiant troops, wealth, provisions, these and like preparations; he must make large grants and charitable gifts; he must have good reputation for personal good qualities and fame for splendid acts. Such a one is a king.

3. *Vaisiyar perumái,* the honor of merchants.

The merchants must skilfully conduct their own business. They must not lay on too large profits. Whosoever comes to them, they must preserve an even and correct balance. If the dishonest come, offering to leave a pledge, they must give them no loan; but if the honest come, and only ask a loan without pledge, they must give it. In writing their accounts, they must not allow of a mistake, even if no more than the eighth part of a mustard seed. They will assist a very especial (public) measure, even to the extent of a crore (of money). Such is the just rule of the mercantile class.

4. *Vellárher perumái,* the honor of *agriculturists.*

The *Vellárher,* by the effect of their ploughing (or cultivation), maintain the prayers of the *Brahmans,* the strength of kings, the profits of merchants, the welfare of all. Charity, donations, the enjoyments of domestic life, and connubial happiness, homage to the gods, the *Sastras,* the *Védas,* the *Puránas,* and all other books; truth, reputation, renown, the very being of the gods, things of good report or integrity, the good order of *castes,* and manual skill; all these things come to pass by the merit (or efficacy) of the *Vellarher's* plough.

*Literally "Lords of the four *Védas.*"

5. *Purudar muraimái*, the occupation of *Men.*

The proper occupations of the ruder sex are—to understand true wisdom, or to be very wealthy, or to go on religious pilgrimage to celebrated rivers, or to be endowed with a just and charitable disposition, or to be renowned, or to be well skilled in combats, or well learned, so as to praise others with approbation, or to be very intelligent in all things; and if there be any man without any one of these qualifications—why, O Divinity! didst thou create such a one on the earth? was it by the sin of the mother's womb? or was it by the influence of an evil eye from others?

6. *Pattanam muraimái*, the requisites of a town.

If the nature of the capital town of a king be inquired into, it is the following:—It must contain the temple of the skilful female singers and dancers, many choultries in the midst of tanks, many tanks, many open choultries (*Mantapams*), ditches for the fort, many streets, with bazar streets, cars, elephants, horses, infantry soldiers. To these four last must be a (*Dalakarten*) general, as commander. There must be a *Mantri*, a *Prat'háni*, a *Tánápati*, and people of different offices of the government: there must be persons of the four principal castes; the place must be invested with the sixteen qualities of (*dánam*), or gifts. Near to the town there must be a river, and it must have a good and just king. Unless it possess these attributes, it is not *Śri rangha patnam*; (that is, not a good or well appointed town).

7. *Mantri mutalánavarkal muraimái*, the duties of the king's ministers.

The proper office of the *Mantri* is to acquaint, and advise the king concerning the nature of becoming proceedings, and concerning such as ought to be rejected. The *Dalakarten* is, according to time and his own strength, to conquer the enemies of the State. The *Prat'háni* manages carefully the treasure, the internal administration of the kingdom, with all connected matters. The *Rayasen* (or secretary) must be able to read fluently, must have a good memory as to what is said to him, and must be able to write down instructions without error, or omission—such a one is a *Rayasen.* The *Karnen* (or accountant) must have his account true as the sun; or even if the sun should happen to rise in the west, at least his account must not vary. The *Tánápati* (or ambassador) must be skilful in speech, in the decorum of princely assemblies, and the excellences or peculiarities of other kings.

8. *Narkála muraimái*, the result of propitious times.

If any one receive authority, it will be attended with power; if any have robes and jewels, the result will be elegance; if great riches are possessed, they will impart influence; if any have great talents, fame will be the consequence; those possessed of piety, will receive divine favor; any possessed of youth, naturally seek marriage. These results follow, even as the *cumutam* flower opens to the rays of the moon.

9. *Váhana muraimái*, decorum of vehicles.

Any one, who having friends (or relatives) and confidential persons, is doing well, and aiding them, then a gift of a horse is suitable, he may mount, and ride on one; if any one has given donations and charities, and has reputation and renown, he may ride in a palanquin; if any one has conquered enemies in the service and to the glory of his prince, he may ride on an elephant; if any one skilfully speaks, or pleads before the valiant and powerful, he may receive a banner;* but if any one of the before-mentioned persons, not having pleased the king, and received them from him as honorary presents, take these distinctions to himself, he is like the stage player, who assumes habits and titles not belonging to him; or he is like those who mount horses and palanquins merely for the purpose of a marriage procession in the town.

10. *Narguna ménmái*, the excellence of good dispositions.

To walk according to a father's and mother's advice, to fulfil exactly promises or engagements verbally made, to adhere faithfully to vows offered, never to tell lies, to do deeds of charity or beneficence, to be very patient, to fulfil contracts or engagements made by ancestors, to exercise trust in God; are excellencies. Examples of these virtues are, *Párasu Rámen, Karnen, Rama, Bhishma, Harischandra, Mábali, Dherma.raja, Bhagirathen*, and *Pracalaten* (i.e. *Prahláda)*.

The present copy 4 is long, of medium thickness, narrow leaves, 1—57, and somewhat injured.

5. No. 2109. *Manavála Náráyana satacam.* Old No. 155, C.M. 173, leaf 1—52 and 101 stanzas complete. This is the other copy. The book is long, and very slightly injured.

6. No. 2110. *Niti sári cáru*, a portion of the essence of morality. Old No. 178, C.M. 193.

This book contains sixty-six stanzas of the species termed *Viruttam.* The name of the author does not appear. Some stanzas are occupied on public laws, regulations and punishments. Following ones relate to the dispositions of men, with their respective faculties or intelligence. Next are distinguishing marks between justice and injustice, or equity and want of equity. The rules for the proper swaying of the kingly sceptre follow; together with the due mode of protecting the good, and punishing the evil. Some subsequent stanzas are on forethought and counsel, and the propriety of mature considera-

* The collated text of the College Pandit reads. "If any one be possessed of very high and faultless reputation, he will receive respectful salutations." But this sentence would more properly belong to the preceding stanza. Besides, a palanquin seems to be indicated for a *Mantri*, an elephant for a *Dalavayi*, and a banner for a successful ambassador.

tion; with the addition of some cautions on the need of fully understanding any one's disposition, before employing him in weighty affairs. Every thing should be entered on with full consideration: when done, it should be with severity, firmness, or decision.

The book is long, thin, leaf 1—33, slightly injured.

7. No. 2111. *Tiruvalluvar Cural.* Old No. 101, C.M. 191, leaf 1—307 and 1330 stanzas, *aram porul inbam,* complete.

This is a copy in verse, without prose commentary, of the abovementioned, and highly celebrated work; which, by common consent among natives seems to rank first in ethical poetry; even as *Camban's Rámáyanam* ranks first in epic, or heroic poetry. Among *Hindus* there are enumerated four kinds, or sources of happiness; termed respectively *aram, porul, inbam, védu;* or benevolent-virtue, property, sensual pleasure, eternal bliss. *Tiruvalluvar* wrote on the three former, referring to the other occasionally throughout. This copy contains the three divisions of his work; it is complete, and in exceedingly good order; wearing the appearance of having been copied out but a few years since.

In Or. Hist. M.SS. Vol. I., p. 177—179, a few cursory remarks were made respecting *Tiruvalluvar* and his celebrated work. It may suffice in the present discharge of my duty to refer to them. The manuscript is entered in Professor Wilson's Des. Cat., Vol. I., p. 232, Art. LXVI, wherein the author is highly honored in being termed "the divine *Valluvar.*" A lengthened extract is added from Mr. Ellis's version of a part of the *Cural.* Mr. Ellis was a learned, and laborious editor; but yet not a fit editor, as allowing his own prepossessions, and prejudices to appear prominent on almost every page. Apparently, his views were not based on the alone foundation of true morality.

For the reason indicated above 4, an extract is given, p. 177—179, from the work referred to.

His father was a *Brahman,* named *Yanarsal Bhagaván;* and his mother a *Pariar,* named *Athi* of *Caruvúr:* as was the case with his brothers and sisters, he also was abandoned by his parents in infancy; and was brought up by a *Pariar* of the *Valluvar* subdivision, who resided at *Mailapúr* (or St: Thomé), near Madras. This man had his foster-son well instructed in the Tamil language; and, on the youth's exhibiting indications of talent, it is stated that the people of the neighbourhood formally requested him to write some work, in elegant language, imbodying the substance of the *Védas* from the Sanscrit, which should be generally acceptable to all classes of people; and which might, at the same time, humble the pride of the *Madura* College: the arrogance of the professors belonging to it having become offensive. *Tiruvalluvar* guided by advice, had the address to select

three topics of general interest, and to avoid entirely everything that might be disputed, or might be offensive to any of every sect: adding to this precaution great ingenuity of thought, and peculiar beauty and elegance of language, he produced a work which united every suffrage; and stands confessed, even to the present day, to be the best and chief of all compositions in the polished dialect. It was not enough, however, to write such a book; it must of necessity pass the College; both for the sake of its own reputation, and for the indirect object of humbling the professors. There are various accounts as to the result of the reference: *Cávelly-Venkata-Rámasámi* tell us, that while *Sathara* (or *Narkiren*) was in conversation with *Yada-kadar (Ideikaden)*, the poet *Tiruvalluvar* appeared, and laid his composition on the bench, which suddenly vanished. But the traditional account at Madura is somewhat different; according to which the said poet, on the reading of his poem, obtained the suffrage of an ærial voice, of *Sarasvati* and *Siva*, together with the unanimous approval of the whole forty-eight; while the bench on which they were seated, according to its alleged miraculous property, was found to have elongated itself, and to afford room for just one more individual. The professors understood this as a divine intimation, that the place belonged to the stranger poet; he was accordingly declared to be made a *Brahman*, by extraordinary merit, and was invited to take a seat, as it appeared to have been appointed to him.

Another verbal and traditionary account is, that since *Tiruvalluvar* was of the *Pariar* class, the *Brahmans* would not suffer him to come near them; on which he requested leave merely to lay his book on the bench; which leave being granted, the bench dissolved into water, and the forty-eight fell on each other in confusion: when, after awhile, the bench, in its original small dimensions, re-appeared, bearing the book upon it: an ærial voice was heard, and the *Brahmans* afterwards pronounced their approval.

Sarvanaperumal, the native editor of the work, has stated nothing concerning the enlarging or disappearing of the bench; but gives the various decisions pronounced. The ærial voice said, that only two, that is, *Urittira Sanmanar* and *Tiruvalluvar*, should be allowed to sit on the bench. *Sarasvati* declared that, by her means, the four *Vedas* had been pronounced, and the fifth *Veda*, the *Báratham*, that she also had uttered the *Cural*. *Siva* said it was an unfading flower. *Ukraperuvarutiyar* said, that the writer was no other than *Brahma*, and as such he would worship, and attend to him. *Kapiler* said, that though the book was small, the meaning was extensive, even as in the drop of water, on the top of a blade of grass, might be seen reflected the image of a great tree. *Paraner* said, that the two-feet stanzas of the poet measured the thoughts of all mankind, even as *Vishnu* when incarnate as a dwarf, put one foot on the earth, extending the other even to the heavens. *Narkiren* said, that the poet fully understanding the four subjects—virtue,

property, pleasure, paradise, was benevolently inclined to make others understand three of them, as well as himself; and that the gratitude due to him was like that owed to the cloud that showers down fertilizing rain, without requiring anything in return. *Manuler* said, this, as we thought, stupid *Pariar* is in reality no other than a god. *Kaladanar* remarked, that the book had the rare merit of harmonizing the suffrages of the six sects, who would all admit the system to be their own.

So much may suffice, without adducing all the opinions delivered. The book has other adjuncts to be noted. It is the only one (with the insignificant exception of some trifles by *Avyar)* which the *Hindus* have as yet (1835) thought proper to print and publish as specimens of their credence; and which they thought they could venture to place side by side with the Scriptures, and other printed publications, by Christians; whose activity had begun to excite jealousy and alarm in the minds of such *Hindus* as professing themselves to be *Nyánis* or philosophers, could neither defend, nor approve the vulgar idolatry of the land, nor admire the *Brahmans,* nor fence off the appeals of a purer system, without some such aid. The writer is grounded in this statement by his knowledge of details ; most probably needless to be here obtruded. Another adjunct is that, it is the only book from which the great Tamil scholar, and admirer of Hinduism, the late learned and talented F. W. Ellis, Esq., thought proper to translate in part, and exhibit to the European community, as a specimen of native ideas; and he chose, very naturally, the portion expressly treating on virtue, as the most unexceptionable portion. *Cávelly Venkata Rámasámi* says that Mr. Ellis translated the whole ; but this is an error, occasioned perhaps by writing from memory when at Calcutta, or by inadvertency.

It is, however, of more importance to remark, that the portion of the work which treats on virtue itself, is in many points deficient, and in others, opposed to Christian morality; and both systems of virtue, though they agree in a few things, yet, taken in the whole, they cannot stand together. We need not enlarge; but it is because of the published specimen of the *Cural,* by Mr. Ellis, that we have not thought it indispensable or necessary to give a specimen in this work. We have conceded to *Tiruvalluvar* that high praise which he certainly merited, without thinking it necessary to advance his claims beyond the boundary of truth.

In explanation of the reference to Sanscrit literature it may be noted that the fourfold classification of *humanities* therein is, *dhermam, art'ham, kámam, mocsham.* The Tamil terms, as before given, correspond. The poet must have been acquainted with Sanscrit literature; and it was expressly for the transfusion of that literature into Tamil, that the College at Madura was founded.

The book is long, very thick, in good order.

8. No. 2112. *Niti sáram,* essence of morality, 52 stanzas. Old No. 187, C.M. 189.

This book contains fifty-two poetical stanzas with a prose rendering in plain language; the subject being sententious moral maxims. It is indicated that the work is a sort of centum; the matter being selected from various other productions, and here presented in a connected form. The compiler's name does not appear, and it is uncertain whether the work is complete at the end. It has many orthographical faults, but easily susceptible of correction, if at any time edited and published. The native moral sentences are usually rather inane. Still it is desirable to know what their books can afford on the subject; and in this point of view, this one might possibly merit translation.

Leaf 1—22, on one leaf a list of cycle years.

The book is long and much injured.

9. No. 2116. *Niti venpa,* a moral poem. Old No. 177, C.M. 192, stanzas 76, with *urai* or prose version: leaf 1—31. Much of it proceeds on the principle of stating aversions metaphorically, by the word poison—as "food is poison to the dyspeptic," and the like.

The *Venpa* is a stanza of peculiar and elegant structure. Out of one hundred of such stanzas, this manuscript contains seventy-six. The following is a brief indication as to subject:—Those who are great are to be cultivated and honored; by doing which, advantages are acquired; the ignoble or the mean are not to be attended to, as nothing can be obtained from them, but trifles or degradation. Illustration—if any one look into the den of lions, he will get the ivory tusks of elephants; but if he search the den of a jackal, he will only find an ass's skin or sheep's bones. Things even change their character according to usage, as an osier bamboo may be wound into the structure of a kingly coronet; or, if left to grow old, may become a rope-dancer's or mountebank's pole.

The book is long, old, injured by worms.

10. No. 2117. *Nal varhi,* the good way.
Old No. 189, C.M. 237.

This is a sort of moral poem of the *ulà* species. It denies any other differences in the human kind, than the ordinary one of the sexes. Those who do good, are of high caste, and those who do evil, of low caste. To maintain life by the labors of agriculture is an honorable employ. Regret ought to be felt on the death of any relative. The merit of the mystic *Namasivayi* is enforced.

This work, though very brief, is complete.

A fragment of the *Tiru múlar*, a medical work is added.

Of this last piece by *Tiru mulai svami*, there are 13 stanzas; and of the ethical piece 40 stanzas. Excessive regret as above, seems discountenanced by the passage; if you weep for the dead, will they return? therefore do not weep. The *Saiva mantra* matter, if genuine, would determine the writer's class: but if foisted in, then probably *Jaina;* for the *Saivas* so treated their victims.

The book is long, thin, slightly injured.

11. No. 2118. *Niti venpa,* a moral poem, no boards, label or distinguishing mark, save the recent 2118.

This is another copy of the above work, on very ordinary palm leaves, without covers, or other similar mark of belonging to the collection. It has a deficiency of fourteen stanzas, and by its assistance, the chasm in the other copy may be partially, though not wholly filled up. To edit the work satisfactorily, a third copy would be required.

Leaf 1—50, defective at the end; 86 stanzas.

The moral of the bamboo is either varied or extended by—"the bamboo that grows high, and curls over at its top may become a crown to a king (*i.e.* seated under its shade), while the short and straight bamboo is only used as a rope-dancer's pole;" or a pole on which *Dambaras* climb. To see the bearing, it would require to be amplified: as—two men were born at the same time and place; one of them became a king; the other styled Prince George, turned out chief of sweeps, and a first class black-leg at New market.

The book is long, thin, narrow leaves, worm-eaten towards the end.

12. No. 2119. *Ulaca niti,* on morals.

Old No. 186, C.M. 191.

This is a very concise little book, chiefly consisting of brief prohibitions against vices or evils with a few at the close declarative or hortatory. It is a school book for children: but in the higher dialect. The authorship is ascribed to *Ulaca nát'ha* who, though his name signifies "lord of the world," was a man of the barber tribe. The title may be rendered either "worldly rectitude," or, "*Ulaca's* treatise on morals." The latter I suppose to be the right rendering.

Ulaca is the Tamil spelling of the Sanscrit *loca*. After meeting with the book on this second occasion, I had it transcribed, and after expurgation, printed for use in native schools. It is composed in octaves, and the two last lines in each are a refrain in praise of "*Subrahmanya* riding on a

peacock, &c." Silly as this may seem, it involves a hieroglyph. The *Báud-dhas*, as a sect, were distinguished by their ascetics carrying a fan of feathers from a peacock's tail, symbolical of the female energy, and used to sweep the ground, on which they walked, clear of insects. *Subrahmanya*, the war-like son of *Siva only* is worshipped in the south, on account of the extermination of the *Báuddhas*, ascribed to him: *riding over* or *trampling upon* them,—hence, he is always drawn riding on a peacock. *Brahmà* rides on a goose, as an emblem of the silly people over whom the *Brahmans* domineer.

The work begins by—"never pass a day without reading or reciting," which is understood by every day acknowledging God. Others are, "do no evil while the world lasts; honor parents by doing as they say; form no friendship with evil persons; go into no prohibited places; never go on a solitary road alone," and so on. One precept is variously understood; as by—"never meddle with the red-feathered men who go out to war," or, "if you send on the vanguard of an attack, with promise of support, do not turn back" or fail in your word. The latter seems to be the best paraphrase.

There are only 12 octaves in this book on five leaves, it is not complete. The *Dherma sabha* at Madras, printed a version, edited by a native of Trivalore, double or treble in quantity, and profusely larded with *Saiva* idolatry. They tampered with all books published under their auspices.

13. No. 2128. *Tiru nuttandádi*, the sacred centum of verses. Old No. 198, C.M. 1075.

It has 93 stanzas with *urai* or paraphrase, and contains some ethical matter, but it properly belongs to XIV, which see.

14. No. 2129. *Cúmarésvara satacam*, a poem by *Cumarésvara*. Old No. 180, C.M. 196. Leaf 1—48, and 98 stanzas. On moral duties of *Brahmans*, kings, &c.

This is a composition of the measure termed *viruttam*, on Hindu ethics: on the duties and obligations of the four great divisions of caste; together with a variety of moral and ethical precepts or remarks, according to the *Hindu* style of such kind of works. It is a book very common in schools; and this one bears an endorsement, showing it to have been the school book of *Iyah pillai*, son of *Christian pillai*, a native christian teacher. Six stanzas are wanting, the remainder is complete, and slightly injured.

15. No. 2133. *Deva sahaya sic'hámani malai*. Old No. 206, C.M. 157. Leaf 1—5, then lacune 13—32, end wanting, 71 stanzas.

This book is very incomplete. Nine palm leaves are wanting from the 5th to the 12th inclusive. From the 13th to the 32nd it is in regular order;

but how many leaves afterwards are wanting, or how the deficiency occurred, can only be matter of conjecture. The work when complete, I am informed, is considerably larger. It is likely not to have been in high favor with Colonel MacKenzie's *Brahmans;* and may probably have been introduced to the collection, by *Véda Náyaka,* a Christian in the Colonel's employ, whose name occasionally appears in various portions of the collection.

The following is an outline of the contents. The *Rája of Tiruvangudi,* termed *Vánchi mátándan,* as a titular name, had a minister in his employ, who, beginning to doubt the truth of the system of credence in which he was educated, gave ear to the instructions of a Roman Catholic Missionary in Travancore; in the end, he was baptized by the name of *Deva saháya Sic'hámani,* and made a public profession of the Roman Catholic faith. Information of the circumstance reaching the king, he sent for his servant and questioned him; who avowed the fact of his change of religion. The king was very angry, and sent him to the first of his remaining twenty-three counsellors, by whom he was treated with great indignity; and passed on the second, who imitated the conduct of the first; and so on, till the twenty-three had each one exhausted his invention in devising modes of indignity, and punishment. As the convert, notwithstanding, continued firm, his death was resolved on, and he was shot. His body was afterwards interred in the bed of the river, in or near the fort of *Barbanát'ha puram.* The narrative is given with some poetical ornaments of language, and is evidently the production of a Roman Catholic native. The whole of the materials of the above abstract are not in this copy, but I have obtained them by inquiry. The book complete, is in the hands of some of the Roman Catholic natives at Madras.

In the same analysis, a deception passed off on Prof. Wilson, as to the contents of this book, is specified; needless to be perpetuated.

The book is long, slightly injured.

16. No. 2135. *'Arangésa venpa.* Old No. 184, C.M. 200, leaf 1—33, defective, 59 stanzas.

17. No. 2137. *'Arangésa venpa.* Old No. 185, C.M. 201, leaf 1—60, 75 stanzas with *urai.*

18. No. 2142. *'Arangésa venpa.* Old No. 182, C.M. 199, leaf 23—56, has 117 stanzas with *urai.*

This work contains a series of illustrations of the *Cural* of *Tiruvalluvar.* The plan made use of is to quote a sententious maxim from the *Cural,* and then to prove its accuracy, by an example taken from other works of reputation; the illustration is usually practical, being of the nature of a historical or biographical incident. The tendency of such a plan is to engraft both

moral remark or precept, and practical illustration on the memory. If well and impartially managed, such a model might be followed in other languages.

16 is of medium size, injured ; 17 is long, old, slightly injured ; 18 is long, damaged.

19. No. 2143. *Aruna giri nát'ha tiru pugerh.* Some ethical matter, but it properly belongs to XII, which see.

20. No. 2147. *Deva ráya pala pádal.* Old No. 190, C.M. 175, leaf 1—37 defective, 119 stanzas ; others at the end wanting.

Another copy, No. 2317, *infra* 23.

These two manuscripts seem to be parts of two copies of the same composition ; purporting, according to the title, to be various chants by *Deva rayen.* Neither copy is complete, and in each one there is transposition and confusion. The copy of one must have been made by a Roman Catholic Christian, indicated by an expression at the beginning ; and there is one *vrüttam* or stanza which declares the unity of the Supreme Being, and the vanity of idols, in such a manner, as evidently to be the composition of a Christian. The remainder in both copies as far as complete, is a sort of centum of verses extracted from various authors and without much coherence ; so as to wear rather the appearance of such kind of poetical extracts, as are sometimes made in an album. Both copies seem to me quite useless, and are allowed to remain as I found them.

This copy 20, is of medium size, very narrow leaves, in tolerable order.

21. No. 2223. *Sivácyar pádal.* Old No. 132, C.M. 165 leaf 1—24.

This is a didactic moral poem, characterised chiefly by its monotheistical purport. It is very severe on idol worship, and on various abuses connected with the common *Brahmanical* system ; maintaining the necessity of rejecting the names of *Siva* and *Vishnu,* and worshipping one only god. Hence, it has always been made great use of by native Christians, in disputing with *Hindu* natives. I was told some years ago that the *ascetics* (or *Pandárams*) of the *Saiva* class seek after copies of this poem with avidity, and uniformly destroy every copy they find. It is by consequence, rather scarce, and chiefly preserved by native Christians.

This copy is complete, as to the number of palm leaves, but very much injured by insects. Collating it with a copy, heretofore belonging to the late Dr. Rottler, now in my possession, I have had one good copy carefully restored.

The restored copy was in one of five thick folio volumes of restored M.SS. still preserved in the Library, to be catalogued under

the 2d Family. The restoration was of the greater consequence, because of a proceeding of the *Dherma sabha* at Madras. As the book could not be destroyed, they caused to be printed an interpolated and greatly corrupted version, as the genuine work of the author, but maintaining just the reverse of his real opinions.

The present copy is somewhat long, thin, very much injured.

22. No. 2231. On the boards *Niti sáram*, but it contains:

1.) *Uvamána sangráha*, epitome of metaphors.

2.) *Ratna churukam*—gems of verse. Old No. 188, C.M. 190.

These two little works are tied up together in one book, absurdly entitled, on the label outside, both in Tamil and English letters, *Niti sáram*, like the preceding.

The first epitome is by *Tiru Vencátáiyar*; and the second so-termed gems, by *Pugerhenti*, a poet of some repute, formerly patronised by a *Pandiya* king; and author of the Tamil poetical version of the story of *Nala raja*.

The "epitome" contains a specification of the metaphors to be used in poetry, on the perfections of the more elegant portion of the human species; and the "gems" are of the *bhána* class.

The latter piece contains 51 stanzas. The former one is referred to from III, to which it relates.

The book is of medium length, thin, recent.

23. No. 2277. *Conrái véndan*, a school book. Old No. 170, C.M. 206.

A sort of second book to the *'Atti chuvadi*, somewhat more *in extenso*: following the like order, and by the same authoress *Avvaiyar*.

This is another school book, by the same authoress, following also the alphabetical order, but with sententious maxims, a little longer and a little more difficult, adapted to a child that has gone through the former one. This book was also called *Niti chol*, but acquired the common term as above, from a modern and spurious invocation to *Ganésa*. A translation of it by Dr. John was printed in the Asiatic Researches.

Leaf 1—6 complete, in tolerable order.

24. No. 2282. *Cummi páttu*, a didactic poem. Old No. 203, C.M. 158.

This is a fragment only of a work by *Védanayak* of Tanjore, a Christian poet of considerable attainments and eminence. He made extensive use of Scriptural subjects, put into a poetical form, which he was accustomed to recite in the public places at Tanjore, after the manner of native minstrels;

Homeric also, if we may credit tradition. This work he addressed to his daughter, as "wise" or "well taught;" ending his lines with that phrase, as many natives do with the sort of expletive *ammáné*, when addressed to some goddess or lady of quality. In this poem there are severe strictures on idolatry, and idolatrous customs, with cautionary prohibitions against assimilation to them. From the beginning forwards there are twenty-one closely written palm leaves, but much afterwards is wanting.

It appears that some similar book existed in prose, and therefore not so easily remembered. The author turned the meaning into *vrütta* verses; that so others, and especially women, might easily retain the sense in memory. Another ingenious device of his was to compose chants for water drawers in fields and gardens; in substitution for the silly ones, more common. A moonshee once gave me a specimen of the better kind of such hortal chants—thus

Annan tambi tánè—Janma pakaiyálái—Adhu tàn ammáné.

The elder brother and the younger brother are birth-enemies, so it is, O lady!

This book is long, thin, on narrow leaves, slightly injured.

25. No. 2317. *Deva raya pala pádal.* Old No. 157, C.M. 176.

This is the other copy referred to *supra* 20, No. 2147, leaf 1—37 are wanting, then 38—60 without the ending.

There are said to be some extracts from the *Náladiyàr;* some from other books. One passage pointed out to me is—"there is an ornamental beauty in hair, and another in fine garments; but these are not like learning, real beauty."

This copy is of medium size, on very narrow leaves, in good order.

IX. Geographical.

1. No. 2093. *Bhucóla pramánam.* Old No. 76, C.M. 238.

The first twenty-three leaves of this document contain an abstract of *Pauranical* geography, relative to the seven *dwipas*, seas, and included matters of no interest in point of novelty. Three more leaves are occupied with a statement concerning the *kreta yuga*, or pure age.

It is usually considered that *bhucola* is a euphonic transposition, for *bhú-lóca*, a pleonasm. The scholiast on Virgil's Bucolics states, that *Bu* comes from an obsolete root: it is clearly Sanscrit in origin, for

earth. The same word *Bhù* came to Europe by another route, and thence passed to Africa, with the Boers (or *Bhu-ers*) that is, earth-men, agriculturists.

This book is long, thin, leaf 1—26 deficient at the end, much damaged, in some places worm-eaten.

2. No. 2106. *Tondamandala satacam,* a centum of verses on the Conjeveram country. Old No. 148, C.M. 73, stanzas 92.

The *satacam* is a poem of 100 stanzas in its appropriate metre. This is *now* an incomplete specimen. The subject is a panegyric on the country or district, heretofore subject to *Tondamán* or *Adondai,* bounded by *Tripety* and the *Cálahasti* mountains, on the north; by the sea on the east; by the *Pálar* river on the south; and by the ghauts, or mountain range on the west. This country is highly extolled, and a special distinction is paid to the *Cáchi-ëcambesvara* fane at Conjeveram. As such, it has a resemblançe, in subject, to the opening of the *Saiva st'hala puránam* of that fane.

In the Appendix to Vol. II, of Oriental Hist. M.SS. translated, memorial verses as to boundaries, by various poets were quoted with translation: but not giving the *Tondamandalam* distinct. Of this the southern boundary was the *Pálar* river, the northern the Pennaur, east the sea, west the ghauts. It was conquered by *Adondai,* illegitimate son of *Kulottunga chola* from the *Tondas* (or *Todar*) who were either exterminated, or driven (like the Welsh) to hill countries, as the Neilgherries &c.

This book is of medium size, thin, leaf 1—29 injured by insects.

3. No. 2331. *Nara singha raya vamsávali.* Old No. 243, C.M. 99.

According to the title, this book should contain a genealogy of *Nara singha rayer,* the conqueror of *Vijayanagaram,* and founder of a new dynasty. The document, however, is made up of a mere *mélange* of palm leaves of different sizes and handwritings, without order or connexion. At an early period of my inquiries it attracted attention, and produced a feeling of disappointment. It was set aside in the expectation that it might afford materials to fill up deficiencies in other M.SS. This expectation has not been realized, and it is now passed on; being simply noted as containing fragments.

The detached leaves contain boundaries of countries; as the *Pándiya désam,* limits of Dindigul, and the like; similar to the above memorial verses, but no genealogy or history.

The book has leaves of differing lengths, rather long, of medium thickness, a little injured.

X. Grammatical.

1. No. 2076 (*alpha*). *Tólcapiyam,* literally "old poetry," an ancient grammar. Old No. 54, C.M. 210.

Agastya (*a Brahman* named after the great *rishi* so called) first passed the *Vindhya* mountains, and led on the *Brahmans* to the southern peninsula. He is sometimes styled the father of the Tamil language, as I imagine from forming the Tamil letters (which partake of the *Tibetan* and *Grant'ha* features), and from shaping the language into somewhat grammatical form. A work on grammar is ascribed to him, said to have contained 12,000 *sutras* or concise stanzas. *Tolcápiya* his disciple reduced that work (now lost) to 1,660 *sutras,* in the *Tolcápiyam;* and *Pavanandi,* a later grammarian reduced these to 460, in the *Nannùl;* which is now the most commonly used epitome of grammar.

The *Tolcápiyam* complete, should consist of three parts, on letters, words, prosody (or rather versification, as an art). Of these, the last part is extremly rare; perhaps cannot be found complete. The two former parts only are found in this copy as is customary. These two parts are complete. The *sutras* themselves occupy a small space; the larger portion of the work being a commentary by *Nachinarakinnaiyàr;* which, out of three different commentaries, is esteemed the best one. The manuscript is but slightly damaged by insects, and does not need restoration.

Leaf 1—119 and 41 others confused, the end being on participles: it may have been injured since my former analysis. The book is long, of twice the usual thickness, well preserved.

2. No. 2175. *Nannùl padiveyal,* a part of the right rule, a grammar. Old No. 61. C.M. 212, see the next number.

Leaf 53—92 the end; two pieces one on short leaves, the other medium length, thin, on talipat leaves, in good order.

3. No. 2371. *Nannùl.* The label torn off, and now affixed to the above. The old No. was 60, C.M. 211. Another fragment of the *Nannùl* was noted in my former analysis. This copy has 59 leaves, defective at the beginning and ending. The book is long, of medium thickness, in good order.

The following is my entry in the said analysis:—

The first of these manuscripts (or No. 60) is a part of the *Nannul,* being the chapter on etymology, termed *padiveyal,* treating of words. It contains the original *sutras,* with the comment of *Sancara-nama-sivaya* in *Shen*-Tamil, and another comment or explanation of the comment, in *Codun*-Tamil, or the common dialect. This M.S. is written on *talipat* leaves (used in the extreme south), and is in good preservation.

The other M.S. (No. 61) is an imperfect copy of the same famous grammatical work by *Pavanandi*, abridged from the *Tolcápiyam*, as the latter is said to have been abridged from a still larger work of *Agastya*. The *Nannùl* had three explanatory commentators; the comment in this M.S. is that by *Sancara-nama-sivaya-Pulavan* alone. The M.S. is, however, very deficient; at the beginning it wants the preface, the two first chapters or sections, and a small part of the third at its commencement. Part of the fourth section, at the end is wanting, and all the remainder; what there is of the contents is on orthography only. The leaves of the book are not of equal size; and seem like fragments of two books put together; being a fragment still. The leaves are of the broad kind, common only in the extreme south of the peninsula. They are in tolerable good condition.

XI. Historical.

1. No. 2036. *Congu désa rájákal charitram.* Old No. 216, C.M. 149, leaf 1—98.

The book is of medium size, and now worm-eaten, v. *infra.* 5, No. 2303.

2. No. 2293. *Chenji rajakal keyfeyut.* Old No. 232, C.M. 98, kings of Ginjee.

This is a M.S. of twenty-eight palm leaves, damaged by worms. It is written in Tamil verse of an easy kind. Its chief object is to celebrate the heroism of the last of the *rájas* of Ginjee, of the dynasty, proceeding from the original viceroy from *Vijayanagaram*. The final defence of the fort of Ginjee was very obstinate. According to this poem the *rája* headed his troops in person, and when he found himself no longer supported by them, he rode among the Mahomedans, dealing destruction around him, until overpowered and slain. This rashness the writer magnifies into extraordinary heroism.

In consequence of its greatly damaged state, when I made the former analysis, it was restored on thick paper in a folio volume; and as such, the volume will recur under the second Family. The liberality of the king and his queen, in gifts, is greatly lauded in this poem. Fuller details concerning the principality of Ginjee are contained in the *Carnátaca rájakal*, but written in barbarous language.

This M.S. is long, has no boards, is defective at the end.

3. No. 2295. *Nanja rája*, account of him. Leaf 1—28.

In my former analysis this was noted as a small book without mark or number, but with an indication that a label was once on it. " Incomplete at the end—in the commencement *Nanja rája* is addressed as if by epistle." It is found inside, that the name *Chenzi rája*

also occurs. There are some details of the assembling an army by *Nanja rája,* and of an assault on an enemy. A chief named *Nanja rája* figured in the Mysore wars, and is mentioned by Colonel Wilks in his Sketches. This book appertains to Mysore and Ginjee affairs.

It is short, on talipat leaves, in good order.

4. No. 2296. *Tondaman cat'ha,* legend of the *Tondaman* chief. Old No. 166, C.M. 79?

A reference to the four *yugas,* with mention of *avatáras* and of some rulers in those ages. The names are not those usually given; and it is added that, in those four ages, *Agastya* bore four different names. Immediately, there is reference to the formation of an *agrahúram* at *Gurupácám;* the details of which are promised, but are not given, as the document there abruptly ends.

Another following document has not the first leaf—probably it only contained the invocation. The second begins with the *Kreta yugam* or earliest age, and goes on with the other *yugas,* briefly mentioned. Then from *Janamejaya* downwards to *Sálicáhana,* a few names are given. Subsequently to *Saliváhana,* several names are loosely stated of kings who ruled in different places, and at distant times; here put together, as if they followed each other, at least without any note of indication to the contrary. The story of the birth of *Adondai* appears to have been given, but a leaf or two is lost, and the loss is of no consequence. There is a list of kings, strangely transposed in order; and, being on the same palm leaf, it cannot arise from confusion of the leaves.

The narrative of *Adondai's* clearing the *Tondamandalam;* his war with the *Curumba-rája,* and defeat; his having a celestial vision, followed by the occurrence of a predicted omen, and this by a complete victory; occur as heretofore abstracted from other documents. There is, however, no complete finish at the end.

Remark.—The confusion discovered to exist in this manuscript, apparently must arise from wanting many leaves, either not copied by the writer, or if copied, afterwards taken away. The book is evidently one, and homogeneous, not composed of fragments of various books. Consequently, it must be passed as it is; and should the deficient leaves be at any time met with they may be put into order. I rather apprehend that they will be found entirely wanting; except as regards the integrity of the collection, the loss is of no consequence; since we have all the information elsewhere.

The book is of medium length, 15 leaves written, and 2 or 3 blank leaves, good order.

5. No. 2303, *Congu désa rájakal Kyfeyut.* Old No. 217, C.M. 74. vide 1, No. 2036, *supra.*

There are two copies of this valuable manuscript, both of which were read and compared together. The one was found to be an imperfect copy of the other, having besides a considerable chasm in the middle: the superior copy has also a short break in the passage relating to a change of *Vishnu Verd'hana* of *Talcád* from the *Jaina* to the *Vaishnava* faith; there is also an omission of one or two names. In other respects the better manuscript is complete. The palm leaves of this copy (and of the inferior one also) had suffered much from being eaten through by insects; in some places letters, in others, words, were eaten away: these however could be made out by a little attention; and, to prevent further illegibility, I directed the manuscript to be restored on paper; forming a valuable record. See 2nd Family.

Though the title indicates only a narrative of the ancient *Congu-desam* (being, as it would appear, the same with the modern Coimbatore country) yet, the work contains distinct chapters or sections, which might be regarded as distinct productions, on the *Chola*, *Oyisála* and *Vijayanagara* kingdoms; these kings having been successively conquerors of the *Congu* country. The first record of the country goes up nearly to the commencement of the Christian era, and narrates the rule of some chiefs down to the close of the ninth century; and the conquest of the country about that time by *'Aditya Varma* a *Chola* prince. Various matters are narrated in connexion with this dynasty, and some light is thrown on the *Pándiya désam*, such as the records of that kingdom would not own. The *Congu* country then seems to have come under the rule of the *Oyisalas*, whose capital was above the ghauts, in the Mysore country. These gave way before the *Rayers* of *Vijayanagara*.

Both dynasties of *Oyisalas* and *Rayers* are given from the commencement. The record is brought down to a period subsequent to the transfer of the remains of the *Rayer* power to *Pennacóndai*, and concludes with narrating warlike operations in the Mysore country; with the siege and storming of Seringapatam, A.D. 1609-10, nearly two hundred years antecedent to a like event, which made it, for a time, so famous. At that time it is said to have come into the possession of the *Rája udiyar* of Mysore.

The manuscript is, for the most part, free from the mythological fable, which usually disfigures *Hindu* documents, and is well supported by dates; in general referred to inscriptions, which are mentioned; and many grants of land are specified, with such reference. On the whole, this is one of the best and most valuable manuscripts in the collection. A more full abstract is not here given, seeing that some time since, I translated the whole, and intend to transmit a copy of it to the Bengal Asiatic Society, for insertion, if thought worthy by them of such distinction, in the transactions of that illustrious Society.

The translation was not forwarded as intended, owing to a *veto*, against communications with Calcutta, coming from the local authority under which, immediately, I was acting. It long remained on hand,

and narrowly escaped being destroyed. It was printed with my notes and appendix, in the Madras Journal of Science and Literature, Vol. XIV, Part I, No. *32*, January to June 1847. The introduction thereto explains the process; having the issue of its being published. In the addendum, towards the close, were strictures on a somewhat supercilious reference, by a Mr. Dowson, to the above extract last para. "On the whole this is one of the best and most valuable manuscripts in the collection." Mr. Dowson possessed only an imperfect, and incorrect English version of the former part of the document.

A paper, by Captain H. Congreve, "On the antiquities of the Neilgherry Hills," followed next but one to the said translation. I was induced thence to conjecture (conjecture only) that the Fort of the earliest set of kings of the *Cengu nád* was on those hills, removed thence to *Talcád* in Mysore.

This copy is of medium size, injured.

6. No. 2305 *Carnátaca rájákal savistara charitram*, or a general history of the Indian Peninsula. Old No. 214, C.M. 75.

This work, which is of no ordinary interest or importance, professes to be a general history of Peninsular India; *Mahomedan* as well as *Hindu;* and to include the period from the commencement of the *Cali yuga*, corresponding with the installation of *Parickshita*, son of *Abimanya*, and grandson of *Arjuna*, down to *Cali yuga* 4908, being *Acheya* year of the *Hindu cycle;* era of *Vicramaditya* 1864 – *Sálivahana saca* 1729 (A.D. 1807-8). It is a great pity that there is a small chasm in one place; and a much larger one in another; though not in the most valuable portions.

The general nature of the work may best appear from the following abstract; often little more than a mere index to the contents.

Introduction.—The usual invocation. The author's name, *Narayen* of the *Anantakòn* race of *Ginjee.* The book was composed, while Lord W. Bentinck was Governor of Madras, at the special request of Colonel William Macleod, the Commissioner at Arcot, who desired *Nárayanen* to write down a narrative of events in India from the earliest times; as such an account would be very acceptable to Europeans. In consequence of this request, *Nárayanen* felt great anxiety that his work should be complete and authentic; and after six months' preparatory study, during which he specially procured the aid of learned Mahomedans, and acquired from them all the details of their books and records, he wrote down this compendium of results. He offers the customary apology to authors and critics, for any deficiency that may be found in his production.

THE NARRATIVE.

The first *Cánda*, or section, on primeval matters. A reference to the creation of elementary principles, the *Brahmándam* or mundane egg, the formation therein of the different orders of beings and things. The greater and lesser periods or ages, periodical deluge, formation of inferior gods, *asuras* and men; *avataras* of *Vishnu;* eclipses, how accounted for; fasting at that time peculiar to India; *Hindu* notions of geography, mention of *Nipàl, Moghulistàn, Turkistàn,* and *Hindustàn* proper; the birth of *Krishna* about one hundred years before the end of the *Dwápara yuga,* and his building the town of *Dwáraca,* on the sea coast, and reigning there. His actions are stated in plain language, divested of the marvellous.

The second *Cánda*, or section, relating to the royal line of *Hastinápuri.* The genealogy of the race deduced from *Sóma.* Accounts of the *Pándavas* and other persons, similar to matters in the *Mahábhárata,* but reduced to simple narrative, by the rejection of hyperbolical metaphors. A long lapse of time given to the later descendants, subsequent to *Janamejaya. Vicramaditya* conquered, and ended that race. References to *Salivahana* and *Bhója raja,* with their successors (of great value, if authentic) down to year of the *Cali yuga* 3700, about which time is fixed the commencement of the *Hegira. Hindu* kings ruled 591 years after that period. The conquest of *Delhi* placed in the reign of *Prit'hu.* Rise of the Mahomedan ascendancy.

The third *Cánda*, or section, account of the *Willaet,* or original country of the Mahomedans; Geographical details and definitions of the country, north west of the *Indus* adapted to aid in fixing the reference of names in *Pauranic* geography. Mention of Alexander's victory over *Darius*; extended notice of ancient *Iràn* and *Turàn*; rise of Mahomed in the year of *Vicramaditya* 621, era of *Sálivàhana* 486; notices of the Caliphs, his successors; a somewhat full account of *Hassan* and *Hussan*; various subordinate matters. Persian invasion of *Moultan* and *Lahore* (by way of *Candahar* and *Cabul*), against *Ráma déva,* king of that part of the country (Hegira 431) who routed the invaders and drove them back across the *Indus* at *Attock.* Reference to *Firdousi,* author of the *Shah nameh;* the insufficient reward given to him, which he bestowed in charity, and satirised the promise-breaking patron; invasion of *Delhi* from *Persia,* taking tribute; extension of the irruption in the *Deccan;* plunder of the *Cárnátaca* country, extending as far as Seringapatam; images of gods taken thence, and carried to the *Padshah* at *Delhi. Rámanúja* was then at Seringapatam, and went to the *Padshah* at *Delhi;* by making interest through the medium of the *Padshah's* daughter, he recovered the sacred images, and brought them back. The *Padshah,* after making a treaty with the *Delhi* monarch, returned to Iran. Another invasion in the year of the Hegira 622; with subordinate matter.

Section 4th On Delhi affairs.

In Hegira 625, *Sultan Ghias-din Padshah* invaded Moultan and was defeated. There are many following details of battles and negotiations, not well admitting of an abstract. At a latter period there is special mention of *Mira Ali udin Gory*, as having conquered *Baharam Shah*, and being seated on the throne of *Delhi.* He sent to demand tribute from the southern kings in India, which was not given, and the refusal led to various hostilities; affairs of *Guzerat* are introduced; *Firoz Shah* is said to have acquired extensive power in Hindustan. Other details of more or less importance are given.

Section 5th. Account of Timur.

A shepherd boy, named *Tayamur*, was in the habit of leading out a few sheep belonging to his mother, to the forest; wherein, one day he met a holy man, who, in a manner minutely detailed, prophetically announced his future sovereignty, and that he would be the head of a dynasty of twenty-one kings. At eighteen years of age, *Tayamur* discovered treasure in a well; relinquishing the care of sheep, he assembled troops and made successful incursions on *Iran*; he overcame various chieftains, and conquered the troops sent against him by the *Padshah;* defeated the *Padshah* himself, and took him prisoner. In Hegira 773, *Tayamur* imposed tribute on *Iran*; he subsequently attacked the kingdom of *Turán; Tayamur* gave to four of his sons, four kingdoms. He invaded *Afghanistan,* and overthrew its ruler. Subsequently, *Tayamur* invaded *Hindustan*—he sat down on the Delhi throne, Hegira 801. Minor details, transactions with the Shah of *Roum:* intending to invade the empire of China, he fell sick, and died on the way, Hegira 807. Various details of the Delhi empire follow. At a later period some notices of *Oudipore* and *Jeypore* are given.

(A small chasm occurs, the palm leaf, No. 51 being wanting, it may be recovered, and space is left for it in the restored copy).

Some details respecting *Humaion Shah*, his recovery of courage after the loss of his kingdom, ascribed to a singular reproof, unconsciously given to him by a woman, who charitably bestowed a meal on him, when he was a fugitive in disguise. *Acbar*, his inquiries into *Hindu* literature; part of it transfused into Persian, at an expense to him of three crores of rupees. He died Hegira 1014. His son *Jehanguir*—intemperance, other habits, attachment, and gifts to *Nourmahal.* Notice of the Bengal *soubah,* held by the younger brother of *Nourmahal;* who, abusing his trust, was ordered to be beheaded, but escaped by her contrivance. Anecdote of three lime kilns, kept ready by the *Shah* for the death of himself, of *Nourmahal,* and her brother, in case of emergency. *Aurungzebe.* The *Mahrattas.* Various details. Foundation of *Aurungabad,* Hegira 1060. Notices of *Adil Shah,* and the ruler of Hyderabad.

Magnificent tomb. Details of tributaries. Aurungzebe's behaviour towards his father and brothers. Affairs of the *Punjab* and of *Guzerat.* Mention introduced of *Anagundi*, *Ginjee*, and other *Carnataca* countries; Vellore, Ginjee, Arnee. Tanjore governed by him. War with *Sahoji*, chief of the *Mahrattas.* Death of the *Siloji raja.* Crowning of *Sahoji*, who ruled in *Sattara.* The *Padshah* sent *Zulfecar khan* to conquer the *Carnatic;* fought with the *Mahrattas;* took *Ginjee.* Mention of *Daood Shah*, made *Killadar* of *Ginjee. Zulfecar khan* returned. The *Mahrattas* attacked him. Details of the *Mahrattas. Aurungzebe* sent his son *Asuph Shah* to Bengal. Arrangement for his sons, previous to his death, which took place in Hegira 1119. Various details concerning his successor. Details relative to some *Amirs* of the palace. Other matters down to Hegira 1131, when *Mahomed Shah* became *Padshah.* He sent out a *firman* to various kings, as far as to Arcot Various details inclusive of Carnatic affairs down to *Nadir Shah, Ahmed Shah*; subsequent matters.

Section 6th. Concerning the *Mahrattas* and the *Tuluva* country.

The country referred to in this section lies between the Nurbudda and Toomboodra rivers (the *Nirmathi* and *Tungabhadra*). That land used to give tribute during the *Dwápara yuga* to the kings of *Hastinápuri*, down to the time of *Janamejaya. Sálivâhana* was born, an illegitimate child of a *Brahman* at *Munguil patnam*, at, or near to *Rámagiri* (or Dowlutabad). He made extensive conquests even to the Cauvery river. He overcame *Vicramāditya*, and placed the son of the latter on his throne, as a tributary, at Ougein. Many other kings ruled for 4,000 years. Transition to the land of *Tuluva*, and the upper *Cárnataca désam.* A shepherd of the *Curumba* tribe did service to a *rishi* or ascetic, who discovered to him hidden treasure, with which the shepherd, quitting that occupation, raised troops, and laid the foundation of *Anacondái*, and afterwards of *Vijayanagarum.* He was named *Pravada déva rayer.* No mention of intervening matters down to *Narasingha déva rayer*, who introduced a new dynasty.

Section 7th. On the *Hassan* dynasty of the *Deccan* kingdom.

This kingdom began with *Hassan*, a contemporary with *Ráma déva*, of the foregoing race. He was of humble origin. A *Brahman* saw him, sleeping in the sun, his face shaded by the hood of a *cobra-capella*, and thence prognosticated his future greatness. At a time when a sovereign was wanted, and an elephant, with a wreath of flowers on its trunk, was deputed to fix on the proper person; the animal selected *Hassan* from a multitude of people, and deposited the wreath on his head. He was, in consequence, chosen king.

[In this place some palm leaves of the copy are wanting, how many, cannot be determined, as the number of the page is uniformly reckoned from the beginning of the section; spare sheets will be left, in the binding up of the restored copy, sufficient to allow of the filling in, should the deficient matter be hereafter recovered. There is so close a coincidence between the beginning of the section, and the account given by *Ferishta* of the commencement of

the kingdom of the *Deccan*, that possibly the whole section may only have been an abridgment of *Ferishta*, received by the author *Narayanen* from Mahomedans at Arcot. If so, the loss is immaterial ; but if otherwise, it is much to be regretted, as a check on the mendacious *Ferishta* is very desirable.]

Section 8th. Concerning the lower *Cárnataca* country.

Definitive boundaries of the Carnatic. The *Tondamandalam*, capital *Conjeveram* ; the *Canara* country, capital *Seringapatnam* ; the *Chóla-mandalam*, capital here said to be *Chenji* (Ginjee); *Chola désam* on the Cauvery, its capital Tanjore ; to the south, *Pandiya mandalam*, capital *Madura* with *Trichinópoly* ; *Chera mandalam*, capital *Tirunagiri* ; *Kerala desam*, capital *Ananta sayanam* ; *Telinga desam*, capital *Kolacondai* (Golconda). Revenues of those different kingdoms; the *Kerala*, *Pandiya*, *Chola* and other *rájas*, were tributaries to the royal house of *Hastinápuri*. Some notice of the incarnations of the emblems of *Vishnu*, the *(chank chacra* &c.) in the persons of *Marer*, *Sadugoparva* and others. Notice of *Mánica Vásacar* and *Sampanantar*, their polemical contests with the *Samanar* (*Bauddhas* or *Jainas*). Subsequent to that time the *Vaishnava* sect experienced a depreciation, owing to the ascendancy gained by the *Saivas*. Notice of Tamil poets, *Camban*, *Pugerentan*, *Otta cuttan*. *Camban* composed his poetical version of the *Ramayanam* in Sal. Sac. 807. Notice of some *Chola* kings. The *Vaishnava* teacher *Ramanúja* flourished Sal. Sac. 939. *Trib'huvana chacraverti* became *Suntara Pandiya dever*, Fusly 460. *Vira Pandiya cholan* was his son. *Rámanuja* lived in his time. (☞ These points and dates, considered as the author's testimony, are very important, as a check on accounts by the *Saivas*). Notice of the first inroad made by the Mahomedans into the Carnatic. Many details concerning *Crimi canda cholan*, *Ramanuja*, and the Mahomedans. *Cari cála cholan* flourished Fusly 570. *Villiputtúrar*, a poet in the *Conga desam*, translated the *Mahabharata* into Tamil verse, at the promised reward of five gold huns each stanza (of four lines) ; on his task being finished, the king gave him only five fanams each stanza. Story of *Nandi*, a king of the *Chola* country, his hunt of a pig, which in the end became metamorphosed into a figure of *Vishnu* in the *Varáha avatara*, a shrine was built on the spot. Origin of *Chenji* (or Ginjee). A treasure was discovered by one *Anantakon*, a shepherd, who raised troops therewith ; and, getting aid from other chiefs, established himself as a *raja* ; Ginjee being his capital : this was Fusly year 600. He cut a canal for irrigation near *Trinomali* ; which, in course of time having become filled up, was restored by the *Nabob Wallajah*, Fusly 1184. *Anantakòn* gave to his tribe the name of *Sammanamonar*. He was succeeded by *Crishnakòn*, Fusly 650; *Goneríkòn*, Fusly 680, both of them built sacred edifices. His son was *Govindakòn*. Fusly 700; *Palliyakòn*, Fusly 720, he made roads, choultries, &c. The dynasty now gave way before a *Curumba* tribe, named *Vadaga Yédiar* (north-country shepherds); the first king of this

tribe was *Kobi lingam*, Fusly 740 ; he built a brick fort at *Chentamangulam* ; he formed some tanks, and left others unfinished. In his time, his feudatories built several forts with bricks in different places; as *Asupur, Pelucupur, Cupam colur,* &c. He formed channels to bring down streams for irrigation from mountain springs; among which, the one named *Kobilingan juni* remains to this day ; he ruled with great equity. Afterwards Fusly 800, *Narasinga udiyar* became viceroy. The *Maha rayer* of *Anacondai, Vijayanagaram* and *Pennacondai* sent an army against the aforesaid *Kobilingan,* and having conquered the country, he delivered it over to *Narasinga udiyar* to be held as a fief, sending tribute to the *rayer.* A donation was made to a fane or temple, Sal. Sac. 1332. (A.D. 1410). About this time the *raja* of *Vandivasi* named *Bhupati rayer udiyar* ruled according to an inscription, dated in Sal. Sac. 1341. *Vira vijaya rayer* was also a ruler over that district. *Vallala rayen* ruled Fusly 750. He made additions to the shrine at *Trinomali;* he paid tribute to the *rayer.* After he fell, the country being divided among petty chiefs, became subject to *Krishna deva rayer.* He sent a great army into the Carnatic, said to have consisted of 100,000 men, under the command of chiefs, named *Vaiyapa nayaker, Tubáki Crishnapa nayaker, Vijaya Raghava nayaker* and *Vencatapa nayaker.* In Fusly 870, *Vaiyapa nayaker* came and collected tribute extensively; he encamped near Vellore. The chief at Chittoor, and other petty chiefs of the *Tondamandalam,* had an interview with him. He fixed their rate of tribute; mention is made among others of *Bommareddi* of *Calastri.* The *rayer's* general afterwards went to Ginjee. The chiefs of the *Chola mandalam* had an interview with him, and their tribute was also settled. *Vaiyapa nayaker* continued at Ginjee, with his army. He gave it in charge to the subordinate generals to go and levy tribute on the *Pandya, Chola* and *Chera,* kingdoms. In *Tanjore, Trichinopoly, Madura* and *Tiru nagari,* the kings respectfully answered to the demand. Thus the eastern *Carnataca* (as distinguished from Mysore &c.), became subject to the *rayer.* He derived three crores of rupees from this country, and in consequence, he divided the whole into three parts, under three viceroys. *Crishnapa nayaker* at Ginjee, governed the country from Nellore to the river Coleroon ; *Vijaya Rághava* at Tanjore, governed the fertile country washed by the Cauvery river ; and to *Vencatapa nayaker,* was assigned the country south of the latter. Notices follow of the proceedings of these viceroys. A Mahomedan coalition was formed against the *rayer.* The principal viceroy of the latter was recalled with his troops ; and *Tubáki nayaker* thenceforward assumed independency at Ginjee. His successors with their dates, and proceedings are mentioned. The last of them *Appa nayaker* is described as weak, and vicious to an extreme. He came to the throne, Fusly 1030 ; and, in his time a Mahomedan confederacy, the formation of which is ascribed to the treachery of *Bomma raja* of Chingleput, brought a deluge of Mahomedan

troops into the lower Carnatic. The siege of Ginjee, and its capture, after great resistance, are described with considerable force and spirit, and at much length, as the author is writing about his native place. The proceedings of *Vijaya Raghava* at Tanjore, are also alluded to—he purchased peace. *Tirumala nayaker* of *Madura*, by the assistance of the Collaries, routed and repelled the Mahomedans, who returned discomfited to Ginjee. Irruption of the *Mahrattas* into the country—seizure of Tanjore—tribute imposed by them on other places. Proceedings of *Sivaji* in the lower Carnatic.

Arrival of the English at *Chennapatnam* (Madras). Notice of other Europeans. From this time forwards, there is a minute and generally correct detail of the proceedings of the English and French, in connexion with the Nabob on the one part, and *Chunda saheb*, &c. on the other part. The French capture of Ginjee is circumstantially stated. The whole of the connected and subsequent transactions are interwoven with details as to motives on the part of native princes, such as perhaps, our English historians, who have gone over the same ground, may not have so fully known. *Hyder Ali* and Tippoo's proceedings are fully described; and the commanding interest of the narrative may be considered to close with the final capture of Seringapatam, and its celebration at Madras. The author, however, continues his narrative onwards, a few years later; and closes with a reference to the regulation of the Arcot country, and its management by his patron Colonel W. Macleod, as Commissioner.

Remarks.—In a general retrospect of the contents of this large manuscript, it appears that the suggestion of an English gentleman produced that rare result, a native Hindu historian; writing under the influence of good sense, and in conformity, to a prevailing degree, with European notions of history. In an abstract, I have not felt myself obliged to verify, or compare his dates and facts with other authorities. There are probably some anachronisms and errors; but the value of the whole seems to me considerable; and the eighth section, down to the arrival of the English, invaluable. To me, that matter is new; and, with the incidental coincidences derivable from other papers in this collection, a narrative may now be carried upwards, with some degree of certainty, to the era of *Krishna rayer;* about which time there is only a short interval of anarchy till we reach the regular *Chola* government. The whole manuscript, but especially the first half of the eighth section ought, I am of opinion, to be carefully translated and edited.

Leaf 1—152 complete. The book is long, of double thickness, in tolerable order.

At the time of making my analysis from which the foregoing is copied, I judged it desirable to have another copy of section 8; and one was accordingly entered in one of the large folio volumes prepared under my supervision.

A year or two after beginning the present work, occasion occurred to look again at the palm leaf manuscript and the copy on paper of section 8. I then noticed more critically, than on the first occasion, how very crude was the language and spelling of words; more like a Mahomedan writing Tamil, than a Tamil-speaking man of noble descent. The barbarism of *Kodan Tamerh* is so great, as sometimes to cause obscurity, as to the meaning. There once existed another abridged copy on palm leaves. Should it be ever recovered, it might be of use to compare with the larger book; and a gèneral correction of the orthography throughout would produce a book well worth printing, with a translation on the opposite pages, so as to form a diglott.

On a second perusal of the 8th section, I was particularly struck with the details of intrigues, perfidies, and consequent wars, long before any Europeans intermeddled with the politics of the peninsula. Just as similar things prepared the way in Bengal, for a grand change of rule, so it was in the Peninsula. With these, Orme was not so well acquainted, as with the early affairs in Bengal. The McKenzie M.SS. can supply materials, ascending upwards several hundred years above the period from which Cambridge and Orme began to date their pieces on history.

7. No. 2307. *Memra'l mulk sunda yuddham*, on Mahomedan wars. Old 222, C.M. 189.

The title of this book in English is erased, and partly eaten off by insects, a word written in substitution is illegible. The title in Tamil is partly eaten away: what remains is *mulk mulk, yuddham*, indicating a reference to Mahomedan wars.

From an examination, it is found that the book seems to have related the origin of Mahomedanism at Mecca, with a variety of subsequent affairs; among which, four great wars are specified. The locality would seem to be *Arabia*. They were proselyting wars—peace being offered on submission, and adopting Islamism, if not extermination. A rejection of the terms led to these wars. On these matters, information elsewhere exists, rendering the defective state of this manuscript of little consequence.

Leaf 1—80, containing 356 *vrütta* stanzas. The book is of medium size, slightly injured.

8. No. 2322. *Tonda mandalam, Chola mandalam, Pándiya mandalam, rájákal kyfeyut.* Old No. 241, C.M. 66.

This is a large book, composed for Colonel MacKenzie, by *Veda nayak*, who was pretty generally known as the Christian poet of Tanjore. He was the author of some useful works; and of this book, and the *Chola purvica charitra*, bearing somewhat of an historical character. In this book there

are statements concerning the *Pandiya* and *Chola* kingdoms, and the *Tonda mandalam* or region bounded on the south by the *Pálàr*, north by *Cálahasti* and range of mountains, east by the sea, and west by the ghauts. The whole of the statements are too much tinctured by the author's personal sentiments and opinions, and by adoption of sentiments received from Europeans: as for example, that the *Brahmans* originally came from Egypt. In some cases his conjectures and hypotheses are very bold. He asserts, for instance, that the origin of the great *Saiva* fane at Madura was none other than a *lingam* placed over the ashes of a deceased king; according to modern ordinary custom, as regards deceased *Saivas* in general. A sort of fictitious importance was given to the book from one of its statements having been brought into special discussion. This may be seen in the Madras Journal of Literature and Science, Vol. VI, Art. 12, pages 144 to 146; to which a reference only is all that is now requisite.

The most valuable portion of the document, as I judge, is the account of *Kullottunga Cholan*, and of his illegitimate son *Adondai*, the founder of the *Tonda* kingdom, by conquest from the *Puralalar*. At Tanjore, the author was favorably situated to gather up traditions concerning the parentage of *Adondai* and consequent matters The events of the war, however, with the *Curumbar* are better gathered from other manuscripts of the collection.

The conquest of *Tonda mandalam* led on to the invasion by *Kullóttunga Cholan*, of the Calinga country, or *Telingana:* an event of great consequence; and, bearing on which, there is a wide and varied range of evidence.

Leaf 1—30. The book is long, slightly injured.

9. No. 2323. *Chola purva pattayam*, the government of *Chola* kings, or old chronicles. Old No. 165, C.M. 64.

This is a large Tamil manuscript, containing 48 palm leaves in the introductory portion, and 219 in the remainder. It is perfect as regards the numbering of the leaves, and is generally in good state of preservation; a few of the leaves are a little damaged; but these having been restored, the whole will last in good preservation for several years.

BRIEF ABSTRACT.

Reference to inscriptions at Conjeveram; and to *Vicramáditya*, the son of *Govinda*, slain by *Sálivahana*. It states that *Sálivahana* was born in the country of *Ayodhya* in a potter's house, under the influence of *'Athi séshan* He acquired great skill and prowess, and conquering *Vicramaditya*, subdued also the *Ayodhya** country. An era was formed, termed the era of *Sálivahana*. In his time there was great disorder. *Hindu* fanes, rites and

* Whence it appears either that the author made a mistake, or else that there was a second *Ayodhya*. *Vicramaditya* ruled over Gujerat and Malwa, and derived tribute extensively from other countries. *Ayodhya* may, however, be viewed as an epithet, "exempt from war."

institutions, all were neglected. *Sálivahaná* was a *Samana* (or *Jaina*) a worshipper of *Sarvésvarer*, of a venemous spirit, and in these he gloried. He destroyed the fanes and sacred edifices of the *Hindus* of five classes without favor or distinction: he overthrew all privileges which *Hindus* derived from *Vicrámaditya*. He persecuted and oppressed all who would not enter into the *Samana* religion, of which he was a devotee. If they entered the way of *Sarvésvarer* he protected them; but punished them if they refused. Through his wickedness there was no rain, a great famine, much distress, and one house distant ten miles from any other house; the country little better than a waste, benighted wilderness. The ascetics retiring to wildernesses; in secret, made murmuring complaints to *Siva* and *Vishnu*. *Siva* to avenge the desolation, solicited from the *'Athi Parábaram* (Supreme Being) a fire-rain. *'Athi séshan* beforehand apprized *Sálivahana* of its approach, in a dream. *Sálivahana* announced to all the followers of *Sarvésvarer*, the coming fire-rain, and recommended them to build stone-houses, or to remain (on the day fixed) in rivers; by both of which means they would be preserved uninjured by the fire-rain. They followed his advice; some quarrying stones and building houses; others watching on the banks of the largest rivers; and they were all on the alert. *Siva* opening his frontlet eye, sent a rain of fire. *Sálivahana's* people took refuge in their stone-houses; and he himself with his army, on the banks of the *Caveri* (here used to designate a river in general) avoided it by plunging in the water. *Siva* seeing this, by recourse had to the Supreme Being, and by meditating on the five-lettered *mantra*, sent down a shower of mud. Those in stone-houses were thereby blocked up and suffocated, those in rivers came out and escaped; and thus *Sálivahana* (here also termed *Bhója*) with his army escaped. *Siva* now took counsel within himself. The first reflection produced *Vira cholan* (the thought of him was born in his mind); the second reflection produced *Ula cheran* of the *Lada* country, and the *Nanda Gópala yediar* (or herdsmen) class or tribe; the third reflection produced *Vajranga Pándyan* of the fisherman's class. *Siva* then, with regard to *Vishnu*, meditated the eight-lettered *mantra*, and through it designated these three to their respective offices; it being the special lot of the *Cholan* to kill *Sálivahana*. The three kings came together to take counsel, so that three crowns became as one crown, and they bathed together in the river at *Tirumukudal*.* After making a vow to destroy *Sálivahana*, and taking means to assemble money and troops, they made a pilgrimage to *Cási*. At that time *Cási* was neglected, and it was merely a wilderness of banyan trees. They are represented as discovering an inscription

* This is a place where three rivers became one, said to be, not far from Conjeveram. Hence the name, implying "the sacred triple union." Another such place is celebrated in a book called *Mukudal pallu*, and is said to be near *Alagar Coil*, in the neighbourhood of Madura.

deep-hidden in the earth, stating this to be *Cási*, &c. (Hence it is not *Benares*, but some fictitious *Cási*, that is designated). They subsequently came to *Cánchi nagara* (Conjeveram). The same process as before is represented to have been repeated. Here also an inscription was found. (It is to be noted that the original name is *Cáchi—Cánchi* being a modern euphuism) they were referred for further information to *Cáchi vira Cámácshi rayen* of the weaver tribe. They cleared the forest; but were opposed by a local *Durga*, who threatened to sacrifice them for trespassing on her domains. There follow various details, needless to be minutely stated. *Sálivahana* is again designated simply by the name of *Bhoja*. The aforesaid *Cachi vira Cámácshi* appears as a negotiator with the local *Durga*, and promises her one thousand and eight human sacrifices, from among the people of his tribe, and the title of "War-goddess;" so that when the tribe should rule and fight with other kings, her appetite for human blood should be abundantly satiated: with these terms, the *Durga* was satisfied, and gave consent to the building of a town, and establishing a monarchy. (If this be ornament, it is still startling in its indications as to by-gone days). She then took him to the tank of her local residence, and explained to him that after *Vicramáditya's* defeat by *Sálivahana*, all the former inhabitants of the place had collected their jewels and other valuables, which were put into a copper-chest, and that this chest was buried deep under the bed of a tank (reservoir), in a cave closed by a door, which was locked, and over it the stone-bed of the tank was relaid. She pointed out to him the spot, and put him in possession of the chest. She also directed him to another spot where ancient records of the place, when the country was ruled by *Dévendra*, were deposited; and, showing him where it was, she disappeared. *Cáchi Viran* returned to a locality, where the three kings were waiting for him. Then follows some more fable; and then an order from *Siva* in the form of a *guru* to open the chest. A detail of its contents, a smaller chest, a weapon, a sacred utensil, another weapon, a brass vessel, a key of the inferior regions, five other keys, an iron crowbar, a hammer, ten thousand pieces of gold, coined in the age of the great king *Santanu*. The smaller chest being opened, contained images of *Ganésa*, *Carticeya*, *Valiyamma* (the female image at Chillambrum) a *trinetra* fruit (the sacred bead of the *Saivas*) a sacred bead containing the image of one god (usually it is held to contain three, four, or five, the kind mentioned is very rare). A *chank* with its windings to the right (extremely rare and precious), a cane without joints or knots, a row of beads for prayer, a seal-ring of six classes of *Hindus*—these, and the like were in the inner box. These were given to the *Saiva guru* to be purified, and then were committed to the care of *Vira Cámácshi* for the purposes of worship. He fetched a pot of water from the *Cambha* river, and putting it before the chest, placed one of the weapons upright in the ground; and, paying, homage, transferred the divinity-resident within

the chest into the pot of water, which was daily worshipped by himself and his wife. This was all done by instructions from the god, in the shape of a *Saiva guru*. He delivered the same over to his son, to be so handed down from generation to generation. The said *guru* further told them to make use of the key of the inferior regions in the place before indicated by the local *durga*, where a copper-plate inscription would be found. The *Saiva guru* then disappeared, resuming his divine form of *Ecambarésvarer*. The three kings were again resorted to, when the original inscription first mentioned was once more read by them all, and again hidden. After some other matters, the opening of the other cave is mentioned, to which the instruments before found in the first box were necessary. This was a cave which was entered by the light of large torches, and thence another box was taken. The inscription on copper-plates and its contents are stated to have referred to the four ages, with the record of some leading names, and coming down to the mention of *Vicramaditya's* defeat by *Sálivahana;* at which era it would appear to have been engraved, and its contents are said to have contained extensive details, (certainly ill-suiting a copper-plate record, but there is much of exaggeration apparent): the simple object of the inscription would seem to have been to commemorate the previous prevalence of the *Hindu* faith, that the memory might not be lost during the greatly altered state of things under *Sálivahana*. The three kings rendered great honor to *Vira Cámácshi*, and to his son. There is a brief repetition of matters connected with the four ages, for the purpose of showing apparently that all the great events recorded were preceded by the exhibition of human sacrifices ; and it was again agreed upon by the three kings, that before setting out to conquer *Sálivahana*, a similar sacrifice must be offered at a place termed *Cudatturi*. The contents of the inscription, as regards the list of kings in foregoing ages, was copied out on palm leaves, and then the copper-plates were returned to the place, whence they had been taken. The three kings again went to *Cási*. Thence they derived three crores of money, said to be dug up from beneath the shrine of a goddess—a variety of fabulous accompaniments. Nine persons in all are represented as having visited *Cási*, and as subsequently returning to *Conjeveram*. The affair of destroying *Sálivahana* was now entered on ; and the three kings, leaving Conjeveram, proceeded to *Cudatturiyur*. Being there, *Vira Cholan* wrote letters missive, addressed to the votaries of *Saiva*, and *Vishnu*, whether in cultivated lands or wastes, always excepting the *Samana* followers of *Sarvésvaver;* the purport being a call to assemble at *Cudatturiyur* in order to proceed against *Salivahana*. A great concourse assembled.

Sálivahana heard of these preparations. (Here the manuscript takes a retrospect in a few lines, and the passage is important). In former days *Vicramaditya* ruled in the country of *Ayodhya*, and built a large town with battlements and other fortifications. When *Salivahana Bhoja* conquered

Vicramditya, as he was not fit to rule in that town, he constructed another town in the same country, called *Bhoja raya puram*, where the descendants of this *Salivahana Bhoja* ruled during 1,442 years.* In their time, the three kings aforementioned made their preparations, which (the descendants of) *Salivahana* learning, consulted about some place of refuge, and hearing of Trichinopoly, inquired concerning its origin and antiquity. This statement introduces the ordinary legend about that place, founded on circumstances connected with the poem of the *Rámáyanam*. Assembling all his forces, *Salivahana* set out with them, from *Bhoja raya pur*, and overran the whole of the Peninsula, until he came to Trichinopoly, of which he took possession. Ascending the rock, and perceiving the strength of the place, he considered that no one could dispossess him of it, if he made it his citadel, which greatly added to his confidence. Residing in a palace, at the foot, he thence administered the affairs of the kingdom. Meantime, the three kings continued their preparations at *Cudatturiyúr*. *Cachi Viran* advised to send an envoy to hear what *Sàlivàhana* would say, and then to levy war against him. The *Cholàn* accordingly sent *Cachi Viran* himself, accompanied by some troops. At an interview with *Sálivahana* in Trichinopoly, he recited the preparations made with the express intention of destroying the power of that ruler; demanding, in consequence, that he should give up Trichinopoly, renounce the *Samana* way, bathe his head in the *Caveri* (become a *Hindu*), retire to his own proper town of *Bhoja raya pur*, and there maintain only half his present army. *Sálivahana* much incensed, with abusive epithets, rejected the demand; but added a challenge, if they thought themselves strong. *Cáchi Viran* returned to *Cudatturiyur*; and, his opinion being asked, he advised a second embassy before making war, *Cachi Ciran* was again sent. An appointed time and place of combat were now fixed; *Sálivàhana* engaging to come with his forces to the place. This place was *Tiru vani kával*, whither the three kings, *Cachi Viran*, his son, and an army repaired as appointed. There *Vira Cholan* was crowned, and invested with royal insignia, by *Cáchi Viran*.

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* Thus, in the sense of this author, *Sálivahana* stands both for an individual, and for a dynasty, of which he was the head; according to a custom of other oriental, and even scriptural writers, as has been fully shown by Bishop Newton - in his Dissertations on the Prophecies. The tales about *Vicramaditya* make *Bhoja raja* his successor, after some interval, in a different town, and on another throne. If the *Carnatataka rajakal* can be safely followed, the town and fortress of *Sálivahana* was at the modern Dowlutabad, a truly singular place, according to the description given of it by Captain Seely; while the neighbouring sculptures at Ellore (prevailingly *Jaina* in fashion) sanction the idea of a great power in the neighbourhood. At that place *Déva giri* (or Dowlutabad) a long list of kings did reign, down to *Ráma déva* (or *Ram deo*) conquered by the Mahomedans, when the place was plundered, and the kingdom subjugated. Hence, I think, we have some important indications; to be followed out in fuller conclusions.

Thence they proceeded to besiege Trichinopoly. *Cachi Viran*, by means of the copper inscription at Conjeveram, before mentioned, knew that by the craft of *Vibushana* (younger brother of *Ravana*) there was a subterraneous entry into the fort of Trichinopoly. This was passed by a few people with torches, who thence proceeded to open the *Chintámani* gate, by which the troops entered in multitudes, and destroyed *Sálivhana*, together with his *Samana* troops, with great effusion of blood. A pariar named *Vellan* escaped on *Sáliváhana's* horse, and with him a hundred others, with their families, escaped, and went to the sea shore ; whence he proceeded to some island, so as to leave behind the proverbial saying "*Vellan* went to the river." The destruction of *Sáliváhana* is dated in C.Y. 1443 (in writing at full). The three kings celebrated their conquest. *Vira Chólan* had to get rid of the crime of killing *Sáliváhana*, styled *Sarpa dósha Brahmahatti* (that is, a degree of sacredness adhering to *Sálivahana*, as born under the influence of *Athiséshan ;* assimilating the crime to the evil of *Brahman*-slaughter, though not the same). In consequence of this crime he became infatuated, and fell sword in hand on his own troops, who on all sides ran away to avoid him ; besides which, he sloughed his skin, in the same way as a serpent changes his skin annually. His companions, seeing these things, consulted together, and in consequence, *Cachi Vira* gave instructions to his wife *Cámácshi* to assume the guise and appearance of a *Curava* woman, of the description practising palmistry. She accordingly came into the town in that guise: when the three confederates had her called, and first submitting their own palms, brought *Vira Chólan* to submit to the like process. The fortune-teller said that he had killed *Sáliváhana* of such and such a race, and must expiate the crime by building a great number of fanes to *Siva*, to *Vishnu*, to *Subrahmanya*, dwellings for ascetics, and dwellings for *Brahmans;* and, to enforce the duty, a long narration is given of distinguished personages, in former ages, who had expiated like-crimes, by building an immense number of such structures. At the mere hearing of the duty, *Vira Cholan* found his malady alleviated ; and the doing accordingly was determined upon. The *Curatti* (or fortune-teller) went away, and resumed her proper form as *Cámácshi*. The kings inspected the fortification of Trichinopoly, which they found only fit for a *ráchasa ;* but extended it, so as to be fit for a regular *Hindu* sovereign. They then returned to Conjeveram, where, by their desire, *Cáchi Vira* read to them the writings on palm leaves, his copy of the before mentioned copper-plate inscriptions; and, according to the appointment therein stated by *Rama*, the division of castes and tribes was restored. A great number of sacred edifices, of the five kinds, were built. The three kings then separated to their respective dominions. From *Ulara chéran* there were twenty-six kings, down to *Chengara nat'ha chéran* ; from *Vajranga* there were twenty-six *Pandiyans* to *Choka nát'ha* ; from *Vira Cholan* down to *Uttama Cholan* there were

twenty-five *Cholans*. The son of *Uttama Cholan* was *Uriyur Chólan*, with the account of whom a new section is made to begin.

The ancient record of the time of *Cari Cála Chólan.*

After the death of *Uttama Chólan*, the crown devolved on *Uriyur Chólan* in the year of the *Cali yuga* 3535. This was corresponding with the death of *Choka nát'ha pandiyan*, of the southern Madura. The son of this last *Minatchi Savuntira Pândiyan* was crowned C.Y. 3537. In the *Conga Dharapuram*, the death of *Chankara nát'ha cheran* was contemporaneous. His son named *Cherumàn Perumál* was crowned C.Y. 3538. In the town of *Cánchi* (Conjeveram) *Lacshamaiya Muthaliar* of the race of *Cachi mu'thu vira Cámáchirayen*, being dead, his son named *Cáchi vira Muthali Vencatachala* was crowned in C. Y. 3539. Some details follow, connected with the right-hand class of people, to which *Vencatachala* belonged. Reverting to *Uriyùr Cholan*, he is stated to have been as bad as *Sálivákana;* which conduct so displeased *Sudà Siva* that he gave permission to *Cari mari* (the *Durga)* at Conjeveram, to send a shower of mud against *Uriyùr*. But *Sevendhi isvarer* admonishing *Uriyùr Cholan* in a dream, the latter, fearing for his life, prepared to take refuge in the *Cóngundd*, and there to keep himself concealed. His wife *Singhammàl* was in a state of three months' pregnancy. The aforesaid *Cari mari*, opening the eye on her forehead, sent down a shower of mud. It arrested *Uriyùr Cholan* half way in his flight, and killed him. From the circumstance of *Cari mari* opening her frontlet eye, she was called *Cannamur mari; Singhammàl*, with a single attendant, arrived in the *Congu* country and both performed manual labor in a *Brahman's* house. A son was born to her, he was well instructed; and, at sixteen years of age, an assembly of people occurred at *Tiruvatùr* to consider the best means of remedying the evils which had arisen from the want of a king. The principal men from Conjeveram, including the before mentioned *Vencatachala* were present, and a white elephant was brought from *Cási*. The usual arrangements being made, the elephant was let loose, and proceeded of its own accord to the *Congu* country, where it selected the above youth; who was playing along with several *Brahman* boys. He was crowned, and received the name of *Cari Cála Cholan*. The *Pándiyan* and *Chéran* are represented as summoned to be present. The date was C.Y. 3567 (A.D. 465). After all things had reverted to their course, the tale is introduced of the son of *Cari Cála Cholan* running over a calf in the streets of *Tiruvatùr*. *Cari Cála Cholan* became troubled with the *Brahmahatti*; and, to remove it, the same device as before was resorted to. *Ecambara isvarer* of Conjeveram temple, instructed his wife *Cámácshi* to assume the guise of a fortune-teller. The remedy was to build 360 *Saiva* fanes, and 32 aqueducts for irrigation. Details, at great length, then follow of the founding and endowment of various *Saiva* fanes; too minute for being abstracted. Such details may have their use--(here the M.S. being

very much injured in different places, so much as needful was restored on other palm leaves). The great prevalence of the worship of *Durga* throughout the *Chola* country is indicated. Most of the village fanes are erected to some name, or form of *Durga.* Besides the intimation given in the early part of the work of human sacrifices having been offered on a grand scale, it further appears that *Samaiya Muthali,* a manager or agent, for *Cari cála Cholan* offered one of his sons in sacrifice at *Trinomali;* and at the demand of the *Durga* at *Mathurai* (Madura) he offered another son as a sacrifice. He then insisted that, for future years, human sacrifices should not be offered; but that the goddess must be contented with other offerings, a multitude of goats being included. It is stated that twenty-seven generations, and thirty-six reigns occupied 2,460 years—(in this statement, and in following ones, there is a recurrence of artificial structure). The number of fanes constructed by the three kings, *Chóla, Pándiya* and *Congu,* is greatly exaggerated. Among other things it is said, that beneath the shrine of *Minácshi,* at Madura, there is a subterraneous way to the *Vaigai* river. A great many things are mentioned apparently with the object of magnifying the importance of *Samaiya Muthaliar,* and the weaver caste at Conjeveram. After which, *Cherumán Perumál* being at Conjeveram with his colleagues, the two other kings, he is brought forwarded as looking into futurity, and declaring matters in the form of a prophecy, to wit:

The whole country will become Mahomedan; the gods of the chief places will retire into concealment; the Mahomedans will exercise great severities; the *Samana* religion will increase; low tribes will prevail throughout the country; there will be want of rain, famine, deaths of people, in consequence; everything will be as in the days of *Sálivàhana.* The Mahomedans will rule during 360 years. They are termed *rácshasas,* concerning whom, the sacred ascetics will complain to *Siva. Siva,* in consultation with *Vishnu,* will resuscitate *Vicramáditya* with his minister *Batti,* and destroy, by him, the Mahomedans. *Siva* will order *Vicramáditya,* born as *Vira Vasanta rayer,* to reign with his posterity, during a period of seven generations, and 540 years. After that, while performing worship, with eyes closed, the Moghul Padshah will come, and destroy him. The *Rasgiri* Moghul and his posterity will reign five generations, or 360 years. *Vicramáditya* will again be born as *Rana kandi vira Vasanta rayer,* and rule with his posterity seven generations, and 540 years. Another Padshah termed *Cola cala* will then come and destroy him, and rule for five generations and 360 years. *Vicramáditya* will then again be born at *Raya Velur* and destroy the *Cola cala* Padshah, and rule with his posterity twenty-seven generations, and 2160 years. After that, he will be taken up alive to *Kailasa.* Some other similar matters being stated, it is added, that the *Chola* and the *Pándiya* dynasties will become extinct, and *Cherumàn Perumál's* race alone remain; ruling in the *Kongu*

country. *Suntarer Murti* carries *Cherumàn Perumàl* into the presence of *Sadá Siva,* and there he remains in a state of beatification.

There are a few more palm leaves, containing poetical stanzas on the boundaries of the Tamil countries, of no consequence; similar ones having been translated and printed. They are allowed to remain attached to the book.

Remarks.—It appears to me that this rather extensive piece of composition is, in its introductory portion, a species of historical romance, but like many other such romances, containing some fragments of real history. The first date that is met with, fixing the destruction of *Sálivahana* at *Cali yuga* 1443 (or B.C. 1659), is calculated to reflect disgrace and discredit, not only on the chronology, but also on the entire composition. There seems, however, to be something more credible, when the installation of *Cari cala Cholan* is dated C.Y.3507 (A.D 465). Just before, there is an artificial structure visible in the 26 *Chérans,* and 26 *Pandiyans,* and 25 *Cholans*; and ascending upwards with these 25 generations from, say, about C.Y. 3550 to C.Y. 1443, the result would be 80 years to a generation, far beyond probability; and yet apparently to make room for so many generations, the author threw the earlier date so far back; forgetting that the era of *Sâlivahana,* by common consent, did not commence until about 77 A.D. Besides, in the artificial, and untrue, representation of the three kings, being so much and so long together, and uniformly of the same mind, there is a violation of what we know to be history, so far as they are concerned. The utmost that can be admitted is, that the author put together, in the best manner he could, the disjointed fragments of traditions which he had heard; many of which may have been true, though not true as he has collocated them. Hence, to judge of the value of any such traditions, it seems expedient to discover at what time the author wrote. There is no trace, as far as I can perceive of his name; but he has given an indication as to time. The book made use of, it may be observed in passing, is from internal evidence, a copy from some other one. It is not easy to judge of the antiquity of palm-leaf copies of works; so much depending on the care employed in the preservation. This particular copy may be 50 or possibly 100 years old. But, however that may be, the date of the original, cannot, I think, be much less than 300 years since. I derive the inference from the latter part, wherein *Vira Vasanta rayer* is mentioned as a new incarnation of *Vicramaditya.* Up to that period, the alleged prophecy, is history; in the main feature of Mahomedan rule and violence. And, to the best of my judgment, arising from the study of similar documents, I conceive the author to have lived and written some time in the 15th century, probably towards its close. Thenceforward he manifests ignorance; availing himself of some *Pauranic* annunciations as to the three *Vicramas;* but yeilding nothing like matters of fact. I am of opinion, by consequence, that the author was patronised by *Vira Vasanta rayer,* and wrote under his auspices. Of this *Vira Vasanta rayer,* we

find traces in the mention made of him in the smaller local papers of this collection, as may have been observed in those already abstracted; but from the *Carnata rajakal* we learn more distinctly that he was a viceroy of *Narasinha rayer*, father of *Krishna rayer*. The former, who subverted the more ancient *Vijayanagara* dynasty, made a successful inroad into the Conjeveram and Ginjee country. I believe, before his conquest of *Vijayanagaram;* but, whether before or after, he placed *Vira Vasanta rayer* as his viceroy over the country that had become subject to the kings of Ginjee. The era of *Narsinha rayer* is, within the 15th century. Now, if we consider the author to have written in that century, it will be apparent that he might have some advantage over later writers, in the matter of early tradition; and there may consequently be some circumstances in his account worthy of attention.

The writer's chief object seems to have been to frame an account of the foundation of the various shrines scattered over the extent of the Carnatic proper. The statements given concerning them, form the larger portion of the manuscript; but these, of course, I have passed by, as they could only be developed by translation. In the event of any cause occurring to require an exact account of different shrines or fanes, I presume this manuscript might acquire a measure of consequence, not now belonging to it. As it is, there are a few historical indications, that ought not to be despised; because the whole will not bear the severer tests of western historical writing. These indications are: That *Sálivahana* was a *Samana* or *Savana* (for the writer, or his copyist, writes the word in both methods) that he persecuted the *Brahmanical* religion and patronised another; which, for the present, I suppose to be the *Jaina* system; that an insurrection took place, leading to the destruction of many of his people, but that he himself and his army escaped; that he overran the country to the south as far as Trichinopoly, which he probably first fortified; that he had a line of princes of his own posterity succeeding him; that he ruled in a town and fortress of his own construction; not being the capital where *Vicramáditya* ruled before him; that *Bhoja raja* was perhaps another name by which he was known, or was the name of one of his successors. That as *Sálivahana* stands for the name of a dynasty (like Cæsar, Plantagenet, or Bourbon) so perhaps *Vicramaditya* may in other books, stand for a dynasty, and thus help us through the fable of his asserted long reign. These seem to me to be fair inferences, for fuller consideration hereafter. I will add, as mere conjecture, that *Samana* or *Savana*, as it is often spelt, may possibly be none other than the change of *y* into *j* or *s* which is a very usual one; thus giving us *Yavana:* and if so, then there is a concurrence with a multitude of other indications, as to the interference of the *Yavanas*, with the greater portion of India, inclusive of the peninsula. For the original of the *Yavanas* we must look most probably to the *Bactrians*. Besides, in the *Pántacurhis* (for which see a following page,

M.S. Books, No. 14, Section 1), we have the remnants of ancient sculptures, of which the people of the present day know nothing, beyond conjecture. They accord with Dr. Malcolmson's account of similar ones at Hyderabad (Bengal Asiatic Journal) and with the contents of the mounds in the *Panjab*, opened by Honinberger and others. In the Carnatic they were found in localities that would rather indicate camps (*Castella*) than towns. At all events such vestiges are foreign. All *Hindu* records afford traces of foreign interference, which they usually mystify. The dark and mystified periods succeeds the term allotted to *Vicramaditya*; and the manner in which *Sálivâhana* is spoken of sufficiently indicates sectarian hatred, and resolution to conceal the truth.

The alleged flight by sea of a portion of the garrison at Trichinopoly, I have not before noticed. It is not, however, to be entirely disregarded. The people of *Java*, with a race evidently from India, has to be accounted for; and the many concurring *Hindu* traditions and records, that people were driven from India by wars or persecutions, proceeding thence by sea, all require to be noticed as they occur; seeing that in the end they will point to some general conclusion.

The symbolical language of the *Chola púrva patayam* (the document under consideration), may be adverted to, in passing. It is a regular specimen of *Hindu* writing; and that even in plain prose, involves bolder metaphors than would enter the minds of European writers, and more than metaphors, that is symbols; bordering on hieroglyphics; probably suggested by the use of hieroglyphical writing. The MacKenzie manuscripts have in some degree educated me to a small degree of acquaintance with this language; though, on the discovery of this style of writing, a previous acquaintance with the symbolic language of the Christian scriptures assisted me much. Generically, both are the same; specifically, they vary. Until this symbolic kind of writing is more fully understood, we cannot come at the real meaning, and contents of a multitude of early *Hindu* writings.

One instance may be given in the fire-rain, of which mention occurs at the commencement of the manuscript. The *Jainas* have a doctrine, that a rain of fire always goes before the periodically recurring universal deluge; and this is only a slight alteration of the orthodox *Hindu* statements, that before the *Manu pralaya*, or periodical deluge, the sun acquires so much increased power, that all things are scorched up and destroyed; after which copious showers, in which water descends in streams like the trunks of elephants, involve the cinerated surface of the earth, deep within a folding of mighty waters; during which time is the night of *Brahma*, or quiescence of the creative energy; and during which time *Náráyana* or the conservative energy quietly floats on the surface of the abyss. But though the aforesaid notion of the *Jainas* may have suggested the idea of fire-rain; yet it seems, in the

document under notice, to be a symbol, made use of to denote divine judgments: whether the idea in this sense, may be borrowed from a well known historical fact, or otherwise, let others determine. *Hindu* writers reckon seven kinds of clouds, which respectively shower down gems, water, gold, flowers, earth, stones, fire; in which enumeration, part at least must be metaphorical. In strong poetical hyperbole a lightning-cloud might be said to rain fire. But the lightning and thunderbolt form *Indra's* weapon. The fire-rain rather seems to be a symbol of the anger of *Siva;* in plainer terms, an insurrection against *Sálivàhana;* and if so, the shower of mud may have a symbolical meaning also; and may help to the meaning of a tradition which states, that *Uriyùr* the capital of the *Chola* kingdom, was destroyed by a shower of sand, or mud. This last event, however, the manuscript in question, aided by some others in the collection, has enabled me to perceive, is to be understood of a popular movement, beginning at Conjeveram, against a violent *Chola* prince; directed, with effect, by a hostile *Pándiya raja;* so that *Uriyur* was taken by force, and the king compelled to flee, being arrested and killed by the mud shower; that is, being overtaken and slain by pursuers from the hostile army. It may suffice, for the present, to point, in general terms, at such clues to the meaning of symbolical writing; but to make full use of the whole can only result from digesting, and comparing all such indications together; which, for the present at least, is not my task.

Leaf 1—179 not finished. The book is long, and very thick.

10. No. 2324. *Delhi mahà rájákal kyfeyut*, account of the great kings of Delhi. Old No. 233, C.M. 79.

When *Vicramaditya* (to whom is given a profusion of titles) reigned, *Dherma rája*, had quitted the earth at the end of the *Dwápara yuga:* he left *Paricshit*, ruling down to C.Y. 126. *Janamejaya* 77 years, *Sivaca maha rája* 80, *Rajendra* 45, *Sarangadaran*, with whom the *Chandra vamsa* ended. Then follows *Purura Mantatha* 83 years. Next *Mathipála maha rája* ruled 25 years, *Logitha maha rája* 53, *Gangádhara* 56, *Vámadéva* 53, *Trinetra* 56, *Purtiba vijaya* 72, *Purinatha* 53, *Pushpa gandra* 58, *Athiya rayer* 58, *Padma gandra* 49, *Utrija rághava* 54, *Aiventhi* 54, *Bauvuma* 55, *Sudra Cartica* 65, *Asagaya-sura Vicramaditya* 2,000 years; in all 3,179 years. *Sálivàhana* 70 years, *Vimala kethana* 58. *Bhójá rája* conquered the north and ruled over the south: *Kanaka rayer* of *Cambira desam* was his minister, and at the head of sixty-three other persons, afterwards settled as accountants, of whom details follow, with the names of the towns in the Carnatic where *agraharams* were established for them. Sixty-four families of *Brahmans*, thus introduced into the Carnatic from the north became the settled accountants, and arbitrators of boundaries. They conducted their accounts in the *Girranam* language. (Sanscrit in the Balband character). *Bhoja rája* ruled 66 years from Sal. Sac. 128 to S.S. 194, his rule ended in *Cali yugam* 3373, corresponding with

Sal. Sac. 194. Next ruled *Rajendra* 71, *Mádhava varma cholan* 31, *Pándiya* 60, *Cira Chóla* (also called *Chéran*) 51, *Déva Cholan* 29, *Soren Cholan* 20, *Rája Cholan* 41, he was called *Cari Cála Cholan—Dévendra Cholan* 60, *Martanda Cholan* 65, *Rájathi rája Cholan* 33, *Ballala* 30, *Vira Ballala* 41; in all 532 years, agreeing with *Cali yuga* 3905, Sal. Sac. 729. *Chenna Ballálan*, in his time a famous *annicut* (or aqueduct) was formed from the Cauvery for irrigation, all the 56 kings, except *Vicrama Cholan*, king of Cashmir, contributed; and his share was divided, and borne among the remaining 55. As his quota was afterwards brought, that was appropriated in rebuilding an *agraháram*, that *Bhója rája* had caused to be constructed at *Chatúr Véda mangalam;* which, during the ascendency of the *Jainas* had been allowed to go to decay, and the king dissipated the *Jainas*. The *agraháram* received the names of *Vicrama Chola puram*, *Tanniyur*, and *Cavari-pákam*. After which, the Cashmir king went away. *Chenna Ballála* ruled 41 years, *Vishnu Verrddhana* 40, *Raja Ballála* 51 years, *Irthiya Ballála* 41, *Vijaya* 41. Other names of *Ballála* kings running into the Rayers are given, with a total of 736 years; corresponding with *Cali yuga* 4641, Sal. Sac. 1462. *Pravuda deva rayer* 21, other *rayers* (not in correct order) for 80 years down to C.Y. 4721, Sal. Sac. 1542—so far the *Rayer* dynasty; afterwards that of the Mahomedans.

There follows a story (not complete) founded on the question "whether the learned, or the vulgar, are to be blamed in the impositions practised under the sanction of the popular system of idolatry?"

Also a memorandum from one of the Colonel's agents, as to manuscripts and documents, previously supplied.

It states that *Periya Virapa nayaker* son of *Periya Kistnama nayaker*, conquered the king of *Málivavanam*, and also Mysore. It has the singular statement that *Satya vrata* was a *Pandiya* king of Madura; and that the story of the *Sap'hara*, or little fish had its site at Madura, being the *Matsya avataram*; on which account it says, the *Pandiya* kings used the fish banner, or umbrella. It may be noted, in passing, that the 8th book of the *Bhágavatam* places the site of *Satya vrata's* penance in the *Drávida désa*, or Tamil country.

Remark.—The last memorandum has little or no use, beyond the two items selected. The preceding one is merely a story (not complete) ascribed to *Krishna rayer's* time; tending to illustrate the easy credulity of men, as imposed on by ascetics, mistaken for gods. This tale may have its use in a series of tales; but is quite irrelevant to the title of the manuscript. The first article does not correspond with that title, except in a brief allusion to the race of *Dherma rája* at the beginning. What follows, is not of much consequence; except as to the introduction of the 64 Brahman families settled in

the Carnatic. Concerning this settlement, other illustrations will appear, and it is similar to the mode followed in Malayalam; according to the *Kerala ulpati*. Whether *Brahmans* had footing in the south of India before that time is, at the least, doubtful. In other documents, the matter will be further elucidated. The abstract given of the manuscript is almost a translation. It has evident, and very gross anachronisms; and, I am afraid, none of its dates can be depended upon. It contains only four and a half palm leaves, quite fresh and in good order; by consequence, not needing restoration.

There must have been some additions since my analysis was made, as the leaves now are 1—5 and 1—10 and 1—4 =19. These contain dates as to the Padshahs of Delhi; some notices of *Krishna rayer's* rule; and also concerning *Tondamán Chacraverti*. An account of *Tirumala nayak's* once existing palace at Madura, and answers to some questions from the Government concerning it.

The leaves are of differing lengths; on the whole, long, in good order.

11. No. 2325. *Delhi Janamejaya vamsávali.* Old No. 225 (or 3?) C.M. 80.

This is a manuscript, which, with a promising title and a large external appearance, has almost nothing within; containing only eight palm leaves written upon, and a supplement of blank leaves. It bears within itself the title of "the early history of the Bengal country;" but it sets out with *Janaméjaya rája* of *Hastinápuri*. The appearance of the palm leaves, and of the writing, is comparatively fresh; and as it comes down to Lord Mornington's government, dated Fusly 1220, it must be a recent writing.

The following is an abstract:—

After *Janamejaya*, son of *Paricshit*, who died about 100 of the *Cali yugam*, many kings reigned, and took tribute during 3000 years. *Vicramaditya* after that became incarnate, and ruled over Hindustan, Bengal, the Deccan, and the Western Peninsula, receiving tribute from all kings. *Sálivàhana* fought with him, and he fell in C.Y. 3171. *Sálivàhana* governed after him with equity 349 years. Many kings after *Sálivàhana* reigned down to C. Y. 4300. Sultan *Schafdin-gory*, from the country of Iran, came with a large army to Delhi, Hegira 591; and overthrew *Barti raja*; and, seating himself on the throne, he ruled over the country, including Bengal; placing his Fouzdars in all countries. From that time, Bengal became a Mahomedan dependancy. Timur's invasion: he levied extensive tribute over the *Dacshin*, down to Hegira 900. Hindustan was under Timur's descendants. Humaion Shah's defeat. Acbar ruled well. Jehanguir gave the Fouzdari of Bengal to

a brother of *Nur Begam*, whom he removed in anger, and put another Fouzdar in his place. From that time different Fouzdars governed Bengal. Alemguir, Jehan Shah. After some details, the narrative comes down to the English Bahader, Governor William. The English were merchants. The vizier of Lucknow collected tribute for Delhi. His son was *Suja-ud-dowlah* The Moorshedabad Soubadar was Maphuze Singh, tributary to *Suja-ud-dowlah*. Thus down to Fusly 1180 things went on, till Maphuze Singh died. His elder sister's son, Nabob *Chirarj-ud-dowlah*, became Soubadar. Mr. William from London, in England, came and settled at Calcutta and hoisted a flag, keeping in pay a few troops, and traded. Affair of a gomestah, and a sowcar. The gomestah went to Calcutta, and *Chirarj-ud-dowlah*, called the English vakeel, demanding his Nabob to be given back, *Chirarj-ud-dowlah* in great wrath invaded Calcutta—a little fighting —and the Soubadar took Calcutta. In Fusly 1210 the father of Lord Clive, Governor Clive, came with troops from Madras (Fusly 1170) battle—the Nabob was wounded by a musket ball; and, after a short time, died. His elder sister's son was *Kassim-ali-khan*, who continued the fighting. Division of the country with the English, by treaty with *Subali khan*. Two engagements, Nabob defeated, treaty, increase of English power. Death of the Nabob, Fusly 1208, his younger brother succeeded him. The Moorshedabad Nabob died. Lord *Marit*. (Mornington?) sent General *Lixon* (Lake?) who went to Delhi, and took it; and they kept the Padshah by their side, regulating the police (or government): they took a *sannad* from the Padshah, acknowledging their authority over all things. Such of the Hindu sovereigns as paid them homage, they retained as tributaries; and fighting with those who resisted them, down to Fusly 1220 (date of the writing) they continue still to govern the country of Bengal.

From this abstract it may be seen that, though the manuscript contains nothing not otherwise known, yet that it is, in some measure, curious; and as such, perhaps worth translation.

Leaf 1—8 and 16 blank. The book is of medium length ; the blank leaves look recent.

12. No. 2327. *Pandiya rájákal purána charitram.* Old record of ancient kings. Old No. 107, C.M. 71.

This manuscript in the former portion is a very brief outline abstract of matters contained in the Madura *St'hala purána;* needless here to be repeated. It comes down from *Kulaséc'hara,* with the usual list of fabulous circumstances, to *Kirta Pandiyan* and the *Manu's* flood (as alleged) in his reign. The restoration of the place, under *Kirti Búshana Pandiyan,* is then narrated, conformably to the aforesaid *Purána;* and the abstract is continued down to *Kúna Pandiyan,* and the impaling of the *Bauddhas*; with the account of which, and with a few further unimportant particulars, the *St'hala purána* ends.

This manuscript then proceeds thus: "In the *Cali yugam* the kings agreeing with this age" (that is, as I suppose, not fabulous or extraordinary) "are according to the following detail:"

1 Soma sundara.	13 Martanda.
2 Carpura sundara.	14 Kuvalaiyúnanta.
3 Cumara sec'hara.	15 Kunaliya.
4 Cumara sundara.	16 Satru vigara.
5 Sundara rája.	17 Satru sangára.
6 Sanmuc'ha rája.	18 Vira varma.
7 Meru suntara.	19 Vira bagu.
8 Indra varma.	20 Vacula parana.
9 Chandra kulátipa.	21 Vajra singhu.
10 Mina ketiiana.	22 Varuna kulottunga.
11 Mina dvaja.	23 'Adi vira ráma.
12 Margatha dvaja.	24 Kulaverdd'hana.

The first inroad of Mahomedans, under one herein named *Mulla*, is then mentioned, and their being expelled by a *Hindu raja* from the north, named *Camanan*. It then states that one of the offspring of the *Pándiya* race named *Sóma sec'hara*, who had before fled to the westward, collected forces by the aid of the *Malayalam*, and Mysore, *rájas;* and having subdued the greater part of the kingdom, the late conqueror of the Mahomedans, *Camanan* yielded up to *Sóma sec'hara* the country, and retired. The race from *Soma sec'hara* is then continued thus:

25 Sóma sundara.	32 Bima séna.
26 Rája rája.	33 Pratápa rája.
27 Rája kunjira.	34 Vara guna.
28 Rája sec'hara.	35 Cumara chandra.
29 Ráma varma.	36 Vara tunga.
30 Varata rája.	37 Kulóttunga.
31 Cumara singhu.	38 Chandra sec'hara.

The last, it is here said, had no offspring; and therefore adopted *Visvanát'ha nayak*, who ruled by permission of the *Rayér*. His race is then given in the usual order, down to *Bangaru Tirumali nayak;* but without any other details than simply a list of names.

Remarks.—The manuscript was considerably injured by insects; and, I therefore had it restored upon paper.

The ancient *Pandiya* history having become a subject of some useful discussion, adapted to sift out the truth, is a circumstance, which perhaps invests the above brief document with more consequence, than otherwise would belong to it. In Wilson's Des. Cat. Vol. 1, p. 196, Art. VII. the entry occurs. "*Pandiya rajakal*, (*a*) paper, (*b*) palm leaves. The manuscript above abstracted is the palm leaf copy. This was translated by me a considerable time since; and not then having had such acquaintance with the Des. Catalogue, as I have since obtained, I could not tell how to reconcile the discordancy that was dis-

covered, and waited till I should meet with the other copy. This I have lately done. It is quite another work, differing in title, in size, and in contents. How the two could have been classed together, as two copies of the same work, I do not presume to determine. Suffice it to state, that the abstract given in the Des. Cat. is entirely deduced from the large paper manuscript, and that the contents of the preceding palm leaf manuscript are silently passed by.

It may be noted that in neither of these two documents is there any mention of a *Marava* conquest, and ascendancy over the *Pándiya* kingdom. The document (or more than one, if there be more) having such mention, will be discussed in due order.

Allowing for some preceding kings, the list given of those in the *Cali yuga*, offers a point of observation. Professor Wilson in an Appendix to his sketch of *Pandiyan* History, published in the Journal of the Royal Asiatic Society, in the midst of a condescending notice of my 1st Vol. of Or. Hist. M.SS. seemed fully disposed to reject altogether the evidence of the "Supplementary Manuscript," contained in that volume; because, as he stated, it differed in the names of *Pándiyan* kings, from all other manuscripts; and this statement being accompanied with an imposing list of authorities attached to the sketch, might seem to render it conclusive. Here, however, is at least *one* other manuscript, which contains the same evidence as the Supplementary Manuscript. Allowing (as both manuscripts do) for some preceding kings, and beginning with *Sóma sundara*, the list of names is the same in both documents; with a variation only as to the twentieth, herein named *Vaculáparana*, and in the Supplementary Manuscript *Macutavardanan*. In other respects, as to names and number of names, down to *Chandra sec'hara*, the last of the legitimate *Pándiyans*, both authorities accord. Let this circumstance not be forgotten, whenever the history of the *Pándiya* dynasty is attempted, to be finally adjusted.

It is my growing conviction, that the Madura *St'hala purána* is very little better than a tissue of falsehood, got up with a view to veil the truth; and, mingling a few real incidents with its marvels, to render the compound palatable. From this opinion, not hastily formed, I do not think, I shall have future occasion to depart; and, if such be the true state of the question, then whatever has been done towards elucidating the earlier portion of *Pándiyan* history will require extensive correction. For almost all documents borrow from that *Purána*, or follow its statments; and, such being the case, any multiplicity of evidence loses value, and cannot be depended on, if the original authority itself be not authentic.

Leaf 1—6 and 1—4. This last portion has a list of names only. The book is of medium length, injured.

13. No. 2333. *Mahrattiya Tuluva désa kyfeyut* (or *charitra*). Old No. 234, C.M. 57.

This manuscript consists of loose leaves; for the greater part unconnected. At the first reading it disappointed me, and was laid by. But reading it over after having abstracted the *Carnataca rájakal*, this book appeared to possess great similarity, in such fragments as were at all connected. On comparison, it was found to consist of portions of another copy of that work. By means of it, I have been enabled to complete the restoration of the larger lacune in the *Cárnátaca rájákal;* which is now complete, with the exception of only one palm leaf, not recovered.

The book is long and thin, in tolerable order.

14. No. 2337. *Bomma nayaken kyfeyut*, account of a Poligar. Old No. 200, C.M. 96.

No. 2338, is another copy. Old No. 221, C.M. 86.

The first of these documents is in the handwriting of *Subrahmanyan*, and the other in the handwriting of *Srinivásaiyan;* both persons being retainers of the house of *Bomma nayak;* whose chief town is herein termed *Carisapattu vára púr*. The subject and incidents, in both documents, are very nearly the same; being an account of the lineage of *Bomma nayak*. It does not date higher up than the period of *Visvanát'ha nayak* of Madura; among whose attendants the ancestor of this race was one. As the Madura ruler distrusted the people of the south, he built a greatly enlarged fort; and one of the bastions was committed to the care of the said ancestor; on whom likewise was bestowed an extensive fief in land, in the neighbourhood of *Sivagangai* and Ramnad. The lineage is given downwards, without the mention of any thing particular, until the war against Tanjore, and the capture of its capital. Subsequently the mention of marriages, and petty incidents, occur, relative to other chieftains, and especially those of Ramnad. One of this line went to Tanjore, in the time of *Tuccoji* and *Sarboji*, Mahratta rulers; and distinguished himself, much to their satisfaction, by killing a tiger in single combat. Afterwards the incidents relate to the strifes, and unsettled state of things down to the assumption of power by the Nabob of Arcot. The writers mention the existing chiefs, at the time when the documents were written; and state the desire then felt to obtain the patronage of the Honorable Company.

Remark.—Both documents are brief and complete. They would merit to be consulted in any particular account of the unsettled and disorderly period of the Madura government; posterior to the contested succession by *Minacshi* and *Bangáru Tirumala nayak*. This house of *Bomma nayak* subsequently met with a severe fate, after giving much trouble. I am compelled to remark that, I think, they deserved it; for, by traditionary circumstances, handed down in a portion of my family, I know them to have been among the worst of the

pálliya cárers of their day. The incident connected with one of this race in the time of *Tirumala nayak,* will be adverted to in the abstract of the Madura *Virapan Ammáni.* (See XXVII).

The book is long, of medium length, thin (leaf 1—13) in good order.

Through the channel above adverted to, I came to know that the *Pálliyacáran* of *Panchálam-kurchi* was deemed worst, among the bad. The same may have arisen from some false ideas as to boldness or bravery. The circumstance which led to the conquest and annexation of the district was this : *Bomma nayak* came into the fort of Ramnad, slightly attended, to transact revenue business with the Collector, a Mr. Jackson. The two disagreed, and the Poligar left contemptuously; inducing the Collector to send a hasty verbal order to the mainguard to stop his leaving the fort. On receiving this order, Lieutenant Clarke, then Fort Adjutant, did not wait to turn out the guard; but, in an undress, ran after the Chief, as he was striding away towards the open gate. The Poligar warned his pursuer once or twice to stand off; but either not understanding, or not caring, Lieutenant Clarke continued the pursuit; when the Chief thrust out a lance backwards, and gave a mortal wound* in the abdomen; thereupon escaping to his principality. The subsequent transactions are narrated in Welsh's Reminiscences.

15. No. 2339. *Nédu vallal pálliya pattu kyfeyut.* Old No. 230, C.M. 110, leaf 1—13 not ending.

Reference at the outset to the *Chera, Chola* and *Pandiya* kingdoms and the *Sivagangi* district; then limited to the country of *Nedu vallal.*

This is one of the Madura districts ; and the account is very similar to like documents, several of which have been abstracted. It is the district in which the fane of *Alaga swāmi* is situated. The origin of that fane is placed in the time of the *Pandiya* kings: but the Chieftainship commenced with the new dynasty from the north. Except the names of Chiefs, nothing further illustrative of the history of the south appears. Indeed, very little incident down to the war against Tanjore. Subsequently the details are minute, but only with reference to the local district. After the troubles induced by the Mahomedans, it gives the names of two Chiefs ; who, by their titles, I recognise to be *Maravas* who usurped a temporary power over the

* A daughter and a son of Lieutenant Clarke, each received a small pension from the Government. The daughter died in 1831, and the son in 1858. The latter left a widow (daughter of the veteran, Lieutenant Brunton, Fort Adjutant of Madura) wholly destitute; to whom a continuance of the pension was refused!

Madura kingdom. Other manuscripts mention the same usurpation, but without defining the country of those Chiefs. This may be the *Marava* ascendancy over the Madura kingdom, which *Veda náyak*, a servant of Colonel MacKenzie, by an anachronism, places in the time of the old *Pándiya* kings, and antecedent to the northern dynasty; concerning which, I have been able to discover no satisfactory traces. But such a usurpation, at the close of the northern dynasty, in the midst of troubles, introduced by *Chanda Saheb,* no doubt did occur. In this manuscript there is nothing further of any consequence, though the details in the latter period are very minute.

The book is somewhat long, thin, on very narrow leaves, slightly injured.

16. No. 2368. *Mahrattiya rájakal Tuluva rájákal kyfeyut.* Old No. 235.

The manuscript has not the beginning: since, according to the number of the palm leaves, 26 are wanting; the eight following ones down to 34, are regular; but the whole is a mere fragment. The twenty-seventh alludes to kings of the *Cali yuga*, it contains the mention of *Hara Pratápa deva rayer,* and his descent is deduced from *Janamejaya.*

The manuscript has a discrimination of the five countries and languages, comprised under the term *Pancha drávidam.* From *Ramésuram* and *Malayalam* to *Calahastri,* is the Tamil *drávidam;* from *Calahastri* to Ganjam, is the Telinga *drávidam;* from Mysore to Golconda, is the *Cárnátaca drávidam;* from Golconda to *Púna Sattara* &c., is the *Mahrashtira drávidam;* from *Sattara* and *Púna* to the southward of Delhi, is the *Guzeratti drávidam.* The five *Gaüdas* are then defined.

Mention of the race of *Janamejaya* down to *Sarangad'hara,* the last of that dynasty. Four names are given, as the dynasty of the *mantri* or minister of *Vicramáditya.* There is then a mention of some kings of the *solar* line, with the name of *Vicrama* at the close, apparently meant for *Vicramáditya.* *Sálivahana* is next mentioned with an interval of more than 2,000 years, not accounted for in the dates. *Bhója rája.* Transition to *Cari Cála Chólan,* and his works on the *Cáveri.* Other *Chlóa rájas*; one of whom is said to have ruled as far as to Ougein. Special notice is taken of *Rájéndra's* endowment at *Tiru ottiyùr.* He is also represented as having patronised Tamil literature: contrary to other documents, he is represented as the father of *Adondai.* However, both *Rájéndra* and *Kulóttunga* (elsewhere termed, father of *Adondai*) are both titular names. *Sundara Chòla* is the last one mentioned.

Remark.—This manuscript I also find to be a fragment of the *Carnátaca rájákal,* and it is of no consequence; as that portion is complete in the

restored copy. What remains of this fragment is damaged. The label does not bear all the usual marks.

At the present time the document is without boards or label, of medium length, thin, much injured. I take either this No. or else 13 *supra* to be the abridged copy referred to, under 6, No 2305.

XII. Hymnology.

.01 No. 2050. *Dévaram* and *Agastya páttu.* Old No. 102, C.M. 159.

The *Dévaram* contains a collection of chants which are said to be the productions of *Appar, Sundarar* and *Sampantar* ; though, by one printed account, the collection is restricted to the productions of the two last of the three. *Appar* was at first a *Jaina:* concerning him and *Sampantar,* sufficient has been elsewhere stated. *Sundarar* is said to have been born in the Nellore district and trained at Chellumbram. The popular account is, that the three poets travelled about as minstrels, composing chants, in honor of the images at different places visited by them; and such shrines are considered to have received additional lustre thereby. These chants have a reference to *Saiva* shrines.

Leaf 24—180 the end.

Agastya páttu contains leaf 1—41, and three not numbered. It is a mystic poem of a *Saiva,* and pantheistic kind; elsewhere noticed: spuriously ascribed to *Agastya.* The author's name is *Sivâlya rishi.*

The whole book is of medium length, thick, old, somewhat injured.

1. No. 2088. *Tiru vachacam,* sacred praise by *Mánica Vásacar.* Old No. 105, C.M. 163. Seven chants wanting. Forty-eight stanzas are appended of a polemic poem against the *Báuddhas,* not complete, leaf 1—151.

This book is short, thick, small writing, in tolerable order. For other copies *v. infra.*

2. No. 2096. *(alpha) Cumbhakona Virabhadra tambiram parani.* Old No. 147. C.M. 91.

In the title, this work is ascribed to *Otta Cuttan,* the truth of which ascription admits of doubt. In the introductory portion there is eulogy of various names of deities, chiefly of the *Saiva* description. The subjects of the work are principally two. The first is the destruction of the *Samanár* at Madura, by means of *Sampantar,* which is herein produced, differing, not in incidents, but words, from the account in the Madura local legend. The second subject is the destruction of the sacrifice of *Dacsha* by *Vira Bhadra,* the angry form of *Siva.* This is told at length. There is, it seems, at *Cum-*

bhakonam a fane dedicated to *Vira Bhadra,* and hence the praise directed to that form; because of the two leading incidents of destructive character which are narrated.

Hence the work has a relation to XXIII. The *parani* is a kind of poem, always warlike.

The book is of medium size, leaf 1—67, 524 stanzas, and 74 others like in subject, in tolerable condition.

3. No. 2122. *Tiru vachacam.* Old No. 106, C.M., wanting. Chants in honor of *Siva,* six leaves. The *tiru vachacam;* leaf 1—111 various pieces, *Saiva* in kind. Five leaves have 64 *venpas.* Two leaves have ten stanzas, all alike bearing on the praise of *Siva.* This copy is short, thick, partially damaged by worms.

4. No. 2127. *Nellai málai,* a poem on Cerealia. Old No. 197, C.M. 180.

This production is of the *Caliturai* species of versification. It is panegyrical of the *numen* worshipped, as I think, at Tinnevelly. Ten stanzas are wanting, the remainder is in good preservation.

90 stanzas, leaf 1—45, the other ten stanzas would make a complete *satacam.*

In the extreme south, a fertile corn country, rice-grain appears to be personified as divine; receiving a sort of homage. Many years since, when walking round the painted corridor, within the *Saiva* temple at Madura, my attention was attracted by a hieroglyph, unknown to me, of frequent recurrence: three distinct inquiries, on different specimens brought the uniform reply *tiru-nellai.* The word commonly spelt Tinnevelly, is *recte, Tiru-nellu-vale,* "the plain of sacred rice-corn." The personification I gathered from after-inquiries. This resemblance to Egyptian customs would seem to indicate that *Saivas* have some reminiscences of their original country.

The book is long, of medium thickness, on narrow leaves, in tolerable order.

5. No. 2130. *Rangha tándádhi* a chant to *Vishnu.* Old No. 146, C.M. 168.

The *andádhi* is a *da-capo* chant.

A defective production by *Pillai perumàl ayengàr,* one of the managers at *Srirangham* fane, in praise of *Rangha svámi,* the form of *Vishnu* worshipped in that fane. It wants forty leaves at the beginning, but the remainder of the fragment is right; it has a mixture of poetical stanzas, with a prose explanation; it is a little damaged by insects.

Leaf 41—77, and *vrúta* stanzas 53—100, laudatory of ***Vishnu*** in preference to *Brahma* and *Siva*. The book is long and now worm eaten.

6. No. 2136. *Aruna giri nát'ha tiru pugerh,* sacred chants by *Aruna giri nát'ha.* Old No. 138, C.M. 203. It contains 106 stanzas, completing a *satacam:* leaf 1—46 complete. See notices *infra* of other copies.

This one long, of medium thickness, old, very much worm-eaten.

7. No. 2141. *Verha mukattu,* chant on *Pullaiyàr* only three leaves; large handwriting of a school boy. Its value may be adjudged by one specimen; *Ganapati jaya jayà—irraver jaya jayà—Isan tantārul—makanè, jaya jayà;* that is elephant lord! huzza, huzzah! —never dying, huzza, huzzah!—receiving favor from *Siva*—O son! huzza, huzzah!

The leaves are long, in good order.

8. No. 2143. *Aruna giri nát'ha tiru pugerh.* Old No. 140, C.M.66· Leaf 1—31 defective; 55 stanzas, others wanting.

This copy is long, thin, old, a little damaged, *v. infra.*

9. No. 2145. *Vencata venpà,* on *Vishnu.* Old No. 149, C.M. 169.

Stanzas of the *venpà* (or sonnet) species of verse, in praise of ***Vishnu,*** in the form worshipped at *Tripeti;* composed by *Pillai Perumàl ayengar,* a *Vaishnava Brahman,* and manager of the fane. Several of the stanzas are wanting; some of the remaining leaves are slighly injured.

Leaf 2—26, wanting seven intermediate. The book is long.

10. No. 2149. *Aruna giri nát'ha tiru pugerh.* Old No. 142, C.M. 1078, contains 94 stanzas, leaf 3—32, 34—39, 41, 42, and does not finish.

This copy is of medium length, injured.

11. No. 2150 *Rangha calampácam,* or incense to *Vishnu.* Old No. 144, C.M. 167, leaf 1—25 contains 102 *páttacams.*

Of medium length, old, a little damaged.

12. No. 2151. *Rangha calampácam,* chant on *Rangha nát'ha,* 100 stanzas, leaf 1—25 long, worm-eaten.

This is a poem of one hundred stanzas in praise of ***Rangha***, a name of ***Vishnu*** at *Srirangham,* and other places. The word which I have rendered "incense" signifies more properly a mixture of odoriferous perfumes, of which I need not extract the quintessence. It is also a technical name of one class of Tamil *Prabandhas,* as containing a mixture of various poetical measures. The first manuscript is perfect and uninjured; the second copy is

somewhat damaged by insects, and will require to be looked at occasionally; though its restoration is not immediately urgent, it is otherwise complete.

13. No. 2152. *Abhirámi andádhi*, a *da-cupo* chant. Old No. 150, C.M. 170, leaf 1—17.

This is a small and imperfect manuscript, containing sixty-four stanzas out of one hundred. The subject is a species of eulogy, addressed to a form of *Parvati*, composed in the kind of metre termed *antáti* by *Abhirami Pattar*, a *Brahman*. The book is quite recent in appearance; yet, is nevertheless slightly touched by insects. It was evidently left unfinished by the copyist: there being several blank leaves, not written on.

It is long, and now injured by book-worms.

14. No. 2154. *Aruna giri nát'ha tiru pugerh*. Old No. 139, C.M. 179, leaf 1—34, containing 50 stanzas.

This copy is long, very narrow leaves, very slightly injured.

Reference to three other copies *supra*.

These manuscripts are portions only of one great work; reputed to contain in all sixteen thousand stanzas, of the kind termed *viruttam*, by *Aruna giri nát'ha*, so called after the god at *Trinomali*. His name forms part of the above title, and the words *tiru pugerh* mean sacred panegyric. This panegyric is contained in a series of hymnology; addressed to a form of *Subrahmanya*, worshipped at *Tirtani*, near Madras.

15. No. 2155. *Ambikai málai*, garland of *Párvati*. Old No. 151, C.M. 171, leaf 1—8, containing 30 stanzas.

These are in praise of *Minacshi*, the form of *Párvati* in the great *Saiva* temple at Madura.

The book is long, narrow leaves, in good condition.

16. No. 2157. *Stottra agaval*, praise in measured prose. Old No. 195, C.M. 178.

A few leaves without order or connexion, and so greatly damaged by insects, and other causes, as to be no longer coherently legible. As far as any subjects can be made out, the contents agree with the title, indicating a poem of the easiest kind of metre, in praise of various so called deities.

Eight short leaves, extremely damaged.

17. No. 2161. *Tiru vachacam*, sacred chants by *Mánica vásacar*. Old No. 104, C.M. 162.

He, *Appar* and *Sundarar*, travelled over the Carnatic, visiting temples, and writing a distinct chant on each fane. The temples, so celebrated, retain still the epithet *tiru* or sacred.

There is also in this copy nine stanzas of the *Devaram*, a fragment.

The numbers of the leaves are not in regular order. The book is short, very thick, old, and now injured—*v. supra et infra.*

18. No. 2162. *Tiru vachacam*, chants by *Mánica vásacar.* Old No. 103, C.M. 161. Three copies, Nos. 104—106 precede.

These are copies of a collection of panegyrical stanzas by *Mánica vásacar*, whose story is narrated in the *Vadur*, and Madura *st'hala puránas.* After relinquishing his office of minister of state to the Madura king, and undergoing severe treatment, as narrated in those legends, he became a devotee of *Siva;* and, exclusive of disputing with the *Baúddhists*, he wandered about in the manner of ascetic minstrels, such as *Appar*, *Sundarar*, and others, and composed brief panegyrics of different forms or emblems of *Siva*, worshipped at different places. The entire amount of such chants was fifty-one; which chants (consisting at least of ten stanzas, but generally one, two, or three more) make up a total of six hundred and sixty stanzas of the kind termed *viruttam;* with a few of the plainer kind termed *agaval.* For a further account of the work, see abstract of the *Vadur st'hala puránam*, under XXIII.

No. 103 is complete. There are added 27 chants from the *Tevaram*, a similar collection by *Appar*, *Sundarar* and *Sampantar.* The whole forms a small sized pocket volume, which, though rather old, is very little injured: leaves 1—208, small writing, very short, and very thick.

19. No. 2207, Section 1. *Tiru vavanam kudi andadhi: da-capo* chant on a *Saiva* fane. Old No. 156, C.M. 174, leaf 1—17.

There are three documents tied up in this book; the first has the above title, and is a series of ten chants, each of ten stanzas, laudatory of *Siva*, composed by *Subrahmanya désyar*, son of *Ambala vana désyar.* It is complete.

The second is entitled *Tiru cachur nondi nátacam, v. supra.*

The third document contains a few leaves; the contents being ten stanzas in praise of *Tiyagara*, a name and form of *Siva*, worshipped at *Tiruporùr*, about 20 miles south of Madras.

For Section 2, see VI.

The whole book is somewhat long, of medium thickness, slightly injured.

20. No. 2270. *Hanumanta páttu*, a chant in praise of *Hanumàn.* Old No. 204, C.M. 182. The term *ádi Hanumàn* is used, indicating an intention to carry his claims very high.

This is a book, very small in size and brief as to contents. It contains

ten stanzas, as a eulogy of *Hanumàn*, for the assistance rendered to *Ráma* in the war against *Lanca*. The eight diminutive leaves, on which the book is written, are much damaged by insects.

There is an appendix of eight similar leaves, of which only four are written on; the contents being an unfinished poem in praise of a local goddess, termed *Periya nayaki amman;* in good preservation.

There are now seven leaves of the first, and four of the second, together 11 instead of 16 leaves, short, very narrow, worm-eaten.

21. No. 2278. *Sundara védu pari;* concerning *Siva*. No other numbers. In *caliturai* and *venpa* measures, leaf 1—17, and seemingly complete.

This little book appears not to have been in the MacKenzie collection, when first examined by me in 1838-9. The presumption therefore is, that it has been since subsituted for some more valuable book.

The subject is, praise of the form of *Siva*, worshipped at Madura.

It is somewhat long, has no boards, is in good order, a school boy's handwriting.

XIII. INSCRIPTIONS.

1. No. 2345. *Tarásaran Isvara koil,* and *Sundara Perumàl koil,* and *Tiru sála muttan koil, silà sássanankal.* Inscriptions within, or on the walls of three temples. Inside the book stated to be inscriptions from six temples. Records of gifts to those temples. Leaf 320—371. Old No. 6, C.M. 958.

The book is short, of medium thickness, in tolerable order.

2. No. 2346. *Tirunámala, Tiru koilùr, Vriddhachala koil silà sássanankal.* Old No. 15, C.M. 967.

This book contains various inscriptions; as a bundle of different sized leaves, some of them very long, or medium length, and more or less worm-eaten.

It is not necessary to note each inscription from palm leaves, as all such were, at an early time, copied off in paper books; and a great many inscriptions will come to be noticed under the 2nd Family.

3. No. 2347. *Déva raya silà sássanankal.* No other mark or number—39 leaves.

These, from their importance were noted in my former analysis, as follows:—

1.) Dated in *Sal. Sac.* 1270. *Vira pratápa déva rayer* at the time of his coronation had a large *agrahàram*, or street, containing thirty-three

houses built, in a town bearing his own name ; which he then presented to the *Brahmans*.

2.) Dated in *Sal. Sac.* 1300. Commemorates two public acts of munificence by *Bala nayak*, son of *Alupa nayak*, the friend of *Bukka*. He had a spring, or aqueduct (which had gone to decay) repaired for public use. He also built a town called *Pillai-samudram*. Which he bestowed for a residence, on the *Brahmans*.

3.) Dated in *Sal. Sac.* 1303. *Bukha raya*, the son of *Hari hara raya*, formed a village which he called *Hari hara raya puram*, and gave it as a present to thirteen *Brahmans*.

4.) Dated in *Sal. Sac.* 1071. *Vishnu verddhana*, the son of *Sáluvan* the latter of whom ruled in *Dwaraca puram* (*Dwara samudram*) from overcoming and killing a tiger, acquired the epithet of *Osala* (*oyisala*.) At the timeof the installation, or crowning of *Narasinha déva*, one of this race ; he*Narasinha* made a donation of lands, and cow, to the fane of *Késavasvámi*, and also gave some lands to the *Brahmans*.

5.) Dated in *Sal. Sac.* 1454. In the time of *Achyuta raya*, one named *Vellapa nayak*, in order to ensure to himself both merit and fame, made large donations of lands to the *Brahmans*.

6.) Dated in *Sal. Sac.* 1437. *Timma raya*, a king of the *Tuluva* country, of the race of *Vasuva déva*, acquired illustrious reputation by acts of munificence.

7.) Dated in *Sal. Sac.* 1152. The *Prat'háni* or treasurer of *Hari hara raya*, who was named *Ganda-danda*, fully repaired the injuries done by the Mahomedans at Vellore; who had demolished some fanes there, and presented those repairs as an offering at the shrine of *Chenna késava raya*. (The date 1152 is equivalent to A.D. 1230, and corresponds with the period of the first Mahomedan irruption).

8.) Dated in *Sal. Sac.* 1055. In the time of the the *Osala Vishnu Verddhana*, a king named *Vinaiyáditya* was born, who made large donations to secular *Brahmans*, and also to sacerdotal *Brahmans* officiating in fanes.

9.) Dated in *Sal. Sac.* 1206. *Vallala raya*, the son of *Vira Narasinha raya*, made donations of villages to various fanes, and to *Brahmans*.

10.) Dated in *Sal Sac.* 1206. *Vira somésvara chacraverti*, son of the last mentioned *Vallála raya*, made large donations of land to three fanes.

11.) Dated in *Sal. Sac.* 1210. When *Vira Narasinha raya*, the son of the above *Vira somésvara chacraverti* was ruling with great equity, his *Dalaváyi*, or chief general, made large donations of lands to many fanes.

12.) Dated in *Sal. Sac.* 1235. *Bommana nayak*, the chief general of *Vira Narasinha raya*, formed some villages and *agraharams*, which he presented to *Brahmans*.

13.) Dated in *Sal. Sac.* 1235. Commemorates other similar donations, from the same person.

14.) Dated in *Sal. Sac.* 1131. *Vira Narasinha raya*, gave to his chief general certain lands in free tenure.

15.) Dated in *Sal. Sac.* 1154. Commemorates a gift of lands in free tenure, by *Vira Narasinha raya*, to *Comaiyar*, a *Brahman.*

16.) Dated in *Sal. Sac.* 1080. Commemorates a grant of fourteen villages to *Brahmans*, by *Cotanda nayak*, in the time of *Vira Narasinha raya.*

17.) Dated in *Sal. Sac.* 1085. *Vishnu danda nayak*, the *mantri* or minister of *Narasinha raya*, having several lands placed at his disposal, by permission of the said king, bestowed them on various *Brahmans.*

Remark.—Some of the preceding inscriptions are of earlier date, and greater value than usual. They require to be compared with the manuscript entitled *Congudésa rájakal*, as they seem to relate to the line of princes therein given; and (if I remember aright) some of these dates, and inscriptions are therein introduced.

Note.—This manuscript is injured, or damaged in a few places by the breaking off, of portions at the edges, injuring the writing, and now irrecoverable ; for the rest, the document is in good preservation.

The book is very long, of medium thickness, and injured.

4. No. 2348. *Vishnu Cánchi sila sássanankal.* Inscriptions at the *Vaishnava* fane of Conjeveram. Old No. 1, C.M. 953.

These also attracted my attention, at an early period of my former analysis, as follows:—

1. On the *Samponki* sacred wall, and on the southern wall, on the hill.

Inscription of *Vai rája Timmapa*, *Sal. Sac.* 1413. Commemorates a gift by *Vai rája Timmapa* of 4,500 *fanams* (of what kind not specified) to be given yearly at the *Diválo*, and *Uputhi* festivals, for the expenses of processions, and for furnishing the usual offerings of ghee, sugar, and other matters for making sacred viands : as customary in *Vaishnava* fanes.

2. On the sacred hill, on the *Sampanki*, and the southern wall.

Inscription of *Nagaina Nayani* of *Mucapalam*, *Sal. Sac.* 1409. A gift of ghee and other matters, for lights and offerings, to be raised from the revenues of a village called *Tiru pani pillai*, made in the time of *Saluva Timma*, of the race of *Narasimma rayer.*

3. On the sacred hill below the *Sampanki*, on the southern wall.

(In Telugu). Inscription of *Sáluva Timma ráju*, *Sal. Sac.* 1403. *Timma* was the son of *Saluva saluva malliya deva mahá rája.* Gift of

7,800 fanams, for four kinds of service in one fane, and two kinds in another fane, to arise from the products of cultivation.

4. On the south side of the tower, on the *Sampanki*, below the southern wall.

Inscription of *Tiru vithi sáni*, the daughter of *Ammáni*. Dated in *Sal. Sac.* 1408. Gift of 300 fanams, for conducting a certain ceremony of singing &c., at the time of the god's rising up in the morning, after sleep.

5. Inscription of *Narana patla vári* the *Puróhitan*, or *Brahman* adviser of *Krishna rayer*, dated in *Sal. Sac.* 1436. Gift of 10,000 fanams arising from the products of cultivation, for offerings before the god, eight times daily, of ghee, and various other articles, specified.

6. Dated in *Sal. Sac.* 1528, during the rule of *Sri vira Vencatapati ayyadéver* (of *Pennaconda?*) by *Anumaya annayangar*, son of *Lalaga nayaka* of the *Caúri* caste people of *Malliya.vanam* near *Vijayanagara* of 365 gold huns, for the 365 days of the year, for the gift of two large tureens of rice, to be offered to the two images, and the overplus of the expense to go to the inferior temple attendants.

7. Dated in *Sal. Sac.* 1123, donation by *Udanda rayer Ulagappen*, of 840 fanams for the conducting certain ceremonies, on the monthly recurrence of the *nacshetra* (lunar mansion) of his own birth, and that of his mother. (It is of early date, and the title *Ulagappen* means "*father* of the *world*.")

8. On the sacred hill, on the southern side of the shrine (*vimánam*).

Inscription of *Timma raju*, son of *Sáluva gunddu raya udiyar*, dated in *Sal. Sac.* 1385. Gifts of some land for the conduct of offerings.

9. On the southern wall facing the street in which the car is drawn at festivals.

Inscription of a merchant *Krishnama chetti*, dated in *Sal. Sac.* 1458, what was given not known, as it is stated that the remaining letters of the inscription have become illegible.

10. On the same wall.

Inscription of *Koppu Nayani*, a disciple of *Tattácharya*. Dated in *Sal. Sac.* 1467. Gift of 3,750 fanams for offerings, to be conducted on the eleventh day of every lunar fortnight.

Note.—The above palm leaf manuscript is badly written in small letters, and the palm leaf is in some places eaten away. It is, therefore, restored on paper, as some of the dates and names will be useful in elucidating a few obscure points in the more modern portion of the Peninsula history.

The restored copy is in a large folio volume on superior paper. V. 2nd Family.

The palm leaf manuscript is long, thin, (leaf 1—12) much worm-eaten.

5. No. 2349. *Némam isvara koil,* and *Airávati isvara koil silà sássanankal.* Inscriptions in two temples, believed to be in the Tanjore district. Old No. 4, C.M. 956; leaf 35—95 from *garbha-kara,* or side of the *Amman koil*—*v.* 2, *supra.*

The book is short, thick, slightly injured.

6. No. 2350. *Tiru Caruvur koil titta maruttùr pasupati Isvara koil silà sássanankal.* Inscriptions from fanes in the Caroor district, near Coimbatore. They are of the time of *Kulóttunga Chóla,* and others of that time—leaf 230—259.

These, with others from that neighbourhood, had been copied into an old folio volume, which received much attention in my analysis. Referred to 2nd Family.

This book is short, thin, worm-eaten.

7. No. 2351. *Tánjávùr kandiyùr Isvara koil silà sássanankal.* Old No. 5, C.M. 957, leaf 96—137.

"The contents are thirty-two inscriptions copied out in *Candiyur Tirupanturatti, Koil patti tillistanam, Caduvuzi, Carunta pattankudi.*"

According to the number of the leaves there are 95 palm leaves wanting; though the number of inscriptions, that is thirty-two, is complete; answering to the above title, written within on a blank leaf in a different hand-writing. It is, therefore, uncertain whether what may have preceded was taken away or lost; but some similar books in the collection render it probable that this is one section of a continued series, (*vide* 5, *supra.*)

No. 41. In the *Saiva* fane at *Candeyur,* dated 17th year of the rule of *Koraja Césava, maharaja*; gift to a fane at *Satya-mangalam.*

No. 42. Dated in the 10th year of *Kopa deva,* but the other words and letters are so evidently incomplete and disjointed, that the inscription could not have been legible on the stone.

No. 43. Dated in the 11th year of *Kó-raja Kesari,* the name of *Tiru Candeyur* is legible; nothing else.

No. 44. Inscription on the shrine at *Tirupantirutti* of *Pushpavanesvara svámi;* name of the goddess *Savuntira nayak ammen.*

Dated *Sal. Sac.* 1346, in *Crodhi* year: gift by *Vijaya rayen,* of the race of *Hari hara rayer,* of a certain portion from the revenue arising from cultivation.

No. 45. Dated in *Sal. Sac.* 1336, *Manmata* year. Gift of land to the same fane, by some headmen, apparently three in number.

No. 46. Dated in the 10th year of *Korasadaipan Chóla déver;* but no intelligible sense can be made out.

No. 47. Dated in the 30th year of *Kiri konda Chola déver*; gift of various sundries for offerings or services to a fane; the name of which cannot be made out.

No. 48. Dated in the 20th year of *Kiri konda kopa kósiya pairam dever Cholan:* gift of land to maintain a constant light in a fane of *'Adi chandésvara.*

No. 49. Dated in *Sal. Sac.* 1454, a string of titles without any proper name; that of *Varadapaiyar* of *Krishnapuram* occurs; but this is perhaps that of the local god: gift of a tax on cows.

Remarks.—The foregoing is merely a specimen of the contents. They are so prevailingly illegible, from deficiency of letters as to lead to the inference, either that the said letters were defaced on the stone, or else that the characters were not understood. Considerable pains were taken with this book, without adequate result. The oldest inscriptions appear to have no *Sacai* year stated; and where the *Sacai* year is mentioned, the date is comparatively modern.

It rests on my recollection that this book convinced me of the imposition practised in the Madura *st'hala puránam,* in giving a very long line of kings, with high sounding Sanscrit names, or titles. Very many of those kings never existed. The inscriptions have simpler names. *Cò,* before a consonant and *Còn* (or *kòn*) before a vowel, is the word used for king; and this may be compared with Bryant's Analysis, as to the extensive use of that word. Thence, moreover, through the Saxon koenig, comes the English word king. But I was startled at finding Bryant reduce the Hebrew word Cohen, a royal priest, to the same origin. However, I believe he was right.

This book is short, of medium thickness, in good order. On a recent view of the manuscript, I spelt the names, *Kandiyur, Tiru panturutti, Kolilpatti, Tillai stanam, Kada varhi* and *Kavuritakam kudi.*

8. No. 2352. *Tiru karhi kunra silà sàssanankal.* Old No. 13, C.M. 965. Stated to be copied from the *Amman koil.* There are dates of some kings' reigns; but much more as to expenses of the temple, and income from a grove of cocoanut trees. The temple is on a remarkable hill, a little beyond Chingleput, on the other side of the *Pàlàr* river, and traditionally the site of very bloody battles between *Saiva* colonists, and the aboriginal *Todars.*

The book is long, of medium thickness, very narrow leaves, some damaged.

9. No. 2353. *Tiruvayùr Isvara koil silà sássanankal.* Old No. 40, C.M. 562, (or 10?) Inscriptions on one, or more than one temple, at Triviar, on the Cauvery, and near to Tanjore.

Panchanadi Isvara koil.

Samsa vartiki Ammen koil.

A *Saiva* fane containing two buildings, dedicated to the male, and female energies.

Leaf 1—25. The book is short, and slightly injured.

10. No. 2354. *Singha puri nát'ha svámi silà sássanangal.* Old No. 2, C.M. 954. Inscriptions on a temple dedicated to the "lord of lion-town;" where, not known.

These inscriptions relate to limits or boundaries, products, statistical details, gifts, &c.

Leaf 1—8, long, slightly injured.

11. No. 2356. *Tiru chota turai silà sássanankal.* Old No. 3, C.M. 955?

Inscriptions on a fane known as *Tiru payanam Isvara koil.* The male energy, *'Appa sahayar*, he who helps in distress; the female energy, *Perugannáyaki*, the great lady.

Record of various gifts, and benefactions to those two shrines. leaf 161—220.

The book is short, in tolerable order.

12. No. 2357. *Sadà siva mahà raya*, copper *sássanankal.* Copper plate grants, by the last of the *Vijayanagara rayas;* copied on fourteen leaves, *grant'ha* letter, Sanscrit language. Old No. 17 or 13? C.M. 964.

The book is long, on narrow leaves, much worn.

13. No. 2358. *Tiru váti kudi Isvara koil silà sássanankal.* Inscriptions on stone, in a village fane. The male energy, named *Véda puri Isvara;* the female energy, *Mangai ikarhchi*, the young scold.

Records of grants to those two shrines; with caution not to pervert the gifts to other uses: leaf 1—9.

The book is short, and slightly injured.

14. No. 2359. *Tiru annámalài Arunáchala Isvara svámi sannitiyal.* Bears no marks or numbers.

Inscriptions on stone, on walls of the pagoda at Trinomalee, near Madras.

North side of *Sabhápati svámi's* shrine, and from the *gopura* or tower on the south side. Gifts of rice, butter, oil, and the like matters, from various persons. Among others the name of *Vajrángadu Pándiya rája* occurs. It is a titular name, equivalent to "thunder bolt." It belongs to *Indra*, the god of the firmament.

The book is long and thin, very narrow leaves, injured.

15. No. 2360. *Vittu katti* talook, *Perumàl koil sássanankal.* Old No. 11, C.M. 963. Inscriptions on stone in *Vaishnava* fanes in the neighbourhood of Trichinopoly. Three names appear, *Vittu katti Dottiyan, Tiru Náráyanan,* and *Véda Náráyanan.* As talook means district, there may be more than three: leaf 1—18.

The book is very long, thin, very narrow leaves, in tolerable order.

16. No. 2361. *Tiru kátta pillai Isvara kovil silà sássanankal.* Old No. 7, C.M. 959, stone inscription.

Agni Isvara svámi—male.

Saundari nayaki ammen—female.

Gifts of land, tax free, cut on the south side of the *pagoda*: ten inscriptions. Site, the Tanjore country.

Leaf 15—38 and two leaves at the end in *Nandi nagari* letter.

The book is of medium length, damaged.

17. No. 2366. *Sucala Náráyana Perumàl Manu kula mahà dévi Isvara koil.* Old No. 16, C.M. 56? Inscription on stone, on a pagoda in the Chittoor zillah, and near Wandiwash; known as *Manu kula Isvara amman koil,* the Noachic goddess.

The inscriptions are on the *art'ha mantapa,* south side, at the foot, and some of them relate to *Chóla* kings: leaf 1—19.

The book is of medium length, very narrow leaves, slightly injured.

XIV. JAINA.

1. No. 2078. *Chatùr vimsati puránam,* legend of the twenty-four, (i.e. *Tirt'hacaras*), the numbers are now defaced, but should be Old No. 236, C.M. 1044.

Invocation.—A brief indication of the contents, then a reference to the author, and to his readers. The *Purána* is derived from the supreme lord

Paramésvarer; its virtues and beneficial tendencies areannounced. Great virtues of its writer: great advantages will resultto itsreaders.

The *Purána* opens with a reference to *Vrishab'ha svámi*, who lived in the centre of the southern portion of the land of *Baratha* in *Jambu dwipa* (central Hindustan). An early *Chacraverti* (or ruler) came to him, and begged to know all customs, differences of times, and other matters, from the time of *Susuman.* The *svámi* favorably received his request, and taught him the *múla tantra*, or principal system; which was delivered by *Gáutama* to *Srénica* the great king, and consisted of 455,442,003,100,530 stanzas. This, the great *Purána*, is taught from age to age. The account is then conducted, as if repeating what *Gáutama* stated to *Srenica.* A specification of the various *yógas;* that is, religious rites, or modes of worship. A reference to *Svayamb'huva Manu*, and the matters which occurred in his time; introducing the mention of the *Ulsarpani* and *Avasarpini* periods; the former prosperous, as following the renovation of all things, after the periodcal deluge; the latter adverse, as going before, and preparing for the destroying, and purifying deluge, (see M.S. book, No. 12, Section 1). The peopling of the *Baratha candam* (or continent of India), with the *Manuss, Chacravertis,* and people, is next adverted to. The prompt justice, and equity of the *Chacravertis* in the punishment of crime. The book then mentions various matters concerning the world, countries, towns, kingdoms, sacred rivers or pools, donations, penance in detail. In those times men believed in only one Creator, who created men good and evil; not according to his own purpose of mind, but according to their good and evil deeds, in a former state of existence. Afterwards the bounds, and the nature of the *Baratha candam* (or upper India) are stated, its hills, peaks of mountains, &c. The great city of *Alacápuri*, on the northern portion, its ruler was *Athi pálen*, king of the *Vidyádharas* (a species of celestials): he considered the luxury of kingly rule to be like smelling a poisonous flower; and relinquished the kingdom, devolving it on his son: becoming a naked ascetic, he was initiated into the *Jaina* system. Details are given of that system. *Mahapálen* governed; he had four ministers, two of whose names were *Maha mathi* and *Svayamputti.* One day *Svayamputti,* being a distinguished person among the *Jainas,* asked the king some questions of a religious character, to which the king replied; and they both agreed, that though the body dies, yet that the *jivan* (life or soul) does not die. A story is narrated in illustration to the advantage of the *Jaina* system. Various accounts are given of persons who, by evil actions, incurred the pains of *naraca* (or hell). Description of the various places of torment, and the punishments inflicted, being instructed, or purified, thereby; the persons so punished, subsequently attain to happiness. Mention of persons who obtain beatification in the *Isana calpam.* There follow details of capital towns, each the metropolis of a state, or kingdom. Prophetic declaration as to the future

birth of *Vrishab'ha svámi*, his incarnation. *Brahma*, and other gods, did him homage; many matters follow concerning that incarnation, and its praises; an account of the instructions given by *Vrishab'ha svámi* seated on a lofty seat or throne; *Baratha* and others received his lectures. An account of their panegyric on the teacher. The glory of the *Jaina* system dwelt on. The *Chacraverti* afterwards returned to *Ayodhya*, and received homage from the *Vidyádharas*. In a dream he had a vision of the god; who announced to him that persecutions and sufferings would arise from the *Páshándis* (a contemptuous epithet applied to the *Saivas*) and also from the *Mlechc'has* (outcastes or barbarians), detailed at length. The *Chacraverti* in the morning performed the rite of ablution, in order to remove the evil of the dream, or to avert its accomplishment. Details of *Probasán*, *Cumbhan*, and many others are given, as coming from the mouth of *Gautama*, delivered to *Srenica;* that is to say of what kind of birth, or form of being they before were (on the system of the metempsychosis) what kind of actions they performed; afterwards being instructed in the *Jaina* system, they acquired beatification. These various accounts, in much detail, occupy the rest of the work.

Note.—This palm leaf manuscript, on examination, was found to be complete, and in good order; with the exception of about fifty leaves at the beginning. These were restored on other palm leaves, and added to the book, for its more certain preservation.

The work, it will be seen, carries up the origin of the *Jaina* system to the very birth of time: yet, as the whole turns on the alleged incarnation of *Vrishab'ha svámi* (considered by some to be a subordinate incarnation of *Vishnu*) and as *Vrishab'ha svámi* was posterior to *Gáutama Budd'ha*, the evidence for such high antiquity may receive as much credence as any one may choose to bestow. In truth, the *Jaina* system, at its origin, was a modification of the *Vaishnava* one. To me, it seems, that the *Páli* work (published in Ceylon) entitled the *Mahawanso* (or great genealogy) clearly fixes the origin of the *Baúdd'ha* and *Jaina* systems at *Mágadha*: three or four hundred years antecedent to the Christian era. Nothing in this work, as it seems to me, contradicts such an origin; without being easily reconcileable thereto. The entire book might be worth translating, at some future period, for though the *Jaina* legendary history is as much beclouded with metaphor, and fiction as the Brahmanical; yet, from a comparison of the two, facts may be selected which could not be received on the evidence of either one of the parties.

In my analysis, I placed this book under Sanscrit, as a kind of *pracrit*. The work is among the Tamil books in the library. The basis of the language is Tamil, with a large mixture of Sanscrit, in the *grant'ha* letter.

2. No. 2082. *Chitra cuta mahatmyam* said to be taken from the *Srimati Paúshya puránam*, 11 *adhyáyas*, 1—58 leaves. Old No. 30, C.M. 40.

This is a *St'hala puránam* divided into eleven *adh'yáyas* or sections, relating to a fane of celebrity in the *Mahratta* country. The above name is derived from a painted corridor contained in it; forming the subject of one of the legends. From the contents, I find the fane to be the same with the *Pundarica st'hala* which has heretofore been the subject of notice. It is termed *Krishna cshetram,* and the presence of *Vishnu* is often adverted to. *Jaya muni* figures in most of the legends; which are all of them inane. The internal evidence of such documents is very unfavorable to the system of religious belief, which they tend to inculcate.

The book is long, of medium thickness, in tolerable order.

As there is opening for a doubt, I allow the document to be here; but under reference forwards to XXIII.

3. No. 2123. *Tiru nuttandádhi*, the sacred centum of *da-capo* verses. Old No. 1098, C.M. 1075.

A poem containing one hundred stanzas of the *viruttam* kind, in praise of a *Jaina* image and shrine, by a *Jaina* author. Being defective at the end, the name of the writer, or locality of the shrine does not appear in the document.

Leaf 1—50 containing 93 stanzas, with the *urai* or prose explanation.

On the virtue of beneficence; against various vices; on the worship of God, to the devout there is no lack, all should ask forgiveness of sins.

The book is long, of medium thickness, a little injured.

4. No. 2290. *Jainya Cáumudi cat'ha,* tale of Jaina—moonlight. Old No. 163, C.M. 1077.

This book opens with a reference to *Srenica*, a king of *Mágadha*, whose town resembled *Alacápuri* (the capital of *Cuvéra*), *Srenica* went to *Gáutama Buddha* for instruction in the doctrines of the *Jaina* credence. And *Gáutama* is then stated to have detailed a series of tales received from *Uditodya*, a king of the northern *Mat'hura*, narrated to his minister; which were first related by *Arhadasa* to his wives, eight in number, the names being given. Each of the tales was told during one night. The subjects were calculated to illustrate the dogmas of the *Jaina* credence; and each tale made one of them a convert to that system; with the exception of one, who remained sceptical to the last. The tales are in the oriental taste, as to kings, their ministers, &c. &c. The object is to inculcate moral truths; which simple, and unadorned, might

be deemed tedious; but partaking more of the nature of fable than of plain narrative.

This book is written in a sort of *pracrüti* prose: the basis is Tamil, but much interlarded with Sanscrit in *grant'ha* letters; a mode which characterises the few *Jaina* books that have survived, owing to *Jaina* fanes existing around Conjeveram: leaf 1—112.

The book is long, somewhat thick, on narrow leaves, slightly injured.

5. No. 2291. *Jaina pancha marga ulpatti.*

The origin of five distinctions among *Jainas.* Old No. 173, C.M. 1074; leaf 1—10 complete.

A manuscript of ten palm leaves, in Tamil and *grant'ha* characters, mingled after the *Jaina* fashion. It is complete; a few of the palm leaves are damaged.

It commences with a reference to *Chandra gupta* (contemporary with Alexander the Great) whom the *Jainas* (as I apprehend improperly) class among the votaries of their system. *Chandra gupta* had sixteen different dreams; each one indicative of evil, degradation, or corrupt ascendancy. He sought the explanation from a *Jaina* sage; who, from them, predicted a decline of the power of the *Cshetriyas* with degradation, and divisions in the *Jaina* credence. *Chandra gupta* abdicated his throne in favor of his son *Simhasêna,* and became an initiated disciple in the *Jaina* ascetic order. His preceptor was *Bhadra-bahu*; who, from the crying of a child, prognosticated twelve years of famine; and in consequence, assembling his associates and followers, the whole company emigrated towards the south. In the midst of a deep forest and at a certain hill, a celestial voice directed them to halt, and reside there; whereupon they took up their abode in the caves of the hill. After some time *Bhadra-bahu* died there. *Chandra gupta* now a *muni,* or sage, attended to his funereal rites. His successor appears to have been *Visatácharya,* and the site of residence became the *Chola* country. In consequence of famine, the common people, or householders, invited the ascetics no longer to live in the wilds, but to come among them, and reside in the fanes; when the people would minister to them support. To this request the ascetics consented. One of them while going out for alms, frightened a woman, causing miscarriage; on which incident the people founded an entreaty to the ascetics to wear white garments (*Swétámbara*) by doing which an innovation was produced, and the *Swétámbara* sect was formed. After the famine, the whole company returned towards the north; and, with an intervening incident by the way, in which *Chandra gupta* had a share, the whole of the tribe returned to *Patali putra (Palibothra)* in the *Sáovirashtira* country; before mentioned as the capital town of *Chandra*

gupta. Here a discussion arose about the wearing of the white garments; ending at length in the formal establishment of the usage as a distinct class.* Out of them proceeded a class termed *Yavaniyam,* who were unclothed ascetics: they taught some opposite tenets, relative to prescribed fasts, and to prohibited periods of journeying. Out of these arose a class who rejected the carrying of the peacock fan and water cup, whence they obtained the name of *Nishpinjam*; by which they became designated, as a third sect, or subdivision. These three were established in the *Cali yuga* year 160. This is now 2320 years ago, as shown by a *sloca* or poetical stanza. About forty years later *Dravida áchárya* opposed *Pujaya pata svámi* (head ascetic); and, introducing various innovations, formed the *Drávidam,* as a fourth subdivision. The fifth class arose out of the alleged circumstance of a teacher, supposed to be dead, arising re-animated from the funeral pile. According to the regulations of the system, a dead body should be halted half way to the burning ground, and carefully examined as to the possession of life, or otherwise. If then re-animated, such a one would be received; but one arising re-animated from the funeral pile, must depart the country. This person did not obey the rule; but assembling some people around him, established an additional, and apparently much more lax system; termed *Cashtasangham.* In this way "five worthless systems" were formed, differing from the *múla sangham,* or original assembly.

Remark.—The date in this book is most valuable, as it agrees with other researches; harmonises with an alleged interpolation by *Brahmans* of some eight or nine hundred years; and brings the commencement of the *Cali yuga* to some time near 500 A.C: on the correct fixing of the beginning of that era very much depends. This book further yields written evidence as to the coming of the *Jaina* system from *Magadha* into the *Peninsula;* heretofore inferred by me, as probable from more general data and analogies. *Chandra gupta* is probably introduced by license of authorship; and the predictions ascribed to him were most probably put into that shape by way of ornament.

The name of *Chandra gupta* may be understood as loosely applied to one of his descendants; and the *Páli* work entitled *Mahawanso,* states that a prince of that dynasty assumed the sacerdotal office among the votaries of *Bauddha;* and became instrumental in the extensive dissemination of the system.

As a whole, this brief document seems to me valuable: it adds an item or two of additional evidence to other documents; and if any others are translated, this manuscript ought perhaps to be of the number selected for that purpose. Meantime, it has been restored on paper.

The book is long, thin, on narrow leaves, much worm-eaten.

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* Among minor tenets one was, their holding the possibility of women obtaining *mocsham* (or beatitude) whence it would appear that the other *Jainas* denied that possibility

[In my Report on the Elliot marbles. are matters confirmatory of the foregoing. Extracts from Mr. Sterling's paper in the *Asiatic Researches* show that, caves exist in the province of Cuttack, once inhabited by *Jaina* ascetics ; translations from MacKenzie papers show that the people invited those ascetics to live in their midst; and that there was a confusion as to *Gujapatis* and *Cholas*, owing to a southern conquest. I remark also, that paintings by Captain Geils, from the caves of Adjunta, show that the *Swétambara* was the class of *Jaina* ascetics having influence in that neighbourhood.]

6. No. 2313. *Kasum padai vettu.* By *Kasum padai.* Old No. 197, C.M. 156.

It contains 131 *vrütta* stanzas, on the seven worlds, seven seas; and others on war and fighting. The classification of the book is doubtful. It is not Mahomedan ; and is supposed to be part of some *Jaina* book. Leaf 1—40, in itself complete.

The book is of medium size, a little injured.

7. No. 2326. *Jainya ádimutal nadattyam*; affairs of the *Jainas* from the early times. Old No. 172, C.M. 1073.

1. One part of this manuscript relates to eleven kinds of vegetables, ordinarily used in making Hindu dishes, which the *Jainas* are forbidden to use. If any one eat those vegetables, he is considered to be no better than a dead carcase. The subject appears to be a part of the *Srávana dherma.*

2. A detail of kings from early times, down to the accession of the English Government. This list, in the former portion, is in *grant'ha* letters. It commences with *Vartamána svámi,* the last *Tirt'hacara;* the other connected names are *Rishabha, Bharata, Sacara,* and twelve others termed *Chacravertis.* A list of some other names seems to me composed a little at random, judging from the mixture : reaching to the era of the *Mágadha* kingdom. The name of *Srenica maha rája* is given, with the addition that he ruled 2540 years ago (to be reckoned backwards from A.D. 1817). The end of the virtuous period, and commencement of the *Cali yuga* is dated 2480 years since. (These valuable dates, the *Bauddhas* are known to preserve by means of memorial verses ; and the latter gives for the beginning of the *Cali yuga,* the date A.C. 463). The next point mentioned is the rule of *Sacya* or *Sacai,* dated 1739 years backwards (*Socya* of course means *Sálivahana,* and *Sal. Sacai* 1739)—corresponds with A.D. 1817. The *Chola rajas* are then mentioned, as ruling in this country ; that is, the southern part of the Peninsula. A seemingly credible list is given, down to *Adondai.* The kingdom was afterwards broken up, divided into various portions, and the *Curumbars* acquired an ascendancy. The *Chola* rule lasted about 1,000 years. Afterwards the Mahomedans ruled 120 years : and some names of their chiefs are specified. After them the English had ruled during seventeen years, when the account was written.

3. The story of *Vencatapati nayak*. It relates to a trick played upon a district chieftain by some *Jainas*, and his revenge leading him to persecute and exterminate the *Jainas*.

4. The periodical deluge. This document will be abstracted in a following paper. (See 2nd Family).

5. Claims of the *Jaina* fane at *Chittamúr*. It is a principal one. *Kulóttunga Chóla* gave it a revenue of 4,000 pagodas, afterwards inequitably reduced by the Mahomedans to 60 pagodas; concerning which reduction, a complaint is preferred to the Honorable Company.

Remark.—The second part or section of this manuscript is valuable. Accordingly, I have noticed it rather fully. The book being in good preservation, it can at any time be consulted in verification. I note merely that adding to A.D. 463, the amount of nearly nine centuries, the discovered interpolation of the Brahmans, we ascend to about A.C. 1300; and at A.C. 1200, from *Hindu* records solely, I had heretofore placed the commencement of the *Cali yuga*, with the conjecture that it must certainly be placed later. Let no one, therefore, hastily contemn researches which evidently have a tangible bearing. Fixing the commencement of the *Cali yuga* in the fifth century before the Christian era, I am certain of the great outlines of history downwards; with very much of the needful filling up of details. Antecedently the *paúranical* enigmas require solution; and their solution whenever successfully * effected, will show results which I can mentally anticipate; but which must be analytically, and not hypothetically demonstrated. See the introduction, *Art*. VAISHNAVA.

Six leaves, containing copies of inscriptions, appear to have been inserted.

The book is long, of medium thickness, in tolerable order.

8. No. 2334. *Jainyar kudiyirukira ùr kyfeyut*, an account of towns dwelt in by *Jainas*. Old No. 223, C.M. 1076, leaf 8—21.

This imperfect manuscript contains a list of places in the country adjacent to Conjeveram and Madras, which are dwelt in by the remnants of the *Jaina* population; formerly predominant in the same general locality. Some towns, or villages are described as having fanes, and some as being without them. Some of the fanes are used in the public exercise of the religious system of the *Jainas*; and some are not so used.

Remark.—This manuscript wants seven palm leaves at the beginning, and is not complete at the end. It is by consequence a mere fragment, and what remains is almost destroyed by insects. Should the leaves wanting hereafter be met with, the whole may be attempted to be restored, as a remain-

* This was written 1838-39.

ing record of the recent state of a religious system gone to ruin and decay, under the prevalence and patronage of *Brahmanism*; consequent to the *Vijayanagaram* conquest of the Peninsula.

The book is of medium length, very much damaged.

9. No. 2367. *Jainya pustaca zápetah,* a list of *Jaina* books. Old No. 170, C.M. 1062.

Of this catalogue an injured copy was met with in the manuscript books. This is more full, and in better condition. The names of Sanscrit books are given in *grant'ha* characters; and those of Tamil books in Tamil letters. The catalogue is not extensive; the whole being contained in eighteen narrow palm leaves, not all full. The document is in good condition.

18 leaves long, now somewhat injured.

Among these books is the *Calingatu parani,* not by a *Jaina* author. Others are the *Náladiyar,* the *Udayana Cumaram,* the *Mandala purusha nighantu, &c.* These otherwise exist. But the book is of value; seeing that *Jaina* books were so extensively destroyed. In drawing up a Report on the Elliot marbles, this book was not in my recollection, or I should have translated, and inserted the contents.

XV. Lexicographical.

1. No. 2241. *Mandala purusha nighantu.* Old No. 55, C.M. 214. A Tamil lexicon, generically divided into 12 sections, as names of gods, of men, of beasts, of trees, and so on. Names of gods 100 stanzas, of men 106 stanzas, of beasts 78 stanzas, of trees 68 stanzas; but the whole occupies 1142 *vrüttas:* leaf 1—280 complete, less 9 leaves of section 5. Orthographical inaccuracies exist. Book of medium size, somewhat injured.

2. No. 2243. *Divácaram,* or sunshine. Old No. 65, C.M. 222, a lexicon.

It contains part of the 1st *adhyáyam* on the names of gods; leaves not in regular order; the greater part appears to have been taken away, and 5 or 6 leaves are Telugu, Canarese, Balbund, substituted.

The book is long, thin, damaged.

3. No. 2244. *Chitambara agrádi,* a lexicon. Old No. 66, C.M. 224, leaf 1—95: 328 *sutras.*

This manuscript is a vocabulary (termed *agradi* or *nigandu*) of the Tamil language, by *Revana siddhar* of *Chitambaram.* It is in *sutras* or in brief verses, and does not extend the alphabetical order of arrangement beyond the first letter; under which order simply the words are arranged, and

the meaning, or meanings, given. It is a much more brief, and simple composition than the *Mandala purush nigandu*; but better adapted for memory, or as a manual. The copy is complete, of recent handwriting, and in good preservation.

The book is somewhat long, of medium thickness, damaged, defective at the end.

4. No. 2245. *Mandala purusha nighantu.* Old No. 58, C.M. 217. In verse and prose.

On names of gods 1—25; of men 1—28; the 6th section various names: leaf 1—10, and 28 stanzas from the 11th section.

The book is long, somewhat thick, a little injured.

5. No. 2246. *Nighantu.* College mark No. 112.

This book attracted attention from its appearing to be very old. It must indeed have been written, a great many years since; yet the writing and leaves are in good preservation. It had no mark or title, save a random one affixed to it by a servant at the College. On examination it proved to be an incomplete copy of the *nigandu,* a dictionary in metre of Tamil synonyma, usually ascribed to learned *Jainas.* It wants two leaves at the beginning; four leaves in the middle: and thirty-three leaves towards the end. It is a common school book.

Names of gods wanting, of men 108 stanzas, of trees 68, of places 70, and so on, up to the 12th section; bnt defective.

The book is long, thick, very old, damaged.

6. 2247. *Mandala purusha nighantu.* Old No. 56, C.M. 215; leaf 1—25.

Section 3 on beasts, 4 on trees, 5 on places, and so on to 11th or 12th. The leaves are not in regular order.

The greater part verse, mingled with a little prose. Two sections are wanted at the beginning. The book is complete from the 3rd section, with the exception of one leaf in the 3rd to the end of the 12th The whole work is contained in 12 sections. It is but very slightly injured by insects.

The book is long, thick, blank leaves at the end.

7. No. 2274. *Mandala purusha nighantu.* Old No. 59, C.M. 218; leaf 1—26, defective.

The first section only in stanzas.

In the preface, one leaf is wanting. There is only the first section in this copy; and at the end of this section one leaf is also wanting. The remaining sections are deficient. The contents of the copy are in verse, without prose

commentary. A complete copy can, at any time be made out of the three last, or two copies out of the four.

The foregoing are four different copies of one of the *Nigandus*, or a Tamil dictionary of nearly synonymous words. A fifth copy was before noticed (No. 2246). The work is of common occurrence; and nothing further needs to be done with regard to these copies. We have their substance in printed Tamil dictionaries. *Mandala purush*, the author of the *Nigandu*, was of the *Jaina* persuasion.

The book is long, old, a little damaged.

8. No. 2276. *Divacaram* sunshine. Old No. 64, C.M. 221.

The work which bears this title is a common and well known vocabulary of the Tamil language, in verse, on the plan of the *Amera coshu* and *Nigandu:* though not so full. It is ascribed to *Chendal Divákaram*, a follower of *Subrahmanya.*

Of the twelve parts of which this work when complete, consists, there is in this manuscript only about two-thirds of the first part. on the names of the gods. As regards preservation, the fragment is uninjured.

The book is long, thin, on narrow leaves, in good order.

9. A spurious fragment marked No. 2261; but without check numbers: leaf 1—48, and 50—55. Stanzas, and prose, on names of kings, on the earth, on the gods.

The book is of medium length, thin, injured at one end.

XVI. Magical.

1. No. 2184. *Bála chicatsai*, exorcism of children. Old No. 84, C.M. 247.

It seems to be taken out from a larger medical book. Native medicine supposes that some diseases of children are occasioned by possession of an evil spirit; and these are charms for driving such out; mingled with others against snake-bites, and some diseases. The leaves are not in regular order.

This old book is a fragment, according to the number on the first leaf, 288, foregoing leaves are wanting. It is defective in other places, and does not finish at the end. Various descriptions of diseases, incidental both to children and adults, are mentioned; and the remedies are connected with charms, and mingled up with cabalistical figures: apparently mere devices to impose superstitious reverence on the vulgar. They may contain spells more potent than I suppose.

The book is long, of medium thickness, old, in tolerable order.

2. No. 2328. *Bháshacára kyfeyut,* an account of a magician. Old No. 244, C.M. 100.

A king called in *Bháshacara* to relieve his daughter, possessed by a *Brahma rácshasa.* He, as a *mantra váti,* or magician, effected a cure.

The book is long, very much worm-eaten.

3. No. 2273. *Sara nùl sástram.*

For Section 1, see IV.

Section 2. Various matters relative to charms and sorcery; and to divination from the mode of breathing. Sufficiently described under IV. Leaf 1—27 not finished.

XVII, Medical.

1. No. 2181 *Vaidhya sûtra munnùr*—three hundred stanzas on medicine. Old No. 88, C.M. 242.

This work on medicine, ascribed to *Agastya* should contain 300 stanzas. This copy is however not complete : at the beginning thirteen leaves are wanting. From the fortieth leaf, five others are deficient. It is thenceforward regular to the eighty seventh leaf, and the remainder at the close is not found. It is otherwise in good order, and preservation.

Leaf 14—40, and 46—85. The book is something larger than medium size, slightly injured.

2. No. 2182. *Púrna sutram* or *Agastya irunùr.* Old No. 82, C.M. 243, two hundred stanzas on medicine: leaf 45—81, see 9 *infra.*

This manuscript contains two parts; the first being a medical treatise ascribed to *Agastya,* containing two hundred and three *sútras* or brief stanzas. The other part contains 201 stanzas, also ascribed to *Agastya,* of which the title is *Púranam* or fulness; being a compendium of ascetic observances, modes of penance, austerities, and the like. Both parts appear to be complete.

The book is of medium size, in good order.

3. No. 2183. *Tiru múlar vaidhyam,* a medical work. Old No. 92, C.M. 255: leaf 1—18, *grant'ha* letter, the *múlam* or original; leaf 1—62, the prose version.

Various medical preparations; among them a medicine prepared from hare's fat, was noticed.

The book is of medium size, in good order.

4. No. 2186. *Agastya vaidhyam nuttiyampatu* or a hundred and fifty stanzas, ascribed to *Agastya*. Old No. 90, C.M. 250: leaf 1—20. On electuaries, decoctions, and other medical compositions as usual.

The book is short, thin, slightly injured.

5. No. 2187. *Vaidhya sutram munnúr,* or three hundred stanzas on medicine, ascribed to *Agastya*. Old No. 87, C.M. 252: leaf 1—68.

This work is complete, in three hundred stanzas, on sixty-eight small palm leaves, uninjured. It is ascribed to *Agastya*. It treats on the composition of various medicines, one of them being *amrita sanjivi,* or a panacea for the prolongation of life. The recipes are numerous.

The book is short, of medium thickness, in good order.

6. No. 2188. *Vaidhya sutra núr,* or a hundred stanzas on medicine. Old No. 89, C.M. 240.

This tract wants four stanzas at the end: the preceding part is complete, and in good order.

A few leaves containing another medical tract, called *púrna lekiyam* are added: these leaves are damaged at one end.

On pulses, flatulencies, fits, diseases of the eyes, and similar matters.

Leaf 1—24 and forty others not numbered; but like in subject.

The book is of medium length, thin, in good order.

7. No. 2189. *Vaidhya sutram nálpattettu* or forty-eight stanzas, ascribed to *Agastya*. Old No. 91, C.M. 251: leaf 114—122.

Small, neat writing, the last stanza wanting. The book is short, thin, in good order.

8. No. 2190. *Agastya vaidhyam mupu*. On medicine, Old No. 86, C.M. 254: leaf 1—13, complete. It is not quite certain if the term *mupu* is intended for thirty, or for special. The ascription to *Agastya* of course is spurious.

The book is of medium length, thin, in good order.

9. No. 2191. *Vaidhya púrna sutram.* (See 2, No. 2182, *supra*). Old No. 83, C.M. 244.

There are three parts in this book. The first contains 216 *sutras* on alchymical preparations, purgative, and other medicines. The second is termed *púja vidhi,* and contains 199 stanzas of the *viruttam* class, on modes of worship, or homage, in the ritual of idol worship. The third is entitled *dicsha vidhi,* and contains 201 stanzas, on the modes of initiation to discipleship in the *Saiva* system. The whole book contains 601 stanzas, ascribed to

Agastya; but, in my view of the case, as a literary device to give authority to the productions of other individuals.

Dr. Ainslie in the Appendix to his Materia Medica of Hindostan, Part 2, has enumerated several works, medical and others, as ascribed to *Agastya:* among them the *Scanda purdnam* and Madura *purdnam,* and also part of the preceding treatises. It would not be among the least of the marvels ascribed to *Agastya,* if all that has been attributed to him, in the way of authorship, were really of his composition.

Leaf 1—175 complete. The book is of medium length, very thick, old, but in good order.

10. No. 2269. *Mupu pustacam.* The term *mupu* may signify old age, or superiority. Old No. 85, C.M. 253. It contains 50 stanzas by the poet *Conganar,* and leaf 1—27 on medicine.

In this book, parts of two manuscripts are contained. One portion by the poet *Conganar,* is entitled *Ubaiya dicsha,* and relates to ceremonies of initiation, and discipleship. This is complete, on thirteen small palm leaves uninjured.

There follows a medical treatise, of which two palm leaves are deficient, at the beginning, leaving the title uncertain. The medical contents are mingled up with references to the astrological *yógas;* and ceremonies of the *Saiva* worship.

The book is very short, of medium thickness, much worm-eaten.

XVIII. Meritorious Devotion.

1. No. 2299 *'Eca dasi vrüta*—on the 11th lunar day's fast. Old No. 43, C.M. 1063.

An illustration of the merit of rigidly observing the 11th day of the moon's bright and dark half. *Rucmangada* was a king very exemplary in his observance of this period of rigid abstinence, and self control. The consequence was that the people of his kingdom became so virtuous, under his example, that *Yama,* or the regent of death lost his power and occupation; so that *Yama* preferred a complaint. *Brahma* produced a female, named *Móhini* whom he sent to divert the king from his steadfastness of purpose; who so far succeeded as to make the king engage either to break the said rigid abstinence, or put his own son to death. He preferred the latter; but at the moment when the sword was about to descend on his son, it turned into flowers, and his son's life was spared. *Yama* again complained, when the *Trimurti* accorded to him the grant that whosoever should fall asleep during the said night of watching and fasting, should lose half the merit of the full, and rigid observance.

Various copies of this legend occur in Vol. I. uuder the title of *Rucmangada charitra,* and many other copies in Vol. II. with this title,

and other names. It is usually classed as a tale; but the label on this manuscript was torn off, previous to my first analysis, and the above title was written in Tamil letters; though Sanscrit, as to words. Almost all *vrüta calpas* are accompanied with legendary tales to illustrate their great efficacy. Romish legends are similar in principle: leaf 1—74.

The book is long, of medium thickness, slightly injured.

XIX. Miscellaneous.

1. No. 2115. Three pieces. Old No. 174, C.M. 204.

1). *'Atti chuvadi venpà*, 84 stanzas, leaf 1—19, and again leaf 1—26, the *urai*, or explanation.

2). *Dévaram*, 11 stanzas, on 5 leaves, v. *supra*. XII.

3). *Mánica vásaca pádal*, 11 stanzas on 4 leaves, chants by *Mánica vásacar*, a *Báuddha* turned *Saiva*.

The book is long, of medium thickness, in good order.

2. No. 2196. For Section 1, see IV.

Section 2. *Tiru mantram*.

This is a very short work relating to the bodily exercise of a *yógi* or ascetic; in suppressing the operation of the senses, bodily organs, and mental faculties; abstract contemplation only being excepted. This also is complete, and in good order. From the handwriting, which is very familiar to me, I perceive that it must have been written, or copied it at Madura.

3. *Sápa nivirtti*. Two stanzas written under this title are quoted from the *púrna sútra* containing directions for removing the evil denounced by *Agastya* on the vegetable creation.

4. *Udal-ari-nyánam*. This title implies a knowledge of the human body; inclusive, it is presumed of mind or soul, and relates to the Mahomedans. Its subject is the benefit arising from being votaries of Alla, Mahomed, Hassein and Hussein: and of course it is a sectarian tract.

The subjects with which it is tied up render it singular. It is a little damaged by insects, but complete. The whole forms one book of uniform appearance, as to size: though the handwritings differ.

Leaf 1—15. The book is short, and slightly injured.

3. No. 2224. *Pattanattu pillai Tamirh pádal*. Old No. 194, C.M. 177.

This book in its present state, is a curious assemblage of subjects. There are some leaves containing merely a table of bazar weights and measures. Others contain portions of poems in very different metres. There are some portions which, from the title, I conjecture may be the proper contents, that

contain *nindástuti,* or ironical praise of the *Hindu* so-called deities. A variety of *pauranical* incidents are taken up, slightly *parodied,* ridiculed, and turned into mock praise. And it must be admitted that modern *Hindu* mythology, especially in the Peninsula, offers, such incidents in copious abundance.

When *pattanam* stands alone, as above, it usually means *Chennapattanam* or Madras. There was some years ago, a writer of dramas, &c. who acquired some repute; and he may have been known, as the "town-lad." The book has leaf 1—8 on weights, &c., leaf 1—25, containing the *pádal* or chant. Then some leaves containing 44 stanzas on grammar; and some other leaves, not numbered; in some places stanzas on women.

The book is of medium size on narrow leaves, old, slightly injured.

4. No. 2308. Four books.

1). *Kanda puranam (scanda.)*

2). *Tér únra váchacam.*

3). *Kapila váchacam.*

4). *Harischandra cat'ha.*

The different pieces appear to be complete, but the leaves are not regularly numbered, 2 and 3 occur elsewhere, and are of frequent occurrence in Vols. 1 and 2.

This book is long, of double thickness, recent copying, plain boards; not having the usual appearance of McKenzie M.SS., and not therein when my former Analysis was made; supposed to have been substituted for some book removed.

XX. PANEGYRICAL.

1. No. 2265. *Tiru viruyunchai pillai Tamirh;* panegyric of a child, Old No. 191, C.M. 136; leaf 1—48, defective at the end.

The *pillai Tamil,* is one of the classes of Tamil composition; and professedly describes the state of childhood, from the earliest infancy, with the actions and employments then usual.

The *Minác'shi pillai Tamil,* for example, is a poem on the infantile gestures and pastimes of the tutelary *Durga* at *Madura* This present poem has reference to an image of *Cumara* or *Subrahmanya,* worshipped at the town called *Tiru Virinjai.* Ten stages of infancy are noted, as usual; and to each stage an appropriate gesture or amusement, is ascribed. These are dwelt on in verse of the *viruttam* kind. The book, I am told, is common in Native Hindu schools.

Leaf 1—48, defective at the end.

The book is long, of medium thickness, neat writing, slightly injured.

2. No. 2311. *Camban pádal,* or chant by *Camban.* Old No. 225, C.M. 164.

This manuscript contains seventy stanzas of the kind termed *asiriya viruttam;* and at the commencement, is said to have been composed by *Camban.* The subject is a panegyric of the *Vanniyar,* a class of Hindus, who formerly had local authority in the Carnatic. The *Vanniyar,* are of the *agni culam* (or fire race) and are herein said to be descended from *Sambhu muni.* They are praised for their skill in the use of the bow and arrow; and it may be inferred that they prevailed against feebler neighbours.

Remark.—The manuscript is of recent copying, and in very good preservation. I am told, by a competent judge, that this book does not bear a resemblance to *Camban's* style. For my own part I consider, that a formal ascription of its authorship to *Camban,* at the commencement is equal to an admission that it is the production of some later poet, making use of the former's name. Tamil literature abounds with such literary licenses.

Leaf 1—11. The book is long, in good order.

3. No. 2336. *Tiru aruna malai guru Nama sivayi kyfeyut,* account of a hierophant at *Trinomali* near Madras. Old No. 248, C.M. 101.

This a production of the class of writing heretofore more, than once, adverted to, in which prose is mingled with verse; the former being in this instance, little more than a vehicle for the latter. *Namasivayi* is represented as uttering a long train of *venpas,* a sort of brief sonnets, if I may so render the term, expressive of some supposed excellence of some particular portion of the fane, at Trinomalee; and the *ammen,* or goddess, pleased with the strain, uniformly grants every part of the requests which are made. The production exhibits the puerility of idolatry, to a striking degree. The intention, however, of the book seems to be to magnify the said *guru,* as one extraordinarily favored by the local *nunima* of the shrine.

The document is complete in twenty palm leaves, which are in moderately good preservation; though a little touched by insects. Two leaves are appended, containing an account of succession, by hereditary descent, of a *Pandáram,* of the said fane at *Trinomali*; of no importance.

This book is of medium length.

4. No. 2342. *Tiru aruna malai koil kyfeyut.* Old No. 224, C.M. 60.

This brief manuscript, in the former portion is merely an epitome of several sections of the *st'hala puránam*; narrating the stories in a very compressed

form; and having especial reference to the *ammen* shrine, which commemorates the victory of *Durga* over *Mahéshásura*. Further on, there is an account of the circumstance which led to the employment of a low class of fishermen who annually ascend the hill to light the large column of combustible matter, prepared as a *hómam*, or offering by fire. They were chosen to this office, from their great ignorance, and recklessness of character. A sort of trick is practised in the lighting the said column, so as to induce people unacquainted with tne secret, to consider it to be miraculous; because it always occurs instantaneously at the very moment when the lamps are lighted below; effected by contrivance through the said fishermen, and by signal. It is added afterwards that when *Vira sambhuva rayer* ruled the *Chola desam*, he enlarged the fane by various additions. About 700 years since a *Vallála* king, said to have ruled over the *Tuluva* country, came hither, and felt a desire to live at the place; but as its sacredness forbade the doing so, he built a town at some distance and resided there. A vile story follows of *Siva* appearing under the form of an old *Pandáram,* and acting a part very unworthy of a god; but the story, however debasing to the object of their worship, seems very pleasing to his votaries, as it is found in at least three books, with reference to different kings, or chiefs, in various places. The *Vallála* king afterwards accomplished great conquests. The *Rayer* dynasty subsequently made additions to this shrine. The Mahomedans when they acquired power, manifested much complacency towards this shrine; and gave it some grants and immunities. The manuscript adds that the Honorable Company followed the like method of proceeding.

This document is complete. It is somewhat damaged by insects; but, as yet, not seriously. There is nothing in the document of consequence, unless a complete exposure of the folly and stupidity, as well as criminality of idolatry be so considered. Appended is copy of an inscription, taken from the wall of a building erected by *Vajranga Pandiyan.* It is dated *Sal. Sac.* 1283 (A.D. 1361.) and commemorates the gift of some land to the place by *Cumara Campanra udiyar*, son of *Vira Bukha Campanra* of the family of *Hari hara* rayer. (This *Campanra udiyar*, it will be remembered, performed an office of consequence, in expelling the first marauding inroad of Mahomedans from the extreme south. This inscription therefore is of some interest). The manuscript is in good preservation.

The book is long, thin, twenty-three narrow leaves, much worm-eaten.

5. No. 2373. *Vira bhadra Tambirán kyfeyut.* Old No. 245, C.M. 92.

The chief purport of this manuscript is the detail of the names, the privileges, and places of sepulture of a line of chief ascetics styled *Tambirán;* belonging to the aforesaid fane of *Vira Bhadra* at *Cumbakónam.* The

origin of the monasterium of this class of *Vira Saivas* is dated in the time of the *Nayaks;* that is I presume, of the viceroys from *Vijayanagaram*, who afterwards became sovereign princes. The námes of twelve of those chiefs, or *Tambirāns*, is given. It is to be observed that they do not burn, but bury their dead.

Leaf 1—66 and 328 stanzas. The book is of medium size, in good order.

XXI. Polemical.

1. No. 2222. *Siva gnána siddhiyàr.* Old No. 129, C.M. 186. The prefix of *Siva gnána* seems to be erroneous.

This title, as far as it is intelligible of itself would denote a work having reference to the *Sidd'has*, or sages, considered to have attained to superhuman qualifications. In the sense, however of this work, the term may be, not inaptly, rendered by the term "philosophers", in the modern unphilosophical, and atheistical usage of the term; by a corruption of its true meaning, as introduced by leading members of the French Institute.

On examination, the manuscript proved to be a Tamil version, in poetical stanzas, with a version in plainer prose, of the doctrines of *Charvvaca*, the leader of the *Hindu* atheistical school of philosophy. It denies the being of God, or any divine being, or first cause; the earth, the visible sky, the expanse of ether, the sun, the moon, are self-produced, there is no distinction between moral good and evil; and no state of rewards or punishments after death. Hence, there is no need to entertain any dread, or reverence, of any superior or inspecting Being.

But while such is the general doctrine of *Charvvaca*, and the other *sidd'has* or "philosophers," there are a few among them of the *Samana* persuasion, who object, to the leading atheistical tenets; and only adhere to so much of the system as maintains a perfect equality among men; denying any distinctions of caste, or differences by birth, and asserting a common homogeneous relation between all men.

The divisions, into which the *Charvvaca* class is distinguished, are, according to this work, eleven; at the head of which *matam* or sect, an individual presides; according to the following enumeration:—

Savundaranti.	Battácharya.
Yoga raja.	Prapácara.
Vaipashaca.	Mayávati.
Niganda váti of the *Samana*.	Parakariya.
Asvaca.	Nirsvásangi.
	Pancha ráttiri.

These subdivisions differ from each other; but each agrees within itself.

Note.—The manuscript is complete; and in good preservation. Tamil works contain allusions to one or other of these opinions; so as to render a full understanding of the tenets of this atheistical school desirable. They strike at the root of Brahmanical Hinduism: but at the expense, in some parts, of reason and truth; and one feature of the general system is remarkable, inasmuch at it deprives the school of Hobbes, Voltaire, Diderot, Volney, Paine, and company, of all claims to originality. The native tendency of the human mind is towards such a system; and it needs not perhaps to be wondered at, that it has appeared in India, Greece, France, and ather countries, similar in the general features; though without any apparent intercommunication.

Leaf 1—134 not finished. The book is long and thick, blank leaves at the end, a little injured.

2. No. 2096. β *Sri Carunār utpatti* or origin of *Brahman* accountants. Old No. 212, C.M. 109.

A legendary account is given of the marriage of the ancestors of the accountants, evidently a fiction. The husband and wife, *Brahma* and *Sarasvati* are said to have had 64 children; these married 64 daughters of a *Brahman*, named *Sancara sómácharya*. The 64 families thus formed were received by *Chenni Cholan* of *Cánchi puram*, and established in his kingdom, with many honorable marks of distinction. A detail is given of the towns and villages at which the several *houses*, that is families were located. The tribe of the *Brahman* is also specified. The office of these secular *Brahmans* was that of revenue accountants: but it would appear from this book, that *Brahmans* versed in various portions of the *vedas* were among them. Some reference at the close is made to the Mahomedan, and English governments. The writers named *Náráyana pillai* and *Vengu pillai*, state the poverty of their tribe: and beg for protection, in the usual style of Natives. The manuscript is of recent appearance, touched only in one place by insects, and is complete.

[The "sixty-four sons" are said to have accompanied *ChenniCholan* when he marched from the north of India to *Tondamandalam*. There is no authority for this statement; except only that the accountant-*Brahmans* having of themselves come as far as *Sri sailam* in *Telingana*, the *Tondaman* called them thence to the *Chola* kingdom. As another manuscript mentions his having visited *Sri sailam* on pilgrimage he probably invited them personally. But this *Tondaman* is well known to have been born at Trichinopoly, and a historical mistake of consequence as to the "North of India" must be avoided].

I am now able to adjust this difference. It appears, by my Report on the Elliot marbles, that *Pratápa rudra* of Warankal went to Benares and there engaged a number of secular *Brahmans* to come, and settle in his country. Thence some of them passed southwards to the *Tonda-*

mandalam. Through all changes they have remained there, till now; and, are at this time, the real masters of the cultivating people. It is not certain that their agency, as "middlemen," could be dispensed with; except by slow, and cautious steps; but it is the interest of the Government that this result should be accomplished.

Leaf 1—18, the book is long, on very narrow leaves, slightly injured.

XXII. Pauranical.

1. No. 2037, *Bhágavatam.* Old No. 11, C.M. 17, imperfect. There should be another, and complete copy, No. 12, C.M. 18.

The court of *Janamejaya,* held at the royal town of *Hastinapuri,* near the site of modern Delhi, appears to have been the resort of learned men; and these, especially of the order of mystic sages, seem to have been much encouraged and reverenced. The great epic poem of the *Mahabharata* (in Tamil styled the *Bháratam*) was according to its own assertion originally recited to him. The *Bhagavatam* also contains an implied indication of having been written in his reign, though it is stated to have been narrated to his father *Paricshit* a short time before his death. *Paricshit* was the son of *Abimanya,* who was the son of *Arjuna,* the hero of the *Mahabharata;* and fabled to be the offspring of *Indra,* the regent of the visible heavens. The era of *Janamejaya* was at the beginning of the *Cali yugam,* and probably was somewhat prior to the commencement of the Christian era. It does not however follow of necessity, that the composition of the *Bhágavatam* was so early; for though said to be recited to *Paricshit,* and recorded in the time of *Janamejaya,* that may possibly be a fiction of the author, who very likely lived at a much later period. To the latter opinion I should incline; but do not think its original composition could be later than the beginning of the Christian era, because of the subsequently troubled state of India, from the incursions of foreign conquerors, of which *Hindu* books give obscure, but powerful, reminiscences. The original work, of course, was written in Sanscrit, and this original from collated copies, as I learn from Monsieur Langlois's version of the *Hari vamsa,* is either translated, or in process* of translation at Paris. A good version, in any European language, of the Sanscrit original would supersede any necessity of translating a Tamil document, merely an epitome of the original: nevertheless, I offer the following very meagre abstract of the older† part of the work, including the first five books. The latter portion,

* Since pubished in folio, in the French language.

† The *purva b'hága* contains the *dasama cándam;* but the contents of the 10th section relate to matters more modern, than the preceding nine books, or sections.

from the tenth to the twelfth book inclusive, I need not epitomize. It is the portion most familiar to those who are in any measure acqainted with the work; and is, in every point of view, least valuable: it has also, I think, tended to convey quite an erroneous idea of the entire work. I cannot profess to offer a very minute abstract. The Tamil copy, itself an epitome, is too much condensed to admit of much further abridgment, if followed in every particular *seriatim*. A general idea, or outline, of the contents is all that I can promise.

First *cándam*, or section.

Homage to *Vyása*. Certain *rishis*, 21000 in number, came to *Suta rishi*; and doing obeisance, said that as the *Cali yugam* was about to begin, and men were become very depraved they wished to hear from him the story of *Crishna*, and other matters, pertaining to still older times. *Suta* was rejoiced. He terms *Vyása* his *guru*, or spiritual instructor. He adverts to *Para Brahm*, and *Paramésvarer;* meaning *Vishnu*. He discourses on the *sátvica*, *rájasa* and *támasa*, dispositions, and their consequences; also concerning the ten metamorphoses, or superior incarnations, and the inferior incarnations of *Vishnu*. Transition to the story of *Paricshit* who built a house, and dwelt in the midst of a tank; in consequence of a prediction concerning his speedy death. Thither, *Suca*, the son of *Vyasa*, came to recite to him, in his last hours, the story of the *Bhágavata*, that, by the merit of hearing it, his safety after death might be secured. *Suta rishi* says that having heard it from *Suca*, he now recites it to the beforementioned *rishis* for their advantage.

Thus far is the foundation, or introduction of the narrative.

The four *védas* were delivered to different persons by *Vyása*. The *Bhárátham* (or *Mahobharata*) is termed the fifth *véda*. This, with the eighteen *puránas*, were delivered to *Suta*. The *védas* were communicated only to *Brahmans*. All stories not relating to *Vishnu* are venemous: and there is much in the like style. Even a *Sudra* by doing homage to *Vishnu* will become virtuous. The assertion is exemplified in the case of *Náreda*, who, though at first a *Sudra;* yet, by following the instructions of a *Brahman*, was born a second time as a *Brahman*. If the *védas* be read 16000 times, beatitude will not be attained, but it will be attained by hearing the *Bhágavatam* read only once; provided it be at the same time understood. There is a reference to the great war, led on by *Krishna* and the *Pándavas*. A statement of certain events, births, deaths, and other matters, as in the *Mahabhárata*. The death of *Bhishma* is particularly noticed. Story of *Krishna* and his sixteen thousand wives (which is probably resolvable into some astronomical *enigma*). The *rishis* inquire concerning the birth of *Paricshit*, and *Suta* replies. His nativity, or astrological horoscope was calculated. Thence it was predicted, that he would be of illustrious character;

would make great acquisitions; would have a son named *Janamejoya;* would have his life endangered by the bite of a serpent; and then, after hearing the *Bhágavatam* recited, would go and die by the Ganges (water in general). The calculation, and prediction were made at the instance of *Dherma rája;* who, after hearing the result, returned to *Hastinápuri*. *Nareda* is introduced, as detailing, to *Dherma rája* many particulars of the future fate of several of his relatives; and as announcing the evil character of the approaching *Cali yuga*. *Dherma raja* caused *Paricshit* to be crowned. *Paricshit* going out to hunt, saw a cow with three legs broken, having a calf, and weeping. The king inquired what was the matter; when the cow lamented that *Kṛshna* was no longer on earth to care for it. A *Sudra* came by, and kicked the cow; breaking the remaining leg, so that it fell to the ground: the king was angry, and threatened to cut him down with his own sword; when *Calipurusha*, the said man, besought his mercy; and was sent away out of his dominions.* As the king always acted justly, the cow was restored to its former position, during his reign.

Another day the king went out to hunt and came to the place where an ascetic was doing the penance of a *yogi*. The king asked for water; to which request the ascetic paid no attention. A dead snake was near, which the king took up; tied round the neck of the ascetic, and went away. The son of the ascetic coming up, uttered a denunciation on the person who had so acted, to the effect that he should be bitten by a snake and die. The father said the doing so was wrong; inasmuch as the king had banished *Calipurusha;* but the son refused to recal what he had said, and confirmed it. The ascetic did what he could by sending a message to the king; bidding him take all precautions to avert the threatened danger. Nevertheless, the mind of the king became saddened with one continued and oppressive thought, that he must soon inevitably die. He made over the kingdom to his son *Janamejaya*.

The *ṛshis* came to console him. *Suca* also came. The king told *Suca* that he himself must die by the bite of a snake, within seven days; and inquired how, within that short space of time, he might merit beatitude. *Suca* directed him to beg of the aforesaid ascetic to stay in one place for seven days, which was not the ascetic's custom. *Paricshit* having retreated to a temporary abode, constructed in the centre of a large reservoir of water, was there attended by *Suca*, who narrated to him what follows; being properly speaking the *Bhagavatam*.

Second *Cándam* or Section.

Suca commences with a story of a king, who fought against *rácshasas*, and conquered them; in consequence of doing which, he obtained the promise

* This it will be remembered is symbolical language, as will appear more plainly from a Mahratta manuscript. See Mahratta Bahkheer, No. 27, Library, No. 923.

of a celestial gift. The said king replied, that the only gift he required was to know when he must die. "Within two days," was the answer. The said king immediately renounced every thing earthly; and, occupying himself in meditation on *Vishnu*, obtained beatification. *Suca* assured *Paricshit* that, in like manner, he would obtain the same: provided he kept his mind single, or undistracted by inferior things, for seven days. *Paricshit* was consoled by this assurance; and attended to the recital of the *Bhágavatam*.

Then follows a mystical description of *Vishnu:* the parts of his body representing different portions of the universe; amounting, on the whole, to something very like the *animi mundi* system. Much praise is given to *sanniyásis*, or recusants from the world. A life of retreat in wastes, wildernesses and mountains, is lauded, as preferable to earthly desires, or secular possessions. Abstract devotion is the means of acquiring future bliss. Homage is of many kinds. If *yógam* (abstraction in penance) be performed, it will procure the paradise of *Brahma*. If the meditation be fixed on *Vishnu*, it will merit the paradise of *Vishnu*. Outward rites are inferior. A *yâgam* (or sacrifice) may be performed for the sake of health and strength. If a child is desired, the nine *Brahmádicas* are to be honoured. For wealth, homage is to be paid to *Durga*. For a handsome form, *Agni deva* must have homage. For health let the sun be adored. There are further directions of this kind. There follows much enlargement on the praise of *Vishnu*. *Paricshit* asks why *Vishnu*, as *Narayana*, created *Brahma Vishnu* and *Siva?* *Suca*, in reply, states that *Nareda*, asked the same question of *Brahma*, and adds, that he will repeat *Brahma's* answer. *Brahma* said that *Náráyana* made him, instructed him; by means of *Narayana* he created the world, not by his own power; nothing could exist without that being, the sun and the stars, are his light, he is the source of all human knowledge. *Sarvam Vishnu mayam jagat** or "the universe is the illusive form, or evolution of *Vishnu*." Within him all mundane eggs (or germs of worlds) are placed. What other gods soever are worshipped, originally or ultimately, all proceed from *Vishnu*. Much more is added concerning the *mayam*, and other characters of *Vishnu*. An explication is given by *Suca* to *Paricshit*, of certain technical terms probably intended to be a definition of their meaning, as used in subsequent portions of the work.

Third *Cándam* or section.

A salutation to *Vyása*; and then a brief reference to events narrated in the *Mahabhárata*. The birth of gods, and of various other things from different parts of the body of *Vishnu*. They who read *Vaishnava* books drink *amrita* (nectar) and will not taste the saltwater of other books. The ubiquity

*An often-quoted phrase.

of *Vishnu* is compared to the reflection of the sun's image, in many vessels holding water; it is seen in each distinct; and the reflected images are numerous, but the sun itself is one body. A reference to various orders, or classes of beings and things, as created by *Brahma*. Account of light, its rays and divided rays. Definition of time distinguished into time, as regards men, and time as regards the *pitṛ devas*, or divine ancestors. Enumeration of the *yugas* or revolving ages of time. Mention of worlds. The upper ones are the *bhu, puver, suver, maha, jana, tapò, locas*; and "above these, the *Satya loca* shines;" which is the (*irupidam* or) dwelling place of *Brahma*. *Brahma's* life or age; his sleep, attended with the destruction of worlds; the *maha yugas*, or great ages; the *Manuvanteras*, or periods of rule of each of the *manus;* the *calpas*, or days of *Brahma*, equal to one thousand great ages; destruction of the universe at the close of the *calpa* by *Agni deva* (that is, by fire); the office of *Vayu* (or wind) at the close of the deluge; *Vishnu* (i.e. *Náráyana*) holds all worlds inclosed within himself; the *tábò loca* and *jana loca* are described as being inhabited; all the *calpas* are but a moment to *Vishnu*; narrative of the birth of *ṛishis*, from the members of *Brahma*; panegyric of *Vishnu*, by *Brahma*; story of *Casyapa*, and of *Diti*, one of his wives, mother of the *Daityas*; reference to *Hiranyacsha* and his son *Pracalatanan (Prahláda)*; two *Brahmans* went to the gates of *Vishnu's* paradise, and were resisted by two porters; the *Brahmans* in consequence denounced, on these two porters, the doom of becoming *racshasas*; *Vishnu* came forth and appeased the *Brahmans*; saying, he would take dust from their feet and put it on his head; adding, that he possessed *Vaicont'ha*, because of the homage paid by the *Brahmans*. These two *Brahmans* were appeased; and being dismissed, *Vishnu* then told the two door-keepers, that since he could not avert the doom denounced by the *Brahmans*, they the said warders, must go to earth, and be born of *Diti*, as *racshasas*; and become his (*Vishnu's*) enemies. According to this appointment one of the porters was born as *Hiranyacsha*, and the other as *Hyranyacasipu*. The latter performed severe penance, and thereby acquired great power. He went to *Sverga*, and alarmed the inhabitants of *Indra's* world (symbol for great prosperity). He fought with, and conquered the elements. Among them *Varuna* (water personified) treated with him concerning peace; and said, if *Hiranyacasipu* delighted in war, he might go to *Vaicont'ha* and fight with *Náráyana*. The former accordingly went thither; and at the entry was met by *Náreda*, who told him that *Náráyana* was not now at home, but was gone down to *Pátála loca* to bear the burden of the earth. The *Daitya* went down thither, saw *Vishnu*, with whom he fought, and was killed.

Transition to another narrative, by *Maitraya maha muni* to *Viruda*, of various beings changed in form by *Brahma*. Subsequently, *Vishnu* is introduced speaking to *Karta Brahma* (or the creator *Brahma*) telling him that his

wife, the daughter of *Vaivasvata menu*, should bear nine female children, which were to be given, to the nine *Brahmádicas*. *Brahma* came and saw the marriage celebrated. Afterwards *Capila* (in whose person *Vishnu* had antecedently promised to become incarnate) was born; and, according to promise, *Vishnu*, in this inferior incarnation as *Capila*, instructed his earthly father and mother in wisdom. Some specimen of his instructions is given. *Capila* narrates the greatness of *Vishnu;* and, ascribing all honor to him, states that his form is to be worshipped. He gives explanations concerning the three dispositions *támasa, rájasa, sátwica.* To the *támasa* quality is ascribed violence, arrogance, obstinacy, ostentation, avarice, hatred; to the *rájasa* quality, covetous desire of acquisition; to the *sátwica* quality, knowledge of the ninety-six *tatvas*, or qualities of the body; self-knowledge; knowledge of *Vishnu* meekness, and meekly reflecting on *Vishnu.* The last quality is the best of the three. To these three qualities, different future states of being are apportioned: to the *támasa*, the *sálócya*, or entrance on *Vishnu's* world; to the *rajasa*, the *sámîpiya* or nearness to *Vishnu;* to the *sátwica* is awarded the *sarupya*, or identification with *Vishnu's* form. To the spiritually wise, is allotted *sayck'hjya*, absorption into the essence of *Vishnu.*

"He" says *Capila* (as *Vishnu*), "who offers sacrifice, but not to me, performs a *yágam* on ground covered with ashes:* the sacrifice of a prevailingly treacherous man I will not accept. Better than a motionless animal existence, is one that walks; better than this, is a four-footed beast; and better than a four-footed beast is the biped man. Among men the *Brahmans* are the greatest. Such *Brahmans* as have studied the *Védantam* (spiritual end, or substance of the *Vedas*) are more honorable than others. The *nyánis* (or wise) are still greater. The *vrddhis* (or exempt from sensual passion) are better than they. The *satwica dhermas* are best. Such of these last as worship *Vishnu* are better than others. And such of these worshippers of *Vishnu* as are wholly without earthly desires, or attachment to earthly things, are much the best. *These have me in* their possession." The contrast is introduced; and a catalogue of crimes, vices, and follies, is stated, as pertaining to those who do not worship *Vishnu.* Among them are the three vicious desires of land, women, money or property: those who eat flesh, and who, drink any strong, or intoxicating drinks will, like the victims of other vices, be punished for many thousand years in *Yama loca* (hell). Of these punishments, in that world, as apportioned to each crime mentioned, there is a full and minute specification. When the spirit is separated from the mortal body, there is a kind of body, with which it is clothed, that is adapted to bear, and

* That is unprofitable; good and clean ground being an essential requisite in a *yágam* or sacrifice.

feel, those several punishments, termed *Yátana-déha* (the punishment bearing body). When the expiation by suffering is ended, then, according to the former *carmam* (state, or degree of merit, or demerit) the spirit will be born anew, or otherwise. A little time before birth, the pent-up existence, or straitened soul will remember, and think intensely on all the crimes or vices, attendant on a former state of existence; with a sorrowful consciousness of their enormity. The pains of birth, to the child itself during parturition, are greater than the torments of *Yama loca.* In consequence *Capila* exhorts his mother to perform severe penance; in order that she may not be exposed to the evil of future births; nor suffer their attendant pangs. Here the narrative of *Maitraya* to *Viruda* is suspended. It was repeated by *Suca* to *Paricshit* and again narrated, by *Suta* to *Savunaca,* and the other *rishis,* mentioned in the introduction.

The fourth *Cándam* or section.

Salutation, as before, to *Vyasa.* *Suta* recommences his narrative to *Savunaca* of what *Suca* related to *Paricshit,* which is a resumption of the statement given by *Maitreya* to *Viruda.* The account of *Karta Brahma* is reverted to. *'Atri,* one of his race, performed penance; his object being to know which of the *Trimurti (Brahma, Vishnu, Siva)* was the greatest. In consequence of his austerities a flame was produced, which rested on the head of the said *rishi.* The celestials, being troubled by anxiety as to the object of this penance, which might possibly affect their own safety, went in a body, and complained to the *Trimurti.* These, with their consorts, ornaments, vehicles, and all attendants, came to the *rishi* who worshipped and praised them; and on being told to mention his wish, he requested to be taught, by some visible appearance which of the three was Lord of the Universe; adding that though he had performed penance directed to one, yet the three had appeared. They replied that, in themselves, they were without difference, and could not be divided; that they were three persons in one form, but diverse in operation; in creating, in causing to be born and preserving, in destroying, they were three; by consequence, one of them being worshipped, the three were worshipped. Those who think of the three, as without distinction, are appointed to happiness. The *rishi* was instructed not himself to make any distinction; and an assurance was then given, that the three would be born, or become incarnate, in his posterity; from which circumstance he would acquire lasting fame. Receiving then the homage of the *rishi* they disappeared.

Some time afterwards *Anusvaya* wife of *'Atri* gave birth to *Dáttatreya,* under the direction, influence or power of *Vishnu;* to *Durvasa* under the energy of *Siva;* and to *Chandra,* under the influence or power of *Brahma.* These three sons were excellent, and famous. A detailed follows of the

children of the other *Brahmádicas*, by their respective wives. By these children, and their posterity, the world was peopled; and the creator (Kartar) *Brahma* was rejoiced.

The account of *Dacsha* follows. Two of the *Trimurti* rose up in token of respect before him; but *Siva* did not do so. *Dacsha* is represented as abusing *Siva* in the grossest terms; calling him "an eater of flesh; one dwelling in burning grounds; a devourer of filth; an evil demon, that taught the *vedas* to *súdras*," regretting the having given his daughter in marriage to *Siva*, and denouncing on his sacrifices want of success. *Nandi* (the bullock vehicle of *Siva*) hearing the language of *Dacsha*, was incensed, and in turn denounced misfortune on him, with the loss of his head, to be replaced by the head of a goat. *Brighu* the great *muni*, heard the denunciation of *Nandi*; and because he had so doomed a *Brahman* (*i.e. Dacsha*) he *(Brighu)* pronounced maledictions on the *Saiva brahmans* terming them "vile ash-coloured impostors, blasphemers, corrupters of the *Vedas*, bad hierophants, evil, choleric persons, worthy to be dressed in their filthy garments." "Thus," says the narrator, "they who were harmonious became divided, execrating each other." He adds that *Dacsha's* insults appeared to *Siva* like eulogistic praises; but the other words, by the other two, were really bitter reproaches. *Siva* went to *Cailasa*. From that time forwards, between father-in-law and son-in-law (*Siva* and *Dacsha*) anger inwardly burned.

Some time afterwards, *Dacsha* made a great sacrifice, sending no invitation to *Siva*; but inviting all the other gods, *rishis* &c. He also invited all his daughters, *Sati* the wife of *Siva* being excepted. *Sati* went to her husband *Siva*, and told him that all the gods and men, were going to her father's sacrifice; adding "let us also go." *Siva* smiled, and said that if she went her father would insult her, on his account; but if she would go, she might. *Sati* went. *Dacsha* rudely received her, termed her a *Siva drohi* (malicious or treacherous, *Saivite*). His daughter died, consumed by a flame within in her own body and afterwards became wife to *Yama*. *Siva* on hearing what had occurred, in great wrath, plucked a bunch, or lock of hair from his head, and threw it on the ground, which started up as another *Siva* (a form of *Siva*) in the person of *Vira Bhadra*; having a thousand hands, each one armed with a weapon. *Isvara* sent him to destroy the sacrifice of *Dacsha*. He proceeded, accompanied by others; overset all the preparations; killed several persons, and cut off *Dacsha's* head; afterwards returning to *Cailasa*. The gods, and others, who escaped went away to *Brahma déva*, and told him what had occurred. *Brahma* called *Dacsha* a *Siva dróhi* (traitor to *Siva*, a pun on the term) asked if any sacrifice could be without the presence of *Siva*; adding that since *Siva* was not there, neither did he *(Brahma)* nor *Vishnu* go. He determined that what *Siva* had done must pass; or could

only be reversed by himself, and invited the complainants to accompany him to *Cailasa*. They went thither, and interceded for the success of *Dacsha's* sacrifice. *Siva*, prevailed on by their entreatises, came down to earth; gave life to the persons who had been killed; and, in the hurry, of the moment, fitted a goat's head to the trunk of *Dacsha's* body, which became reanimated. Some other rather ludicrous details are given. *Dacsha* restored; and, without a troubled mind, now paid homage to *Siva;* which the latter accepted. *Vishnu* came on his vehicle; and asserted the unity, and want of any division, or difference between the *Trimurti*. They, says the narrative, who read this account will receive all prosperity.

Maitraya continues still addressing *Vidura* and enters on the history and apotheosis, of *Druhva*. His father was *Uttaraparata*, who had two wives named *Suniti* and *Suruti*. *Druhva* was the son of the first, and *Uttama* was the son of the second wife. This latter wife was the favorite of the two; and the father used to take her son on his knee. *Druhva*, son of the elder wife, one day came in, and the father took no notice of him. *Suruti* told *Druhva* that had he been her son he would be loved; but as the case was, he might go where he pleased. The boy heing five years old, complained to his mother, who told him he must do penance to *Vishnu*. As he was proceeding to do this penance, *Náreda*, met him, and said he was too young to do penance. *Náreda* taught him a *mantra*, as a shorter way, to qualify him, so as to obtain the desired boon. After making use of the charm for some time, *Vishnu* came to know what he wished to have; announcing to him that he would possess his father's kingdom for twenty six thousand years, and afterwards be taken to the *Druhva mandalam* (north pole of the celestial sphere). Accordingly, in due course of time, he came to the possession of his father's kingdom, ruled 26,000 years, was married, and had two sons. At the expiration of that period a *Vimánam* (celestial car) with two of *Vishnu's* messengers, appeared; and, his mortal form being changed to a divine form, he was carried up to the *Druhva mandalam*. (The north polar star still bears the name of *Druhva nacshetra*). *Maitraya* here tells *Vidura* that he who reads or learns this narrative, will be prosperous in all his undertakings.

An account of *Druhva's* posterity follows. His son was *Urcala*, who did not even attempt to govern, but roamed about insensate, and like a devil. His son was installed; and some regular successions took place; down to *Vena*, a vile, and vicious person; on whose account there was no rain. He paid no attention to the council of the *rishis* or spiritual men, and these *munis* killed him. His wife ruled. The ministers of state beat, or churned the right shoulder of *Vena* (some enigma, or symbol) by which means a wicked king was produced. They beat or churned, the left shoulder of *Vena*, and *Vishnu* in the form of one named *Archi'amati*, or *Prit'hu*, was born.

Different celestials gave him various gifts. Still there was no rain : several starving people came, imploring food from the king. *Prit'hu* was much incensed against *Bhúmi dévi* (the earth personified as a goddess) and, in consequence, he took his bow and arrows to fight with her. In fulfilment of this intention he for a long time pursued her, she being in the form of a cow (the hieroglyphic, or symbol of plentiful production). At length, tired out, she knelt at his feet to do him homage : and said, "if you will kill me, the people will suffer." She recommended him to procure the calf, which had been suckled by her; and by means of milk drawn from it, all gifts would be obtained. As a result, *Srayambhu** appeared, in form as a calf. Many personages, celestial as well as terrestrial, obtained benefits by turning rings and other jewels, or valuables, into calves. Among other things the sun† was metamorphosed into a calf. In this way (explained more at length in the *puranam*) *Prit'hu* obtained benefits, extending to all classes of beings and things. In consequence, the earth thence acquired the name of *Prit'hivi;* that is, the daughter of *Prit'hu.* He built various towns; and, on his purposing to perform a hundred *asvamedha yágams* (horse sacrifices) the purchase, if successful of *Indra's* throne (that is the highest possible prosperity) the said *Prit'hivi* spontaneously supplied him with all the requisites for so extraordinary a service. He succeeded to the extent of ninety-nine of these sacrifices (that is, his prosperity was as great, as can fall into the lot of any mortal). *Indra* could endure no longer, as his throne was in danger. Accordingly he stole the hundredth horse, and took it up to the sky. *'Atri* the great *ṛishi,* saw the theft, and told the son of *Prit'hu,* who took bow and arrows in hand, and followed; but seeing *Indra* look so much like *Isvara* he was afraid to discharge any arrow against him ; till, being encouraged, by being told that it was only *Indra,* he went on to the assault. *Indra* disappeared, and the valiant son of *Prit'hu* brought the horse back to the place of sacrifice. The *rishis* praised his prowess; and termed him *Siddha Siva* which became his name. *Indra* did not relinquish his purpose ; but the next day privately came as a *sanniyási* (ascetic), and again took away the horse. *Siddha Siva* perceiving the ascetic to be no other than *Indra* in disguise, pursued him, and shot at him an arrow : *Indra* fled, and the horse was again recovered.

Some persons now a days (adds the writer), assume the garb which *Indra* then wore. They are called *Capálas, Baúddhas, Páshándas.* By these means the *Páshándas* originated. (*Páshánda* is the Sanscrit term for schismatic, impostor, not *Hindu :* it is used chiefly with reference to the *Báuddhas*

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* The self-existent being ; the hyperbole is extravagant; but throughout this passage there is a recondite, and symbolical meaning.

† This "Phœbus" is perhaps a little too sublime ; but we must remember that the author writes hieroglyphics.

or *Jainas;* wherever this term occurs, in this *purana* * there is usually something to indicate contempt and detestation). If any one speak with them, or even see them (*dosham varum*) evil, or crime will occur.

Prit'hu, angry at *Indra,* took bow and arrows; and ordering the sacrifice to stop, said he would summon and punish *Indra* by the power of incantation. On making the *homam* (oblation, or sacrifice by fire) *Brahma* appeared and told *Prit'hu,* it was not right to do any thing of evil bearing towards *Indra.* He addressed the *rishis,* and again directing his own words to *Prit'hu,* bid him consider what was there in the effect of a *yágam* to him, whose higher ambition should be rather to seek *mocsham* or beatitude, than perishable earthly good; whence it would be his wisdom to let the sacrifice, and *Indra,* alone. *Brahma* added that the merit of ninety-nine sacrifices was sufficient for him; he was already (by birth) a form, or incarnation of a portion of *Vishnu* (*ádi Vishnu murti*). *Indra* was a virtuous personage; and, charging *Prit'hu* to be friendly with *Indra, Brahma* went away.† After receiving this lesson *Prit'hu* put an end to the sacrifice, and paying due honors to all concerned therein, he gave presents to the poor; and was highly flattered in being told that his sacrifice was quite sufficient for the *Bhú-dévas,* or gods of the earth (that is the *Brahmans,* for they assume to themselves that title). Afterwards *Vishnu* himself came on his eagle conveyance, bringing *Indra* with him; and, after complimenting *Prit'hu,* told him he must be friendly with *Indra. Vishnu* terms both of them *átmana pér* (pure soul, or spiritual beings) between whom there ought to be neither enmity, treacherous friendship, nor division. *Prit'hu* paid all reverential homage to *Vishnu;* who, being pleased thereby, desired him to ask a gift. *Prit'hu* replied that the privilege of worshipping at his feet was sufficient, and permission to this effect was given. *Indra* then fell at *Prit'hu's* feet implored pardon, and was forgiven; thenceforward they were friends. But though they were friendly, *Prit'hu,* from that time, relinquished all desire of such benefits as *Indra* could bestow (rain, fertility

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* A passing remark may not be superfluous. According to my own view of the question, for which I have elsewhere given reasons, I do not, for my own part, think that the *Baúddhist* or *Jaina* system had any influential prevalence in India until after the era of *Asoca Verddhana* of *Mágadha,* who was long posterior to *Janamejaya* or *Paricshit.* But that system must so far have prevailed as to cause great hatred towards it, from *Hindus,* when this *purana* was written. Hence, I should be disposed to date its original composition as late as the era of *Vicramaditya,* or even the time of *Bhoja raja*; and indeed, if I remember aright, both Mr. Colebrooke, and Professor Wilson agree in making its composition to be at least equally modern. My argument arises from internal evidence.

† The circutouis and emblematic manner in which the moral that even kings of unexampled prosperity must not expect divine, or perfect, happiness on earth, as also, that there is a higher good to be obtained than earth can bestow, is in the above narrative worthy of being observed.

of land &c., earthly good), and fixed his meditation entirely on *Vishnu*. The latter slowly (or majestically) returned to *Vaicont'ha*.

Afterwards *Prit'hu* with his wife *Archisami dévi*, and his counsellors, or ministers, prosperously dwelt in his city. The season of spring being come, *Prit'hu* went to his pleasure grounds or park; and there met with *Sanaca, Sananda, Sanatcumara*, and *Sanusudharana* (divine sages) who had been specially appointed to impart to him lessons of wisdom. The king, on seeing them, prostrated himself before them, and addressed them as unincumbered, spiritual intelligences, of high mystic acquirements; requesting to be instructed in the precepts that relate to the soul and the body, and to separation from earthly things. They were pleased with his deference; and replied in complimentary language. *Sanatcumara* then discoursed to him, at length; teaching an entire abstraction from all family cares, a ceasing from all earthly desires, and an earnest breathing of soul after final beatification, which must be sought by means of abstract contemplation, or meditation directed to *Vishnu*; through whom alone that highest attainment can be acquired. The four divine instructors then disappeared, and went to *Brahma's* world.

Prit'hu had in all five sons, named *Siddha siva, Aryachanna, D'herma ketu, Tacshasa* and *Vircula*. Having ruled many years, he divided his dominions among these five; and then, divesting himself of every thing, became a *Vana prast'ha*; went into waste uninhabited places, and lived on berries, or similar spontaneous productions; or, when these failed, on fallen leaves, sometimes on water alone. At length he brought himself to subsist merely by respiring the atmosphere; and, by stopping the exercise of the five senses, he acquired a wonderful degree of eminence in the homage of *Vishnu*; being united with *Vishnu* without the personal distinction of he or I; and being filled with a divine afflatus,* or unction from *Brahma*, he received the greatest, mental joy. From this state of neutral existence, his soul escaped by the extreme top of his head; and rose, first into the atmosphere; thence by various steps; until, in the highest one, it acquired assimilation to the divine nature; and having escaped all the evils connected with the body, it enjoyed perfect beatitude.†

Archisa devi the relict of *Prit'hu* burnt herself, with his body, and went with him. *Maitraya* here resumes a direct address to *Vidura*, and says, that they who read, or hear this narrative will acquire the four kinds of bliss. He then continues his narrative with reference to *Siddha siva* the son of

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* I know not how better to render *anumati* in this place.

† The mystic theology of the strict *Vaishnavas* may be gathered from the preceding passage: and it may be noted that any idea of re-union of soul and body makes no part of their doctrine, as regards beatitude. In the final effect the strict *Vaishnavas* and the *Jainas* or *Bauddhists* seem to me to accord on that important article.

Prit'hu. He became famous, and ruled in the midst of plenty. His younger brothers, respected him; but by the ill wishes of *Vasishta*, three *agnis* were born on earth, as his children, and immediately died. By *Pasupati* his wife he had a son; who made a sacrifice for a thousand years; and then became a recluse devotee. He had six children, one of whom made the whole world a sacrificial plain.

The last mentioned, had a son named *Prasana* who had ten sons of equal powers, talents, and courtesy, whence they acquired the epithet of "servants of the people." These ten going to the southern sea, found a reservoir of sweet water; and heard sounds of music, where the before-mentioned *Sanaca*, and the other sages were doing homage to *Nila cant'hésvara* (or *Siva*). This *Nila cant'han* addressed those young men, telling them, that the worship of *Vishnu* was pleasing to him; that there was no essential difference between himself and *Vishnu*, that the homage paid to *Vishnu* equally honored himself; moreover, that both he himself, and his votaries attained their present happiness by the worship of *Vishnu:* finally he taught them a mode of worshipping *Vishnu*, practised at a former period, by *Náreda;* and disappeared. Those ten sons performed a penance, for ten thousand years, directed to *Vishnu*. But *Náreda* tried to destroy the merit of their penance. He told *Prasana*, their father, that the cows (or sacrificial animals) which he had slain in sacrifice, were now waiting in the celestial world, being armed with iron horns, and whenever he attempted to enter there, they would push him away; by which argument he persuaded him to put an end to his sacrifice. The king said he was sinking in the sea of earthly pleasures; and begged to know how he might avoid, or get rid of his delusion. In reply *Náreda* tells the allegorical tale of one *Puranjaya* (conqueror of the exterior) who desired to possess a town, and finding one with nine gates, he lived therein for a long time, a merely animal life, without desiring beatification. When the tale is ended *Prasana* asks the mystical meaning; and *Náreda*, stating it to be allegorical, explains it as referring to the soul inhabiting the body; having nine entrances (that is the five senses &c.) and lethargic therein; until, at length, awakened, as if from sleep, it becomes conscious of spiritual things, and desires full emancipation. The object of the lessons is to teach a suppression of the senses; or an entire subjugation of the bodily appetites, and passions; with which moral the fourth section ends.

Remark.—I may be permitted to observe, that the moral end, apparently proposed by this work, *resembles* that proposed by the Christian system; with a difference however as to the idea involved in beatification; and with a much wider difference as to moral means; especially as to the idea of human merit, which the one exalts, and the other abases. It is further observable, from what precedes, that the doctrine of this *purána* is a clouded theism; evincing the primal idea of one Supreme Being to have been obscured, and

depreciated, when the *purána* was written. It is likewise impossible to deny to its author an obscure traditional acquaintance with the sublime idea of a triad in unity; rendered however inconsistent with itself from being misunderstood, and made subservient to the object of a sect among the *Hindus.* I have been reminded, in passing, of the notions of the Jewish Rabbies and Talmudists on this same subject. Let us first submit patiently and perseveringly, to learn what *Hindu* books really do contain; and when a sufficient basis of accurate knowledge has been acquired, then inferences, assimilations, or comparisons, may be drawn, with greater safety.

Fifth book or *Cándam.*

The story of the eldest son of *Svayambhuva manu,* is begun by the narrator. The name of the said son was *Priyavrata.* He was taught by *Nâreda,* and declined to comply with his father's request that he would solicit possession of his father's kingdom. *Brahma* came and expostulated with him; on which he consented to be crowned, or instituted to the kingdom. On devolving his charge *Svayambhuva* retired to the *tapóvana,* or wilderness of penance. *Priyavrata* married a daughter of *Visvacarma* (artificer of the gods) and had ten sons. Three of them were devout, and obtained final emancipation. The other seven sons acted agreeably to their father's directions. *Privyarata* had three other sons, by another wife. He reigned a long time. A celestial car, sent from *Vishnu,* came down. Mounting this car, he surrounded the mountain *Maha Meru* seven times, in seven days. The tracks of the wheels formed the seven seas; the intervals between them are the seven great *dwipas* or islands. The names of the seas, and intermediate *dwipas* are given: (see Or. Hist. M.SS., vol. 1, p. 48). The seven obedient, and secular, sons of *Priyavrata* were instituted to the kingly rule of the said seven *dwipas.* Subsequently *Priyavrata* obtained beatification. *Agni druhva* married, and had nine sons by *Purva sidhi* his wife, who was a special gift from *Brahma;* and who, on dying, returned to the *satyaloca,* the highest orb, or *Brahman's* world. The nine sons aforesaid, ruled over nine divisions of *Jambu dwipa,* which divisions were called after their names. *Agni-druhva,* inconsolable for the loss of his wife had many great sacrifices performed: and at length rejoined her in *Brahma's* world. *Nabhi,* the eldest of the nine, performed a sacrifice, directed to *Vishnu,* for the sake of offspring. *Vishnu* appeared, and gave him a promise that he would himself be born as the son of *Nabhi.* This promise was accomplished in the birth of *Rishabha* (always reckoned among the subordinate incarnations of *Vishnu,* and a leading personage with the *Jainas*). Both father and mother relinquished their rule; giving it into the hands of *Rishabha:* they then retired to an ascetic life, and finally were beatified. *Indra* gave his daughter in marriage to *Rishabha* (symbol for a felicitous marriage). *Bharata,* and one hundred other children, were

born; and, as *Bharata* ruled the country, it was called *Bharatacandam* (the country south of *Himalaya*). The different portions of his sons are specified. Some of them performed ritual ceremonies, and became *Brahmans*. *Rishabha* relinquished all his possessions; and went away, followed by his children. He advised them to leave off the use of ceremonies, and to practise justice and charity, with similar instructions; which (in their place) are of superior character.

Paricshit, interrupting the narrative, enquires of *Suca* why *Rishabha* relinquished his possessions. *Suca* replies, detailing those reasons; the tendency being to enforce such a renunciation. Death of *Rishabha*. Account of *Bharata*. He was guilty of misconduct; and, as the result, in transmigration was born as a deer. Doing penance, his former sense returned; and, in another transit, he was born a *Brahman*. A chief, being without children, vowed to present to *Durga*, a *narabali* or human sacrifice. *Bharata* was caught by the people, sent out for the purpose; and, by them, was forcibly carried to a shrine of *Cáli*. He was painted red, and covered with red flowers and other ornaments. The said *numen* was greatly incensed; came forth, drew her sword, cut off the heads of the people, who had brought the purposed victim; danced about, holding their bleeding heads in her hands; drank the blood as it streamed from those heads; and then retired within her dwelling, satisfied. The *maha purusha* (or *Brahman*) thought that certainly *Vishnu* was present (as a preserver), and then retired to the fields again. It so happened that a king of *Sindhu désam* became desirous of going to visit a sage, who had obtained high repute for teaching the *tatva* system. The people of this king pressed the before-mentioned *Brahman* as a palanquin bearer. He meekly yielded; but in the effort, was quite inferior to the other bearers; and could not carry his burden even, or without jolting. The *raja* being displeased, enquired why the other palanquin bearers complained so much of the newly-pressed bearer. The result led to a discourse on spiritual matters, between the *raja* and the *Brahman*. The *raja* was so much pleased with this discourse, that he took the *Brahman* to be his *guru*, or spiritual preceptor. The latter avowed himself to be *Bharata*; recounted his past history; and then taught the king of *Sindhu*, spiritual knowledge, turning on the vicissitudes of earthly things. The *raja* returned to his own country. The *Brahman* (i. e. *Bharata*) left off keeping the fields, which office had been assigned to him by his former master. He now wandered about; passed the remainder of his life without control, and at his own pleasure.

The posterity of *Bharata* follows in succession. Afterwards, there is a full description of the seven *dwipas*, seas, and other matters, according to Pauranical geography. The channel of one river is filled with flowing juice of mangoes; they who partake of this *amrita*, or nectar, overcome death.

The account of the different regions is full and particular. In *Pushcará dwipa,* the day and night is said to consist, taken together of a year (which of course is the case near the polar rgeions): no distinction of caste is observed there. Beyond is *Chacravali giri* (apparently the north pole), and beyond that a golden country (region unknown). The sun goes round *Chacravali giri;* and, in that land, reverses its order of rising and setting.

A transition is then made to the stellar sky, or world of the stars. The inferior worlds are noticed; their rulers and inhabitants are described, down to *Naraca.* A description of the pains, penalties, and severe inflictions visited on the guilty in *Naraca,* is given. It is minute, circumstantial, revolting; and it fails of the awful sublimity of the Christian revelation on this point, as to simplicity and grandeur: inasmuch as the details sometimes verge on the ludicrous; and in other instances, are shocking, without being impressive. With the enumeration, on this subject as indicated, the fifth book concludes.

Leaf 1—70 wanting; then 71—128. The book is long and thick, in a few places a little injured. No. 11 has only a part of the 3rd *cándam,* and the 10th to 12th complete. The abstract given is from No. 12, which was made complete by inserting a leaf at the beginning of the 10th *cándam.* No. 12 as a complete copy would be of value; but it seems to have been subducted; and, in more than one instance, I have had to notice spurious, and incoherent documents apparently substituted for something better.

2. No. 2051. *Valli ammai puránam,* or legend of the consort of *Subrahmanya.* Old No. 121, C.M. 42, leaf 1—279 *vrüta* stanzas, with prose explanation on 218 *vrüttas.* There should be another copy, on broad talipat leaves, having the stanzas only, and those complete. No. 122, C.M. 46.

The whole *puránam* is divided into sixty *sargas* or sections. It may suffice to give a brief indication of the contents, down to the episode, whence the production is made to take its name.

1. The inquiry of *Sivacan* made of *Carunam murti,* from which the production is stated to originate. Invocation as customary. Table of contents. Eulogy of the country, or *Chola désam.* In the *Cali yuga* 4573. *Sal. Sac.* 1399, in the time of *Achyuta rayer,* the writer named *Carunam murti,* son of *Arulalan* composed this *puránam,* in order to remove the effect of an evil denounced by a *Saiva* ascetic, on *Sivacan,* who had intruded on the former's penance, when hunting a deer. The narrative is given according to a statement by *Náreda* at the command of *Vyasa.*

2. The section of the tree of plenty. *Náreda,* the son of *Brahma,* took a flower from the said tree, which he offered to *Vishnu,* in the latter's

paradise, as an act of homage. *Lacshmi* thence took occasion to inquire of *Vishnu* where the said tree is situated. In reply, *Vishnu* informs her of her own birth at the churning of the ocean in the *Cúrma avatára;* together with the birth of *Sarasvati*, and the productions of various other persons, and things at that time; among them being the said tree; which he finally states is now to be found in the *dever loca*, or the world of the gods.

3. The birth of *Cumari*. *Vishnu* going to the said world to fetch the tree in question, agreeably to the earnest desire of *Lacshmi*, found occasion by the way, to predict the birth of *Cumari*, as the daughter of one named *Vibúdhi;* and, to announce that she would be married to *Cumara*, the son of *Siva*. He brought the tree to *Lacshmi*, to her great content. According to the prediction, *Cumari* was born, as the daughter of *Vibúdhi;* and, manifesting a great partiality for *Cumara*, her mother *Vibúdhi* sent for *Náreda*, in order to relate to *Cumari*, the actions or exploits of *Subrahmanya*.

4. The legend of *Dacsha's* sacrifice. This legend having been before given, need not be repeated. It is here introduced, in order to account for the wife of *Siva*, who lost her life on that occasion, again being born as *Parvati*, the daughter of *Parvata rayen*.

5. The legend of *Maya* and *Cásiyapa*. The celestials having displeased *Siva*, in the aforesaid matter of *Dacsha*, he resolved on humbling them; and to this end sent for *Maya*, directing her to go, and intrude on the penance of *Cásiyapa;* and, by so doing, to nullify its force.

6. The birth of *Suran*. In consequence of *Siva's* instruction, *Suran* was born as the son of *Cásiyapa;* and a variety of other monstrous forms, with a host of minor beings were also produced.

7. The celestial gifts acquired by *Suran*. By dint of penance, directed to *Siva*, *Suran* or *Sura-padma* acquired supernatural powers, and super-human weapons; with which he invaded the world of the gods, and the world of *Brahma*, and plundered them.

8. The penance of *Indra*. In order to remove the evil, *Indra* performed penance directed to *Siva*, and acquired superior powers to any before possessed: he also received the assurance, that all these evils should be removed by *'Armuc'han*, or *Subrahmanya*.

9. The penance of *Siva*. In order to nullify its value, *Brahma*, *Vishnu*, and *Indra* sent *Manmata*, who shot at *Siva* with one of his arrows; and was burnt to ashes; in consequence of *Siva's* opening his frontlet eye. *Reti* his wife, interceded with *Siva*, and received as a boon the assurance that her husband should wear his proper form to her sight alone, but should be invisible to all others.

10. The marriage of *Siva*. On relinquishing his penance, *Siva* formed an attachment to *Parvati*, the daughter of the king of *Himálaya* mountain, and was married to her.

11. The origin of *Scanda* or *Subrahmanya*, *Siva* and *Parvati* resided a length of time in a wilderness. In consequence of a very high and unpleasant wind arising, *Siva* darted six fires from his frontlet eye, to destroy the said wind; these *rayons* were afterwards collected in the *Sarvana* pool, and moulded into the form of *Subrahmanya*, having six faces. The young celestial asked *Brahma* the meaning of the *pranava* or mystic tri-literal syllable; and as *Brahma* could not tell it, he put *Brahma* in prison. *Siva* hearing of this transaction sent for *Subrahmanya*, and inquired the reason of this conduct. On the latter stating it, *Siva* inquired if he himself knew the meaning of the *Pranava;* which *Subrahmanya* immediately gave, as having overheard it from *Siva*. An order was given to release *Brahma*, which order was obeyed.

12. Relates to the birth of *Hari hara*,* as the son of *Siva* and *Vishnu* in the form of *Mohini* (which son is more usually termed *Ayinar* in the south.) *Indra* made a very large wilderness or paradise of flowers, and placed guards. *Sura padma* from ill will, took the seven kinds of clouds, and bound them in chains, that they might not rain on the said paradise.

13. The origin of the *Cáveri* river. The earth remained twelve years without showers. *Agastya* had been sent to the south, having taken some water of the Ganges in his ordinary drinking utensil. *Siva* told *Vinayaca*, or *Ganésa* to go, and upset the said vessel. The latter assumed the form of a crow, and on pretence of sipping, upset the vessel; the water of which flowed out in three streams, and ran through the aforesaid wilderness. *Agastya* in displeasure struck the crow on the head, and in consequence, *Ganésa* obtained the boon that all his worshippers should approach him, striking their heads with their hands or knuckles.

14. *Indrani*, consort of *Indra*, was imprisoned by *Asvamuc'hi*, one of the brothers of *Sura padma*. Other instances of oppression by the *asuras* occurring, the celestials went, and proffered a complaint to *Siva*.

15. In consequence of their complaint, *Siva* asked who the fittest person to effect the subjugation of the *asuras*, and the whole of them pointed out *Subrahmanya* as the proper person to effect the said conquest.

16. *Siva* gave orders to *Subrahmanya* to go, and overcome the *asuras;* giving him many celestial weapons, the assistance of *Vira bahu* as his general, and countless number of troops.

17. Relates to *Mahéndra*, the town of the *asuras*.

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* Not particularised in this abstract. The *Vaishnavas* appear to regard the legend as a sarcasm, invented by the *Saivas*

18. The embassy of *Vira bahu* to inquire if the wives of the celestials would be released from prison or not. A negative was given.

19. The contest between *Subrahmanya* with his army, and the forces of *Sura-padma.*

20. The events of the war; the destruction of the *asuras;* the flight of one of them, hiding himself in the sea; the release and restoration of *Indrani,* and the other consorts of the celestials are narrated.

21. The marriage of *Subrahmanya* with *Deviyáni.* The daughter of *Indra* was *Deviyáni,* who after various preparations, was, with all pomp and splendor affianced to *Subrahmanya.* The latter afterwards returned to *Cáilasa.*

22. Relates to the birth, in mortal form, of the said *Deviyáni,* as the daughter of *Vibúdhi*

So much may suffice as to the nature of this *Puranam;* a considerable portion of which is merely an epitome of the *Scanda puránam.*

The above book 2, is somewhat long, of double thickness, very narrow leaves, looking old, and slightly injured.

3. No. 2052. *Cási khanda* of the *Scánda puránam,* or the section which relates to Benares. Old No. 9, C.M. 51.

This is a large manuscript, though forming only a part of the *Scánda purána.* It is written in the kind of Tamil verse termed *viruttam,* a difficult kind of measure. Its translation into this metre is ascribed popularly to *'Adi vira Pándiyan,* which is the case with several other works, too numerous to be probable; except, possibly, as regards patronage of the different authors. But the ascertained fact, that the College at Madura was founded with a special view to the transfusion of Sanscrit works into Tamil, and for the spread of the *Hindu* religion in the extreme south, may account for many dedications, or ascriptions of works to one king. There is a reference, in this poem, to the passage of the *Vindhya* mountains by *Agastya,* extravagantly hyperbolized; but the greater portion relates to the river, and *tirt'has* or pools, to shrines, and the legends of individual devotees at Benares. The *cándam* or book is divided into one hundred *adhyáyas,* or subdivisions. A specification of the contents of these *adhyáyas,* with a brief occasional explanation, may suffice, as regards this document.

1. *Náreda's* inspection of the *Vindhya* mountain. *Náreda* taunted the *Vindhya* mountain with being inferior to *Maha meru* in size, and also, inasmuch as the sun turns round *Meru* in its course. The *Vindhya* mountain, feeling itself insulted, elevated its summit even to the skies.

2. The celestials visit to *Brahma's* world. As the *Vindhya* mountain had obscured the light of the sun, the celestials went and complained against it to *Brahma*, who referred them to *Agastya*.

3. The visit of the celestials to the hermitage of *Agastya*. They made known to him the haughtiness of the *Vindhya* mountain.

4. The praise of matronly chastity. The celestials describe the wife of *Agastya*, as a pattern of matronly virtues.

5. The visit of *Agastya* to the *Vindhya* mountain. *Agastya* went near to it, when it bowed down, and paid homage at his feet. *Agastya* said "I am going to *Pothaiya*, and until I return, remain always thus:" a command which could not be broken.

6. Account of the *tirt'has*. The virtues of the river Ganges are stated, and those of many other rivers, and reservoirs connected therewith; of superior efficacy in the removal of crimes.

7. The praise of towns adjacent to Benares. These places have their excellencies declared.

8. The account of *Siva janma* and *Yama*. The former was a royal devotee, at whose death *Yama* took his soul.

9. The visit to the solar orb. *Yama* took the said person's soul, and showed it that world.

10. The visit to the world of the celestials. *Yama* showed this world to the soul of *Siva janma*.

11. The visit to *Agni-loca*. *Yama* showed to the disembodied soul the world of fire.

12. The visit to the quarter of *Nairriti*, guardian of the south-west.

13. The visit to the quarters of *Vayu* and *Cuvéra*, regents of the north-west and north-east quarters.

14. The visit to the world of *Isvara* and *Chandra*.

15. The visit to the worlds of *Táraca* and *Budha*, or the starry sphere, and the planet Mercury.

16. The visit to *Sucra-loca*, or the planet *Venus*.

17. The visit to Mars, Jupiter, and Saturn.

18. The visit to the regions of the seven *rishis* or the north polar celestial sphere; especially *ursa-major*.

19. The visit to the *Dhruva mandalam* or north polar-star; the said visit, like the preceding ones, being performed by the soul of *Siva janma*, under the guidance of *Yama*.

20. Eulogy of *Dhruva*.

21. Apotheosis, or beatification of *Dhruva*.

22. Visit to *Maha-loca*, and the four other superior worlds.

23. The coronation of *Vishnu*, as seen by *Siva janma*.

24. *Siva janma's* beatification. As this king had, during his life, been a great benefactor, and had abounded in liberality, so after his death *Yama* took him on the long celestial pilgrimage* above intimated; at the close of which he obtained full beatification.

25. The visit of *Agastya* to *Subrahmanya*. On occasion of this visit, *Subrahmanya* conducted *Agastya* through Benares, and explained to him its various distinguishing features, and excellencies.

26. Eulogy of the female sex at Benares, by *Subrahmanya* to *Agastya*.

27. Eulogy of the Ganges, in the same way narrated.

28. The depositing of bones in the Ganges. If the bones of those who die be deposited in the Ganges, the beatification of the departed is assured.

29. The specification of the thousand names of the river Ganges.

30. The praise of *Váranasi* or Benares. The morality of this *adhyáya* is observable. A woman entertained an improper affection for her own son, who remonstrated, and denounced on her total destruction. But, on her death, advice was given to cast her bones into the Ganges at Benares; in consequence of which her soul attained to *Sverga*. Hence *Cási* acquired the name of *Váranasi*. †

31. The manifestation of *Bhairava*, a terrific form of *Siva*.

32. The manifestation of *Tandapáni*. A devotee paid homage to a form of *Siva*, and received favor from so doing.

33. The magnificence of *Cási*, declared to *Agastya* by *Subrahmanya*.

34. The beatification of *Calávati*.

The legend of a woman, who took permission from her husband to quit domestic life; and, going to Benares, acquired beatification.

35. The declaration of household order. This section relates to the duties of those not devoted to an ascetic life, or the *grihast'has*.

36. The duties of the order of *Brahmáchari* or religious novice.

37. The excellencies of the female sex: a eulogy of their perfections.

38. The duties and deportment of the Brahmanical order.

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* In this extensive celestial tour, the narration of which occupies from section 9 to 24, there is a sort of wild sublimity; upon the whole, very superior to some puerilities of Byron, written, it may be conjectured, under like inspiration. See his Cain.

† See Wilson's Sans. Dict. 1st edition, page 796, or 2nd edition, page 735, for the derivation of the name. The above passage would seem to indicate a different one.

39. The duties of alms giving, by householders.

40. The deportment of *Saiva* ascetics; rules as to their diet, and general conduct.

41. The knowledge of fatal indications. Certain signs are specified, by which a person may know the near approach of death. In such cases, in whatever place he may be, he is recommended to repair to Benares, that he may thereby attain beatification.

42. Account of *Abimutésan*. This person by great devoteeism to *Siva* obtained much approbation, and many secular advantages.

43. The story of *Tilótattan*; in subject resembling the preceding.

44. The magnificence of *Cási* again declared.

45. The visit of ascetics to *Cási* for the purpose of obtaining beatification.

46 to 51. Legends of individual devotees at *Cási*.

52. Account of *Brahma's* sacrifice.

53 to 57. Visits of deities to *Cási*.

58 to 85. Legends of individuals; and formation of images, bearing some of their names.

86. The sacrifice of *Dacsha*.

89. The same subject continued.

89 to 99. Different legends of individuals.

100. A brief repetition, or summary; and description of the homage paid to the emblem of *Siva*.

Remark.—From this very brief indication the prevailing inanity, and wiliness of the work may be inferred. The *st'hala puranas*, or local legends of most of the distinguished *Hindu* fanes are drawn up generally on the like model. The bearing of such documents on the explanation of manners, and mythology, is very important. As to history there is, I conceive, nothing in this document of any value.

The manuscript is of comparatively recent handwriting; remaining fresh, and uninjured. Leaf 1—321 and 2524 *vrütta* stanzas. The book is long, of double thickness, in tolerably good order.

4. No. 2067. *Scanda puránam*, three books or sections. Old No. 7, C.M. 13. *Sambhava cándam*. There is another volume No. 8, C.M. 14, containing the *Yuddha cándam*, and two following sections.

The term *sambhava* signifies origin or birth; and is applied, I believe, to the birth of *Scanda* or *Subrahmanya*; the word *Yuddha*

signifies war; but these two books are only two parts, or volumes, in continuation of the same general subject. The two contain six *cándams*, *i.e.* books, or sections with the following titles, to which are added the number of *padalams* or chapters, and stanzas in each.

I.—*Utpatti cándam*...	31	*padalams*,	1785	*stanzas*.
II.—*Asura utpatti cándam*	44	,,	1936	,,
III.—*Vira Mahendra cándam*	21	,,	1163	,,
IV.—*Yuddha cándam*	14	,,	3935	,,
V.—*Deva cándam*	6	,,	452	,,
VI.—*Dacshana cándam*	22	,,	1994	,,

The total should be 11,265 stanzas: but as there is one *padalam* deficient in the sixth *cándam*, so the manuscript itself enumerates 11,259 stanzas: these are of the difficult measure termed *viruttam*. The following outline will give some idea of the contents of the different sections.

I. The *Utpatti cándam* or introductory section.

1. Invocation to the deity.
2. Plan of the work detailed.
3. On the river, or the Ganges.
4. The description and praise of the neighbouring country.
5. The same, as to the town.
6. Other preparatory matter.
7. Concerning *Cailasa*.
8. On *Parvati*.
9. On *Maha meru*.
10. Legend of *Cáma*.
11. On the discontinuance of *Siva's* penance.
12. Further matter concerning that penance.
13. Relates to the second marriage of *Siva* with *Parvati*, daughter of the king of *Himálaya*.
14. The said king called *Visvacarma*, the artificer of the celestials, and requested him to ornament the said mountain with buildings.
15. Narrates the attendance of *Brahma*, *Vishnu*, and a great multitude of inferior celestials, *rishis* &c., at the nuptials of *Siva*.
16. Describes the marriage of *Siva* with *Parvati* or *'Uma*, and their then going away to *Cailasa*.
17. Narrates what is termed the *tiru avataram* or sacred incarnation of *Subrahmanya*. *Siva* sent, from his frontlet eye, six beams or rayons of fire,

which entered into a tank called *Saravana poyihai;** and, there uniting, assumed the shape of six bodies.

18. *Siva* formed nine *sactis*, or feminine personifications of his own passive energy, and from them caused nine sons to be born, as helpers to *Subrahmunya.* These are the nine *virâls* or champions.

19. *Siva* and *'Uma* went to the *Sarvana* pool, took thence the six infantine forms, moulded them into one body, having six heads and twelve arms, and then carried this child to *Cailasa.*

20. Relates the pastimes of the young *Subrahmanya,* who amused himself by setting the elephants at the eight points, supporting the world, to fight with each other. He also skirmished with *Indra,* who, being overcome, mentioned the character of the young warrior to *Vrihaspati,* preceptor of the celestials: these came, and paid homage to *Subrahmanya.*

21. *Náreda* performing a sacrifice, out of it proceeded a sheep or goat, which he gave to *Subrahmanya* for a *vahana,* or vehicle.

22. *Subrahmanya* inquired from *Brahma* the meaning of the *Védas;* and, as *Brahma* could not inform him, he put *Brahma* in prison, and himself undertook to carry on the work of creation.

23. The release of *Brahma.* After long durance, *Siva* asked *Subrahmanya* or *Cumara svámi,* to release *Brahma,* to which the said *Cumara* consented.

24. The celestials making known to *Siva* the molestation which they sustained from *Surapadma,* he gave permission, to *Subrahmanya,* to go, and make war against the said *asura.*

25. *Subrahmanya* (herein styled *Cumara vél*) set out with two thousand *vellams* † of gigantic warriors, and the nine *virâls* or champions to make war.

26. *Taruca,* the younger brother of *Surapadma* was met, at an illusive mountain, named *Kráuncha giri. Subrahmanya* overcame, and killed *Taruca,* and destroyed the mountain.

27. Concerning *Déva giri.* In place of the said mountain *Subrahmanya* had another mountain formed, which was termed *Déva giri.*

28. Concerns the conduct of *Asuréndra.* He was the son of the slain *Taruca;* he went to *Mahéndra giri,* the residence of *Surapadma,* and reported that his father had been slain by *Subrahmanya.*

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* At *Tirtani* near Madras, there is a pool, which bears that name; and with which the usual liberty is taken, by describing it as the precise birth-place of *Subrahmanya.*

† An indefinite term, vaguely intended to denote a great number.

29. The journey of *Subrahmanya.* The said *Cumara svámi* proceeded to the banks of the *Cáveri* river; passing by the way, the celebrated *(Saiva)* shrines of *Gedara, Cási vencata* (Tripety), *Calahasti, Válancádu, Cánchipuram, Tirunamalai, Nallur, Vriddháchalam,* and *Chitambaram.*

30. From the *Cáveri* he went to *Cumarapuram,* and thence proceeded to *Tiru vallur.*

31. Thence he passed by a dry, hot, and barren land, and went with six sons of *Parásara* who conducted him to *Tiru paran kunru* (or the hill of the heavenly one, an epithet of *Parhani*) which he inspected.

32. Relates to *Tiru chandipur.* From *Pyney* the said *Cumara* proceeded to *Trichendùr;* where he met with *Indra,* from whom he inquired the origin, and birth of *Surapadma,* and his subordinate *asuras.* The relation is commenced by *Indra;* forming the matter of the second book.

II. The *Asura utpatti cándam,* or account of the origin of the *asuras.*

Each *padalam* of this division will not require a minute specification. It is throughout related by *Indra,* in the first person, to *Subrahmanya.* In the early part *Casiyapa* is introduced. It must be remembered that, in other books, he is stated to have had two wives, named *Diti* and *Aditi,* by whom were produced the *devatas* or celestials, and the *daityas* or Titans. In this book he is described as father of the *asuras* by *Surasi,* an obscure female of low, or foreign race, who was instructed by *Sucra* preceptor of the *asuras,* and by him surnamed *Mayi,* or deceptive one. The eldest born of the sons of *Casiyapa,* by *Surasi,* was named *Surapadma,* and other two sons were called *Singhamuc'ha* and '*Animuc'ha,* (or 'lion-face' and 'elephant-face'); and with them were a vast multitude of other *asuras.* Various minor matters, relative to this illegitimate family, are mentioned. Among other things, their departure, or separation, from their place of birth, and building a new* capital; which, in a legendary way, is said to have been effected by *Surapadma* calling *Visvacarma* and giving him directions to build a town. A distinct colony, or nation was thus formed. This principal matter being stated, *Indra* introduces, in an episode, an account of *Agastya* having been commissioned to go to the south; on the way he was resisted by a vast barbarian, huge as a mountain named *Kraūncha,* on whom *Agastya* denounced a curse of becoming fixed as a mountain; and of being ultimately destroyed by *Cumara* the son of *Siva;* explaining a reference to *Kraunchagiri* in the first book. The other adventures of *Agastya* by the way as to the *Vindhya* mountain, and with *Vil* and

* A colony went out from the land of Shinar under Ashur, and built Nineveh, capital of the Assyrian empire. Ashur *Græcè* is Assour, or Assur. Suria, in the Septuagint, designates Mesopotamia.

Vŭthan two canibals, are adverted to, as in the *Cási cándam* (before abstracted) only with more brevity.

Indra also adverts to his own penance, and thereby returns to the local, and family affairs of the *Asuras* and their posterity.

III. The *Vira Mahendra cándam.* *Subrahmanya,* remaining at *Tiruchandi puram,* sent *Vira bahu,* his general, as ambassador to *Mahendra giri,* to ascertain whether *Surapadma* was willing to submit, or desirous of war. The ambassador was ordered to release the celestials that had been imprisoned by *Surapadma.*

The proposal to submit was rejected; and various episodes occur, narrating various skirmishes between the belligerent powers. In one of these *Vira bahu* killed *Adi viran,* a principal commander on the part of the *Asuras.* It is not necessary to relate these incidents, as they possess a poetical and fictitious semblance; and since they are only introductory to *Cumara* himself coming forward in the war; which is the subject of the following, or principal division of the *purana.*

Leaf 1—365 cotanining 96 *padalams,* and 4884 stanzas complete. The book is long, of treble thickness, slightly injured.

5. No. 2068. *Scánda puránam:—*

The *Yuddha cándam* and two following sections. Old No. 8, C.M. 14. This is the second volume above referred to.

IV. *Yuddha cándam.* This book is the fullest of the whole; and narrates the events of the war, or rather consecutive engagements between *Cumara* on the one hand, and *Surapadma* on the other hand. The latter was aided by his sons, and also by a sister named *Mayi;* who, in one period of the contest, raised to his aid a host of illusive warriors. The sum total is that *Cumara* conquered the whole of the opposing forces, while *Surapadma* with his sons, ministers, and allies were slain. One of his sons, named, had hidden himself in the sea; and, escaping in consequence, was left, in order to perform the funereal rites of his father and brethren. Thus the defeat of the *Asuras* was complete.

V. *Déva candam.* After the victory, *Cumara* left *Mahendra giri,* and came back to *Tirupara kunram,* where he espoused *Deviyani* (otherwise termed *Valliyamma*) and then gave permission to the various celestials to return to their respective places of abode.

In the sequel of this book, *Saindavan* the son of *Indra,* is introduced, as inquiring from *Vrihaspati* the causes or reasons, why these celestials were subject to those oppressions by the *Asuras,* which had occasioned the before-mentioned war, *Vrihaspati* replies; and the contents of his reply form the subject matter of the following book,

VI. *Dacshana cándam: Dacsha* the son of *Brahma* asks his father which is the greatest of the gods, and *Brahma* is made to say, it is *Siva*. *Dacsha* then undertook a penance in order that a daughter might be born to him, that should become the wife of *Siva*. He had many daughters, some of whom were married to *Chandra*. One daughter was born, who performed penance, in order to become the consort of *Siva*, which afterwards occurred. There follows a reference to the churning of the ocean, in which *Siva* swallowed the poison of the serpent *Vasuki*.

The sacrifice of *Dacsha* is afterwards detailed; to which the wife of *Siva* was not invited. She, in anger, destroyed herself. *Siva* sent *Vira Bhadra* to destroy *Dacsha's* sacrifice. A dispute afterwards arose, between *Brahma* and *Siva*. The legend is then introduced of *Brahma* trying to discover the head, and *Vishnu* the feet of *Sivas*, according to which *Brahma* incurred a censure and loss, for lying; and *Vishnu* received praise for acknowledging *Siva's* supremacy. The mention occurs of *Ganésa* fighting with, and destroying *Rája muc'ha* an *Asura*. There is some following matter relative to a *Brahman;* who, in consequence of peculiar devotion, directed to *Subrahmanya* became a *Mukunda* king.

Remark.—As regards the condition of these two M SS. No. 7 is complete and uninjured; No 8 wants a small portion of the 6th book; but, for the rest, is complete, and in good condition. In point of matter, it seems difficult to resist the conclusion that these gods were originally men. I have always been induced to think that the war with the *Asuras* is a fragment of early history, strangely magnified, and distorted. However, I enlarge not.

Subsequently to the analysis quoted from, I have not hesitated to avow my conviction that the *asuras* were Assyrians, and the *devas* or *surs*, Syrians. We commonly use a latinized spelling; but in the Hebrew books the people of Nineveh are uniformly termed *Ashurim*. In Greek classics they are styled *asuroi*. *Sur*, or Aramea, in both, designates Syria, or Mesopotamia.

Leaf 1—349 and 362—384. The book is somewhat long, of double thickness, a little damaged.

6. No. 2075. *Kalli ammai puránam*, or legend of the consort of *Subrahmanya*. Old No. 122, C.M. 46. This is the other copy referred to *supra* 2, No. 2051. Leaf 1—58 *nátta saracam* 1—43, stanzas 802. Then *chendil saracam* 14, beyond defective.

The book is long, of medium thickness, on broad talipat leaves, with very small writing, in good order.

7. No. 2077. *Brahmottara cándam*, a prose version of the last section of a *purana*. Old No. 10, C.M. 16, leaf 1—74, and others not numbered, in all about 200.

Invocation to gods and poets. The subject of this *puránam* was delivered by *Vyasa* to *Suta*, and by the latter to the *rishis* in the *Naimisara vanam*. Some notice of that *vanam*. At the request of the *rishis* the said *Suta* narrated a variety of matters connected with the *Saiva* system.

1. The five letters. These are a symbol of the deity; securing the greatest benefits from the repetition of the formula; illustrated from the story of a king of *Mat'hura*.--2. The excellence of the *Saiva* shrines; illustrated by the story of a king of *Ayodhya* who was driven from his throne, and caused to become a *rácshasa*. The legend of *Gókernam* is included as relating to that king, who went thither; and was there relieved of his *Brahmahatti*, or afflictive visitation.—3. The excellency of the *Siva rátri* or night of *Siva;* illustrated by a story; the sequel being that a *Brahman* woman committed the heinous crime of killing a calf, and eating its flesh. Dying from the effects, she went to the lower world; and returning, was born as a *chandála*. In this state she suffered great distress from want of food; and going to *Gókernam*, when the place was visited by pilgrims at the festival of *Siva rátri*, she cried aloud for food. Some one put a *vilva* leaf into her hand, and bid her eat it. To her surprise, an image appeared in her hand which she worshipped, and by the merit of this homage on the *Siva rátri*, her form was changed and she was taken to *Cailasa*.—4. The virtue of paying homage to the emblem of *Siva*, on the *Siva ratri*. Marvellous effects are related; such as a dog killed at that time, being born as a king; a dove, that had taken refuge in a fane, being killed by a vulture, at that time, was re-born as a king's daughter. Other similar details.—5. The excellency of the *Sani pradosha*, or certain especial homage on Saturday, of only occasional recurrence; illustrated by a story of *Chandra sena*, king of Ougein, who was so exemplary in the worship of *Siva*, that his fame as a devotee spread to other countries, the kings of which considered that such a one could never be conquered by them; in consequence of which they cultivated friendly relations, and always took leave of him with great attention and deference.—6. *Pradósha mahátmyam*, the value of the first part of the night. A king assaulted by enemies, left the act of homage half unperformed, and went forth against them. He was defeated, his wife fled, and was delivered of a child on the bank of a river. These, and following calamities proceeded from the negligence of the said act of homage.—7. The same subject continued. The aforesaid child recovered its father's kingdom, attended to all requisite duties, and conquered the kings of many other countries.—8. The excellence of *Sóma váram*, or Monday. *Chitra verma* had a daughter named *Simantri* born as the result of penance;

but the astrologers declared that, at an early age she would lose her husband by death, which took place. A visit to *Yama's* world, a return thence; and subsequent prosperity are contained in the legend; its purpose is to enforce the value of homage paid, on Mondays, at a shrine of *Siva*.—9. A continuance of the same subject. Further illustration by a tale of a *Brahman* of the *Viderb'ha* country. He had two sons, who went to the king of that country to seek a livelihood; when the said king pointed out to them *Simantri*, a neighbouring queen of *Nigarsha désa*; * advising one of the two to put on woman's attire. They accordingly went, one being so disguised, but *Simantri* discerning the fraud, pronounced the doom of always continuing in that way degraded. The other son returned; and the father becoming acquainted with what had occurred, went to the king of *Viderb'ha désam*, and reproached him for teaching such a fraud, who referred the matter to his counsellors. These, taking into consideration that the *Brahman* had always been an exemplary worshipper of *Siva* on Mondays, advised him to perform special acts of homage which he did, and by the favor of *Siva* had another son born to him; whence, the efficacy of homage to *Siva* on Monday is deduced by inference.—10. The excellence of the *Siva yogya* (or ascetic *Saiva* devotion). A *Brahman* being wealthy, allowed himself the use of animal food, and irregular intercourse; for which he was reproved, and set right by a *Siva yogi* (or *Saiva* ascetic). At a subsequent period the *Brahman* dying, became a fœtus in the womb of a queen; and great difficulty and agony occurring at the time of birth, the king and queen went out into a forest or wilderness, where a dead child was born; but a *Siva yogi* coming by, put *vib'húti* (or sacred ashes) on the child, which opened its eyes, and was delivered alive to the mother, who greatly rejoiced. The ascetic announced that the child would be a powerful king; and, wishing prosperity, departed. Hence the estimation in which a *Saiva* ascetic ought to be held, is rendered apparent.—11. The instruction of *Bhadra bahu*, the said child. It relates to the teaching of the child warlike exercises, and accomplishments.—12. This section relates some exploits of the said young man, and his receiving instruction in some *mantras* from *Rishabha yogi*.—13. The marriage of *Bhadra bahu*.—14. Has a reference to section 9, the said *Simantri*, in another birth; being, it seems, the bride of *Bhadra bahu* in this one.—15. The excellence of the *vib'húti* or *Saiva* ashes.—16. The mode of preparing those ashes and of using them; whereby all sins are removed.—17. The tale of a *Vedar* or savage hunter, who obtained beatification by the worship of *Siva*; whence the excellence of that worship is inferentially deduced.—18. The section of *'Uma isvara*. It refers to the death of a *Brahman* by the bite of a serpent, and to certain directions given by a sage, as to the worship of the said form of *Siva* and

* Sanscrit, *Nishada*.

Parvati.—19. Story of *Sarati* a *Brahman* female (on the principle of the metempsychosis) who was falsely accused, and delivered by the interposition of a celestial voice; her discovery of her husband at *Gokernam*, at the *Siva rátri* festival, and great happiness afterwards.—20. Excellence of the *rudracsha* beads; a king obtained *Cailasa* by wearing them; the story of a monkey re-born as the son of a minister of state.—21. The excellence of the *Rudra mantra*; illustrated by a story relative to *Cashmir.*—22. The merit of hearing this *puránam*; the sins of such will be removed; they will obtain all that they desire, will escape from *Yama*, and obtain many other advantages. A description of the torments of *Yama's* world is given from the narrative of a *pauranic Brahman*. These punishments are of gross crimes; and the fear of that punishment is obviated by hearing this *puranam* recited.

Remark.—It has more than once met my observation that, degrading and depraving as is very much the tendency in all *Hindu* books, those of the *ultra saiva* kind are peculiarly so. A very brief indication of the contents of the preceding manuscript is given; a full translation would illustrate the above remark—further detail on which point is needless. The book is complete, and very recent in appearance: it remains quite uninjured. It is stated to be a production of *Vara tunga ruma pandyan*; to be understood of a poetical version in Tamil ascribed, or dedicated to him. From that poetical version, this one in plain prose was made by some writer unknown. The original Sanscrit is said to be the concluding book, or portion of the *Brahma puránam*.

I noticed section 3 occurring as a distinct book in Vol. 2; and, I think other portions are so distributed.

This book is somewhat long, of double thickness, on narrow leaves, slightly injured.

8. No. 2315. *Yuga puránam.* Otherwise *Désa nirnayam.* Old No. 133, C.M. 240. The first title means the measure of the great ages, the other one, discrimination of countries, though grounded on *purúnas:* the contents are miscellaneous.

This is a fragment of fourteen narrow palm leaves, commencing with the account of the *Kreta-yuga*, and coming downwards, with mention, in the *Cali yuga* of some kings, and with notices afterwards of rulers in Telingana; such as the *Chalukyas*, the *Rettis* and others. A fuller list is given of the *Ráyers* of *Vijayanagaram*. Some mention occurs of the *Ballala* and *Chera* sovereigns. A few details of very recent dates are given as to Vellore, Tanjore, Madura, the capture of Tripassore, &c. But the document breaks off without a proper conclusion; perhaps was not at first completed. It is very slightly touched by insects, the word *Désanirnaya* occurs on the labels, both in Tamil and

English; But only a very small portion of this pertains to *pauranic* geography.

An unconnected tale is added. The book is long, thin, on narrow leaves, very slightly injured.

XXIII. PAURANAS local.

1. No. 2048. *Vadur st'hala puránam,* or legend of a fane in the old Madura kingdom. Old No. 37, C.M. 82.

This copy has a deficiency of 10 sections in the 2nd section, of one stanza in the 3rd section, of four in the 7th, and of one in the 8th, otherwise complete. Leaf 1—182, seven *saracams* and 510 *vrüta* stanzas.

The book is of medium length, thick, looks recent, in good order.

2. No. 2049. *Vadur st'hala puránam.* Old No. 38, C.M. 83.

This copy has a deficiency of 20 stanzas in the 4th section; otherwise complete. Leaf 1—94, eight *saracams.*

The book is of medium length, thick, old, but in tolerable order.

An abstract of contents will be given under 10, No. 2065; which is a recent, and complete copy.

3. No. 2043. *Vriddháchala puránam,* legend of "Verdachellum pagoda." Old No. 22, C.M. 31.

This copy contains the original stanzas with the *urai* or prose rendering. It was heretofore made complete by me from another copy. It has 18 *saracams,* 434 *vrüta* stanzas. Leaf 1—180. See 6, No. 2057, 21—30 *infra.*

The book is long, thick, a little injured at the end, the rest in good order.

4. No. 2055. *Ter unra puránam,* legend of a car-procession. Old No. 15, C.M. 23.

This copy containing 100 palm leaves &c., is wholly in verse of the *vrüta* species.

The subject is otherwise treated in plain prose, two copies, and a drama; three copies elsewhere noted.

The books, though in different kinds of composition, and of varying sizes, yet all relate to one common subject; which is, the incident said to have occurred at *Tiruvárur,* when the son of a *Chola* king, proceeding in his car to view a public procession at a festival, ran over and killed an illusive, or symbolical calf; which said calf was composed of *Siva,* and an aggregate of various other celestials. The whole legend will be given at some length.

Telugu M.S. Book, No. 33, Section 1. With that statement the books above specified, harmonize in every important point.

Leaf 1—103 complete. The book is somewhat long and thick, in good order.

5. No. 2056. *Sevendhi st'hala purànam*, legend of the fane on the rock at Trichinopoly. Old No. 25, C.M. 34. It contains 13 sections, 1—557 *vrüta* stanzas, on 1—182 leaves, complete.

This document contains thirteen sections; a brief abstract of which is here added.

1. The usual invocations, and panegyric of *Ganesa* &c.

2. The glory of the hill on which the fane is built. Even wild beasts lived in harmony on it, and sacred *rishis* dwelt there. *Gautuma rishi,* coming to visit them, narrated at their request, the excellencies of the place, as he had received the statement from *Sanatcumara,* who had received the same from *Subrahmanya*. *Trisira* dwelt here; and, from him, it derived the name of *Trisira mali.* The rock is a splinter from *Cailasa,* originating in a quarrel between *Vayu* and *Adi séshan.* It acquired the name of the southern *Cailasa.*

3. The penance of *Brahma* at this place: the legend of the lie told by *Brahma*, as related in the *Scanda puráuam*, and *Arumachala puránam* is introduced; and *Brahma* being doomed by *Siva*, in consequence of that falsehood, was told that the evil denounced would be removed by doing penance on this hill.

4. The legend about *Agastya*. *Gautuma* relates a conversation between *Siva* and *Náreda*. The latter of whom told the former that the *Vindhya* mountain was not to be compared with *Trisira mali*. *Agastya,* being sent from *Cailasa,* was directed to visit this hill, and afterwards to proceed to *Pothäiya mali*. *Agastya* accordingly stamped on the *Vindhya* mountain with his pilgrim's staff, reducing its level thereby. He afterwards visited *Trisira* hill, and then went on to *Pothdiya mali,* in the extreme south.

5. The legend of *Indra*. The celestials of *Indra's* world being unable to hear the oppression of *Chemban*, an *asura,* complained to *Indra* their chief; who, under directions from *Siva,* killed the said *Chemban;* and then, by doing penance at *Trisira mali,* effected on expiation of the crime.

6. The legend of the *tirt'ha*, or sacred pool. *'Uma* asked *Siva* the place of his retreat; in reply, he designated *Trisira* a hill. She then desired that a reservoir of water might be formed there; and *Siva* directed *Ganga* in his hair to provide one; which accordingly was effected, in which *'Uma* afterwards bathed.

7. Legend of the sacred town. *Gáutama* tells the *rishis* that *Trisiras* was one of the relatives of *Rávana*. He came to this hill; and there, of his

own accord, rendered homage to *Siva*. He built a shrine and a town at the foot, surrounded by walls and battlements. He received from *Siva*, at his solicitation, the privilege of having the rock, and town, called after his name; and, after residing there some time, he died.

8. Legend of gifts obtained. *Gáutama* informs the *rishis*, that *Ráma-chandra*, *Hanuman*, the five *Pándavas*, and many other distinguished persons paid homage here, and received the benefits which they sought: in consequence of which the fane became highly distinguished.

9. Legend concerning *Sára-mahà-muni*. A certain *Brahman* did penance at *Himálya*; and, in a subsequent transmigration, was born at Benares. After other changes, he was born as *Sára-mahà-muni*; and, doing homage at this place, acquired the gifts which he desired; whence this place became highly distinguished.

10. Legend of *Sura vátittan*. One of that name visited this celebrated hill, with a great number of followers; and, after erecting various buildings, he ruled here as a district chieftain.

11. The same subject continued. States the marriage of the same person, with a woman of foreign birth; after which he added other buildings, and continued his rule.

12. The destruction of *Uriyur*. *Sára-mahà-muni*, before mentioned, had a garden planted with the *sevendhi* flower plant. A person was in the habit of stealing these flowers, and presenting them to *Parantaca** *cholan*, the king. The *muni* one day detected the thief, and complained to the king; who took no notice. In consequence of this neglect, the ascetic performed penance, and made application to *Siva*, who sent a shower of mud, which destroyed *Uriyùr*; the king, with his wife, fled; his wife was pregnant, and cast herself into the *Cáveri*. The king, fleeing on horseback, was overtaken by the mud shower, and killed. By the favor of *Siva*, his wife was taken out of the *Cáveri* alive, and was entertained by a *Brahman*. She was delivered of a son in *Jambu divu* (a small island in the *Cáveri*), who was brought up by the *Brahman*. When search, by means of an elephant was made for a king, the elephant found out the young man, and put the usual wreath of flowers on his head. He was installed as king, and as the *Brahman* had marked his feet with charcoal, he acquired the name of *Cari-cála-cholan*.

13. The legend of *Tayuman*. The origin of *Caveripum patnam*, is ascribed to certain women casting their garlands into the *Cáveri*. That town was very flourishing, and a *Chetti*, or merchant, was especially distinguished. He had a daughter, who was married to a person at Trichinopoly, named *Tana cuttan*. Her father, named *Athan cuttan* died, when she was in an

* "The destroyer of foreigners," an epithet: other books gave him other names.

advanced stage of pregnancy; and as she had no attendants at the time of her delivery, *Siva* himself assumed the shape of a mother, and performed the office of *accoucheuse;* which the celestials beholding, showered down flowers. Whosoever pays homage to this same *Siva*, will receive all manner of benefits.

Remark.—The manuscript is complete, and in very good order. The earlier legendary portion points to a time when there were no *Brahmans* in the country, when it was a province of Ceylon (in all probability connected therewith by an isthmus), and antecedent to *Ráma's* invasion; which also apparently preceded the visit of *Agastya*, who first led on colonist *Brahmans*, and directed them to various localities in the *Peninsula*. The mythological treatment of *Brahma* can hardly escape remark: however, that I pass by, as a common matter in *Saiva st'hala puránas*. The 10th section would be obscure, but for a glossary afforded by a *Mahratti* manuscript written at Tanjore, and elsewhere abstracted. By its help *Sura vátittan* is identified with the first of the series of *Chola* kings. The 12th section has heretofore received abundant illustration: see, in particular, remarks on the *Chola patayam, supra*. The 13th section upsets altogether the fiction of *Tayumán nalli* as founder of the shrine: and enables me to perceive, that the wealth of the famous merchant of *Cáveripum patnam* (see Tamil M.S. Book No. 1,) when renounced by himself, went in a great measure, to this place; so that *Siva* by means of his *Brahmans* became administrator to the effects of the bewildered man, when unable to take charge of them himself. Such, in my view at least, is the interpretation of the *enigma* of *Siva* becoming " a nourishing mother," designated by the term *Tayumán* or the Sancrit *Matri bhuvesvara*.

The book is long, thick, very slightly injured.

6. No. 2057. *Vriddháchala puránam.* Old No. 21, C.M. 30.

This copy is in verse only, and is complete in 431 *vrüta* stanzas. See 3, No. 2053, *supra*. This copy, like that one, was made complete from another manuscript also defective; but two copies were so rendered complete. The other manuscript was numbered 23, C.M. 32.

The following is an abstract of the contents from my former analysis.

1. The prefatory section. Invocations to deities and to *Appar, Sundarar*, and other *saiva* poets. It is given as narrated by *Suta rishi*, who received it from *Svéta muni;* he, from *Vyasi;* the latter from *Subrahmanya*, who heard *Siva* relate it to *'Uma*.

2. The *giri sarga*, or section concerning the hill, narrated by *Aran* or *Siva* to *'Uma*. Though the legend is unknown to *Brahma* or *Vishnu*, yet there is a propriety in relating it to *'Uma*, though young, from her being

mountain-born. The pre-eminence of the hill, above all other hills, is asserted : so that even thinking of it will remove evil, produce good, and lead to beatification; which by means of this hill, even the most stupid of people may acquire. Its excellence arises from its being a copy of the form of *Siva.*

3. Concerning the place ; narrated by *Nàt'ha sauma muni* to his wife, named *Anavati.* It relates to a sacred pool for bathing, named *Tiruamrzta-kunram,* formed by the *Mutta nadi* river. Bathing therein, accompanied with certain observances, removes the crimes of ingratitude, theft, drinking ardent spirits, killing cows, or *Brahmans,* coveting the wife of a *Brahman,* or a neighbour. If dogs, jackals, or such like animals die at this place, they will attain to *Siva's* world ; being taught instruction, while dandled in his lap The ills or crimes, done by children, will be pardoned even, as those of grown-up people. The names of the seven great *rzshis* mentioned, who obtained gifts, according to their desire at this place,

4. This section relates to the high value and excellence of the *mutà nadi,* river. The merit of bathing in it is related. For example, if it be only seen by the favor of the god, sin will be removed. To bathe in it is equal to the merit of an *asvamédha* sacrifice, and to remain in it during one bright half of the natural day, ensures beatification. *Agastya* and several others, by bathing therein, acquired sanctity.

5. *Isa* inquires of *'Uma* concerning the shrine. A special eclipse is adverted to, at which time the *vimāna* appeared, with various marvellous accompaniments. The benefits of worshipping thereat are narrated.

6. The section of *Viba chittu.* One of *Cuvéra's* precious jewels was picked up by a particular kind of bird (mistaking it for its food) and carried to the top of a tree : when the bird dropped it on the head of a person named *Viba chittu,* doing penance. He did not know what to do with it; and, while wandering about on the mountain. an ærial voice directed him to deposit the gem in a *vanni* tree, and then to go and receive instruction from *Rómasa rzshi.* He did so ; and the *rishi* by his merit formed a *calpa vricsha,* or tree of plenty; yielding everything desired. In consequence, *Viba chittu* had a golden image made for the shrine, with all other needful appurtenances: and ultimately "attained the feet of the god," or was beatified.

7. The *tiru nádi* section, narrated by *Brahma,* and downward through various celestials. It relates to a particular locality on the hill where birds are fed, termed *tiru amrzta kunram* ; where also *Siva* condescended personally to make an appearance, and to receive adoration.

8. The section of *Agastya.* This relates to *Agastya's* journey to the south ; being resisted by the *Vindhya* mountain, he trampled on, and lowered it ; he afterwards met with *Váthan* and *Vil-váthan* who were accustomed to

kill and eat travellers, when passing by: he denounced his anger on them, and destroyed them. He then proceeded to *Vriddhàchala* where he bathed; and, seeking pardon for having killed the said cannibals, *Siva* appeared, granted his request, and then vanished.

9. The *Calinga* section. A *Calinga* king did not pay proper respect to *Rómaca mahà ṛishi*, but mocked him; in consequence of which the *ṛishi* denounced on him the doom of becoming an evil-spirit possessed wanderer. He embraced the sage's feet, demanding when and where the crime would be expatiated; and was told it would be at *Vṛiddhachala*. He accordingly became possessed with an ill-spirit; and roaming about, came to *Vṛiddháchala*, where bathing in the *mutta nadi* he was relieved. As a moral, a caution is added not to mock sages, who are performing penance.

10. The section on removing the evils of the *Cali yuga*. The sages inquired of *Suta ṛishi*, the magnificence of the lord of *Vṛiddhachala*, and he answered by saying that *Sanatcumara*, and others, went to *Brahma* on *Maha meru*, who inquired the reason of their sadness. In reply, a pathetic detail was given of the poverty, and other evils of the *Cali yuga*; in which the kings were *Sudras*, the sacred beads indiscriminately worn by all men, and many other ills; on which a petition was founded that *Brahma* would form a shrine to remove them all. The request was answered by the means of the shrine at *Tiru amṛita kunram*; which removes or sets aside all the evils of the degenerate age.

11. The *Swéta* section. *Swéta* was a king of the *Curu* race, who ruled over many persons with the integrity of a *Chacraverti;* till, losing his wife by death, he became desirous to renounce the world, and to acquire, as quickly as possible, instruction as to the means of obtaining final happiness. In pursuit of his object, he went on pilgrimage; and, among other places, to the shrine of *Jambukésvara* at *Tiruvanica*. In an interview with *Agastya*, the latter stated the advantage he had acquired by doing homage at *Vriddhachala;* and recommended his pursuing the same course; which advice he followed; and, in consequence, *Siva* appeared to him, and bestowed on him the gift and happiness which he desired.

12. The section of devout worshippers. The benefit of affectionate worship is illustrated by reference to a *Chetti* who had four sons; three of whom were liberal and charitable, and were beatified, at other fanes specified; the fourth was of a vicious disposition and conduct; in consequence of which, and of his slighting the *Brahmans*, he brought on himself the visitation of *Brahmahatti*. When suffering under this infliction, he met with a *Brahman*, and asked how his disorder could be removed; who directed him to be liberal in donations to the shrine at *Vṛiddháchala*. He accordingly became extremely munificent, in providing butter-oil for the anointing of the

image, and for lights, and in gifts to the *Brahmans,* and servants of the fane. By persevering in this course, in the space of a year he was entirely relieved of his disorder, and obtained consolation. The benefit of devout homage at this shrine is hereby apparent.

13. The *Siva púja* section. *Siva* replies to *'Uma's* inquiries. This section relates to various symbols of *Siva,* and to plants and herbs used in the ritual ceremonies of *Siva's* worship.

14. The *Vibúdhi* section. Declared by *Siva,* to the four orders of *sanniyási, vanaprast'ha, brahmáchári* and *grihast'ha.* It relates to the formation and use of the sacred ashes used by *Saivas,* and the parts of the body to which the same ought to be applied. This being done, the very person of god (*sácshát kadavul*) resides in the wearer. Any *chandálas,* who ridicule the use of these ashes, will go to *naraca.* The eulogy of the *Saiva* worship is added.

15. The *rudrácsha* section, narrated by *Nat'ha sauma* to *Anavati.* The different varieties of beads termed *rudrácsha* are specified, as appropriately belonging to the brahmanical, kingly, mercantile and servile classes; and the advantage of wearing them is declared. (Perhaps the origin of their use may have been a simple device to distinguish the different classes, or orders of men).

16. The *Kirti* section. The same person relates to the same individual the fame of this place; stating that, though beatification is of difficult attainment, generally speaking in the *Cali yuga,* yet that it may be easily attained at *Vriddháchala.* If any one, at this place, repeat the name of *Siva* three times, at the mention of the first *Siva* will appear and give what is wanted; at the mention of the second, there will be a surplus of merit; and the third will secure his residence within the worshipper. Hence, even the thousand tongues of *Adi séshan* could not tell all the excellence, and fame of this place.

17. The section of the bullock mountain narrated by the same to the same. *Parvati* performed homage to a particular image, until *Siva* appeared and asked what gift she desired; to which the reply was, that she wished a shrine to be formed at the same locality, to be called after *Nandi,* his bullock-vehicle, and the request was conceded. At this place *Vishnu, Brahma* and the celestials did homage, and obtained gifts. Many *rishis* did the same.

18. The section of *Vashi vanna.* *Siva* declares to *Vishnu,* the excellence of his *(Saiva's)* votaries. *Vashi vanna* was the son of a *Brahman,* but one who despised *Siva,* the *Védas,* the *Brahmans* and true equity. At the same time he lived a bad life; so that many of his family went to *naraca,* and he became a *chandála,* afflicted with leprosy. In consequence, he performed penance; and, inquiring how to get his disease removed, he was

directed to the abovementioned bullock-mountain-shrine, whither he proceeded, became entirely cured, and obtained beatification, both for himself and for his relatives, who before had gone to *naraca*. Hence the efficacy of that shrine is deduced by way of inference.

It is added, in conclusion, that whosoevsr reads, hears, or copies out this *Saiva puránam* will obtain happiness, learning, and beatification.

The end of the *Vriddháchala puránam.*

Note.—To any who has read through the preceding abstract, it will be superfluous for me to suggest any remarks. The locality of *Vriddháchala* (old hill) I understand to be intermediate between *Trinomali* and the *Cáveri* river; that is "Verdachellum," in the Carnatic.

Leaf 1—69. The book is short, very slightly injured.

7. No. 2058. *Veda puri st'hala puránam.*

Legend of a fane near "Chillambrum." Old No. 27, C.M. 37. It contains 1001 *vrütz* stanzas, on 277 leaves complete.

This is a local legend of a fane near *Chitambaram;* the name of *Veda puri* being an epithet. It is a large book, and has a great variety of tales mythological, fabulous and historical; in the manner of the principal local *puránas* of the Peninsula. Of the mythological portion may be instanced, the marriage of *Siva* with *'Uma;* the obtaining of the *vél* or javelin by *Subrahmanya;* the acquirement of privilege by *Vináyaca* or *Ganesa;* the local incarnation of *Siva* to teach the mystic sense of the *Vedas*: or that system by which the *Saivas* of the Peninsula altogether set aside the four *Vedas*: and substitute a system of their own. Of the fabulous, the leading incident is the marriage of *Arjuna* to *Subhadri,* though there are many tales of other devotees. Of the historical, the chief, if not only, portion is first, that from this place *Adondai* or *Tondaman* recovered himself after defeat, and set out with re-inforcements; accompanied, it is herein said, by *Siva,* who had given a mystical sign, afterwards met with, issuing in the conquest of the *Jaina Curumbar,* and possession of the *Tondamandalam*; and, secondly, the introduction of the narrative of *Sampanter,* who is always stated to have set out from this place, otherwise termed *Vedáranya:* he proceeded to Madura, and there overcame the *Baüddhas;* who were afterwards impaled.

Remark.—The book is written in recondite, poetical language, of the *viruttam* versification. With the exceptions indicated, it is little other than a centum of extracts, as to incident, from older *puranas;* many of the scenes being, by poetical license, transferred to the place. The site of the narrative is however the ever-recurring *Naimisara vanam;* a certain terrestrial garden, the praises of which are loudly sung, but of which the precise locality is doubtful. It is said to be narrated by *Suta,* (the reciter of the eighteen *puranas*) to

the assembled *rishis*. The composition of the work, as a Tamil production, is said to have been by *Carunacāra*, who wrote under the favor and aid of poets and learned men. This may be a merely titular name.

The manuscript is complete, and fills 277 closely written palm leaves: it is of recent appearance, and in good order.

The book is long, of twice the ordinary thickness, in tolerably good order.

8. No. 2061. *Tiru vana mallai st'hala purána.* Old No. 17, C.M. 26. Legend of Trinomalee temple. Leaf 1—166 and 169 to 180, not finishing, containing 136 *saracas* (or *sargams*) and 588 *vrütta* stanzas, with the *urai* or meaning in prose. Stated in the book to be translated from the Sanscrit in *grant'ha* letter. There is another, and complete copy *infra* 11, No. 2071—18—27, from which an abstract can be best presented.

This book is of medium length, of treble thickness, old, and considerably worm-eaten.

9. No. 2063. *Sri-rangha mahátmyam* or legend of "Seringham pagoda" near Trichinopoly; no check numbers. Leaf 1—70, in 10 *adhyayas;* prose, complete, legibly written, and in good order. The book is long, of medium thickness.

The following is an abstract of the contents:—

1. *Náreda* addresses *Isvarer*, and stating that the latter has told him all the wonders of the three worlds (upper, middle, and lower) desires to know the renown of the *Cáveri river*, and how *Srirangha* became a *Váishava* fane. Extravagant praise, as to the omnipotent virtues of doing any act of homage at *Sri-rangham*, is stated in reply, by *Isvarer*, forming the first *adhyáya*, or division of the work.

2. *Náreda* expressing his satisfaction at what he had heard, inquires as to the placing there of the *vimāna* (or shrine) to which *Siva* replies, forming the second *adhyáya*. In the time of the deluge *Náráyana* was sleeping a long time on the serpent '*Athi séshan* (singularly enough, from a later fable, said to be at the same time in the bowels of *Agastya*). *Brahma* was born, the *Pranava* formed (or mystic *O'm*), origin of the *Rig véda*, the *sóma yágam*, and the eighteen *puranas*—other similar matters of a mythological description relating to times immediately succeeding the deluge.

3. *Brahma* began the work of creating anew. *Brahma* studied astrology to acquire fore-knowledge. He also performed penance. The *Cúrmávatára* of *Vishnu*. *Brahma* said that *Vishnu* had assumed many

deceptive forms, but he wished to see him (*Vishnu*) in his own form. In consequence, a *vimána* or shrine was produced : described in highly hyperbolical language. *Brahma* worshipped the image therein of *Vishnu* in a reclining posture, extravagantly described. Forming the third *adhyáya.*

4. *Brahma* made one hundred thousand prostrations to *Vishnu;* and declared that he ought to be so honored for crores of years without end. *Brahma* terms him *Jaganát'ha* (lord of the universe) and "father." A long string of similar praise, indicating this image of *Vishnu* to be all things, and all things in it. *Vishnu* declared his satisfaction with the eulogium pronounced by *Brahma,* and inquires what gift he required.

5. *Brahma* requests that *Vishnu,* under that form, will always be in that image; and that he (*Brahma*) may always have the privilege of worshipping it. *Vishnu* tells *Brahma* that if he so worship him, during one hundred years, he will attain beatitude ; and if others so worship him, they will attain beatitude. Some little explanation is given of what is meant by beatitude.

6. *Brahma* desires to be informed as to the proper manner of performing homage and service to *Vishnu's* image. This is stated; and it is added that he is a *chandála* who does not worship *Vishnu,* being a quotation of a stanza by *Pillai perumal ayengar:* whosoever speaks againt the *Sri-rangha* image, is a *chandála.* If there be an ignorant person that knows nothing of *Sri-rangha perumàl* the food he eats is the same as that given to a dog. *Brahma* took the shrine to *Sverga loca* (*Indra's* paradise) the precise day of which event is stated, with astronomical accompaniments; but in what year is not mentioned. The sun was summoned ; was taught a *mantra;* and directed to worship the image; which *Surya* accordingly did. *Surya's* son did the same, and *Icshvacu,* the son of the latter, also paid homage. The latter brought the image back to earth again. Many kings of the solar race worshipped it, in subsequent ages; and all who did so (*Isvarer* informs *Náreda*) were prosperous.

7. *Náreda* inquires the cause why the *vimána,* or shrine, came down from heaven to earth ? why did *Brahma* give it to *Icshvacu?* and for what reason was it brought, and placed in the midst of the river *Cáveri? Icshvacu* was a king of *Ayoddhya*—he was taught by *Vasishta.* He killed all the evil *rácshasas*; and, while reigning equitably, he one day thought on his father *Vaivasvata* and others, having gone to the other world ; and there, by worshipping this image, obtained beatification ; but that, since he himself and his children could not go thither to worship, it would be expedient, by penance, to bring *Sri-rangha* down to earth, which thought he unfolded to *Vasishta.* The latter was rejoiced, and taught him the eight-lettered charm. The gods sent *Manmatha* to destroy the penance of *Icshvacu,* who wounded

the latter with one of his arrows; but *Icshvacu* was firm, and prevailed. *Indra* came down to disturb his penance, but *Icshvacu*, by meditating on *Sri-rangha* brought down the flaming *chacra* of *Vishnu*, at the sight of which *Indra* fled; and *Icshvacu*, ascribing the praise to *Sri-rangha*, continued his penance. *Sri-rangha* now tells *Brahma* that he will go down to *Ayoddhya:* and stay there, during four *yugas*, and afterwards remain between both banks of the *Cáveri*, during seven *manuvanteras;* and then again return to be in time for *Brahmas* mid-day worship; and subsequently go to earth, and return again perpetually; but that, while absent, no evil shall happen to *Brahma*. In consequence *Brahma* put the *vimána* on *Garuda*, and brought it down to earth; where he taught *Icshvacu* all the needful ceremonies to be observed in its worship.

8. The *vimána* was placed in the centre of a river at *Ayóddhya*, where a temple was built for it, and all accompaniments provided. The race of *Icshvacu* worshipped during a *maha yuga*, or great age. At that time a *Chóla rája* named *D'herma Brahma*, went thither to a sacrifice, and inquired of the *rishis* the circumstances attending the transit of the *vimána* from heaven to earth. He professed a desire to do penance, in order to obtain the image; but the *rishis* told him, it would be useless; explaining to him, that they knew the town of his ancestors, to which *Sri-rangha* was due-west only a mile or two, had been destroyed by *Siva*, because, one of his progenitors had trampled on the flower-garden of a *muni* there; that *Vishnu* would soon be incarnate as *Ráma*, who would give the *vimána* or shrine into the hands of *Vibúshana* (younger brother of *Ráma*) who would place it at *Sri-rangha*. (A defiance of chronology is here involved, in making the destruction of *Uriyùr* anterior to the expedition of *Rama*). *Ráma*, being come, made an *Asvamédhayágam* (horse sacrifice) to which *Dherma Brahma* went; and, before the other assembled kings were dismissed, he asked leave to return home. *Vibúshana* followed, bringing the shrine, by permission of *Ráma*, which he placed between both banks of the *Caveri;* with the mention of which the 8th *adhyáya* concludes.

9. *Dherma-Brahma* detained *Vibúshana* from going to *Lanca* for the space of fifteen days; during which time a festival of ten days was celebrated in honor of the image. At the end of fifteen days *Vibúshana* purposed to take up the image again on his head, and carry it to *Lanca*; but found it to be so heavy, that he could not move it; on which, being greatly grieved, and prostrating himself before the image, *Perumàl* told him not to grieve, for that it was previously appointed that the shrine should remain here, in the good land of the excellent *Chola* kings; and to account for it, narrated a fable of a dispute, between the *Ganges* and the *Cáveri*, as to which of the two was the greatest; which being decided in favor of *Ganga*, the *Cáveri* (personified as a female) dissatisfied, went to the north side of the *Himáloya*, and there began a

severe penance. *Brahma* demanded what gift she wanted. The reply was to be greater than *Ganga.* The answer of *Brahma* was that this could not be; but he bestowed on her the gift of being " equal to *Ganga.*" *Caveri* dissatisfied, "came to a place near this," added *Perumàl* "and there worshipped me, "demanding to be greater than *Ganga.* As nothing belonging to the world "can be greater than *Ganga;* I promised to come myself, and reside between "the banks of the *Caveri,* whereby in effect the *Cáveri* should have a pre-"eminence over the *Ganga;* to fulfil which promise, I am come here, and "cannot go to your town, *Vibúshana!* but at that, you must not be sorry." *Vibúshana* expressed a wish to remain, but was forbidden; and, a promise of protecting his town being added, he went to *Lanca,* and resumed his reign. *D'herma-Brahma* had many additions made to the shrine.

10. The domain around *Srí-rangham* was two *yojanas* (20 miles); these living within it, are destitute of sin. Praise of the *chandra pushca tirt'ha,* or sacred pool. Praise of the *vilva tirt'ha,* wherein *Sucra* performed penance; which will even remove the crime of killing a *Brahman. Jambu tirt'ha* where *Paramésvarer* performed penance. *Aswa tirt'ha: Indra* performed penance there; it removes all sins against matronly chastity. *Patúvasu tirt'ha* removes all evil contracted by living in the midst of vile persons. Details of other tanks, and their virtues. Mention of persons who had crimes removed at *Srirangham;* among them, being *Náreda,* to whom the narrative is professedly made. Persons to whom the *mahátmya* is to be read; that is, good *Váishnavas* alone. Advantages of having it in the house: benefits derivable from hearing the *mahátmya.* As for example, if a *cshétriya* wishes for a kingdom, he will obtain one; and the like in proportion to other kinds of people. In conclusion, *Isvarer* praises *Náreda* for his patience and piety, in listening to the narrative; offering to add more if required. *Náreda* in return declares that by the recital, his knowledge is perfect, he wishes for no more. The *Sri-rangha mahatmyam,* it is then said, was translated from the *grant'ha* of the *Brahmánd puránam,* by *Appavácharya.*

10. No. 2065. *Vádúr st'hala puránam.* Old No. 36, C.M. 81.

Leaf 1—289, 8 *sargas,* 525 stanzas. Book of medium length, double thickness, good order, complete.

There are three other defective copies, which may be briefly noticed as they occur. An abstract is here offered from this complete copy.

1. The usual invocation, and eulogistic stanzas.

2. The *mantri* section. It narrates the parentage, and education of *Mánica vasacar* at *Vádúr,* in the *Pándiya* kingdom. He was a *Brahman;* and recived the sacerdotal string at fourteen years of age. Being of superior

intellectual qualifications, he was chosen by the *Pándiyan* king as a *mantri* or minister of state; in which capacity he conducted the affairs of the kingdom with great equity. He received forty crores (of money) from the king with an order to purchase horses; and, on his journey, with that object in view, at *Tiru perunturai* was fascinated by the god *Siva*, as *Jangama svámi*, chanting mystic songs. He went near with his whole retinue, and listened with great delight.

3. The *Tiru perunturai* section. So far *Mánica vásacar*, was merely a hearer, at a distance; but he was now brought specially into the presence of the god, and was introduced to the said *Siva*, seated on a throne. *Siva* condescended to teach him the mystic sense of the *ágamas* and various *saiva* formula: in consequence of which, his eye of ignorance departed, and he was spiritually illumined. When fully taught, the god asked what present (as customary) he intended to pay as the price of his initiation to discipleship; when he laid the whole forty crores, received as above, as an offering at the feet of the god, who was greatly rejoiced. While *Mánica vásacar* was thus engaged, his attendants wondered what was become of him; and, seeking him out, reminded him of the king's business, and the need of attending to it. He was absorbed in contemplation, and paid no attention to them: on their becoming more urgent, he opened his eyes, asked them who they were, and who was the *Pándiyan* king, of whom they spoke; adding that they did not appear to him to be votaries of *Siva*, and told them to depart. They accordingly went, and reported the matter to the king; who, being much incensed, wrote a severe letter and sent it to his lethargic minister. The latter on receiving it, appealed to the god, who directed him to send word, that on such a day of such a month, horses would come. The king inquired, if there was any appearance of horses at *Perunturai;* and, being answered in the negative, he sent peons, with directions to seize, and bring the minister to him; which was done. *Mánica vásaca* was put in irons, and cast into prison for several days; treatment which he endured with composure; and occupied himself in chanting the praises of *Siva*.

4. Horses section. According to the word which *Siva* had directed to be sent, the said god assembled all the jackals throughout the country, and turning them into horses, caused the celestials, under human forms, to mount them as riders, while he himself assumed the form of the king of *Ariya desam** whence the horses were expected to be procured; and, on the day appointed, the whole cavalcade came to the town of the *Pándiyan* king. The latter was extremely well satisfied; had the qualities of the horses examined; and finding them to be superior, appointed their location; while, at the same time, he released his minister from durance vile; who went to his house, and

* Part of Travancore.

sang the praises of *Siva*. During the night by the power of *Chocapa* (the form of *Siva* at Madura) the horses re-assumed their natural forms as jackals; and greatly disturbed the whole town. The king, doubly incensed, and greatly disappointed, commanded the seizure of *Mānica vásacar;* and his being put to a certain species of torture, in the dry bed of the *Vaigai* river. This torture consisted in his being stretched out on the sand, with a heavy black stone on his body to keep him down; suffering from the burning sun, and scorching sand, by day, and cold by night; until the forty crores should be reimbursed: *Mánica vásacar* endured with fortitude, invoking the aid of *Siva*.

5. The Cooly section. The god, knowing the sufferings of his votary, directed *Ganga Bhaváni* to go down to earth, and relieve his distress. Accordingly, *Ganga Bhaváni* came down; and filling the channel of the *Vāigai* caused an inundation, extending even to the walls of the fane. The king directed the customary offerings to be paid to *Ganga;* but on throwing these into the water, the inundation swelled still higher, threatening destruction to the whole town. The king was at a loss, as to what want of equity, on his part, was the cause; but directed repairs of the damages, and of the banks of the river. Every person in the town had an allotted portion of work to do. A poor widow who had no son, and lived by making and selling balls of rice-flour, represented to the god in the fane, her inability to do her own portion of work. Soon after the god himself came with the appearance, and usual implements of a cooly, crying out for work; and was engaged by the widow as her cooly. On his inquiring about wages, she replied that she could only pay in the commodity, by the making and selling of which she gained her subsistence. He took a portion in advance; and on being shown by the widow her share of work, threw carelessly half a large hoe-full of earth into his basket and then, dancing about as he proceeded, the widow suspected a bad bargain; but he told her to go home, and he would finish the work. Instead of doing so, he laid down to repose under a tree. The king, coming to inspect the progress of the repairs, found the widow's portion neglected; and was pointed to her cooly asleep under a tree. Arousing the sleeper, the king prepared to give him a blow with a rattan; seeing which, the god protected his left side, and received the blow on the right; a blow which was felt by the whole creation. *Mánica vásacar,* startled at receiving a blow on the side, inquired as to the circumstance, and discovered it to be an amusement of *Siva;* who had disappeared. *Mánica vásacar* went to *Perunturai;* and, at his request, the god appeared; taught both him, and the king, some lessons; and directed that *Mánica vásacar* should be employed in disputing with the *Baūddhas.*

6. The Fane section. *Mánica vásacar,* again at *Perun-turaiyūr,* represented all his sufferings to the god, and received various instructions from *Siva*. The god then assembled all his votaries; and told them that he

was about to return to *Cailasa;* that, after his doing so, a fire would appear into which all his followers, with the sole exceptions of *Mánica vasacar*, were to cast themselves; and, on their doing so, their beatification would be assured. On the departure of *Siva,* according to the preceding declaration, *Mánica vásacar* fell on the ground, on the spot where the god had been, and wept greatly. Soon after, a large fire appeared ; into which the *Saiva* votaries cast themselves, as they had been told to do. *Mánica vásacar* left the place, and set out on a pilgrimage to the various *Saiva* shrines in the Southern part of the Peninsula, such as Conjeveram and others; at each of which shrines he composed and chanted hymns in praise of its local *numen* (the assemblage now forming the *Tiruvachacam.*) He subsequently returned to the neighbourhood of Chillambram ; where he constructed for himself a hut, or sort of nest, in a tree. Here he continued rendering homage to *Siva.*

7. The *Baüddha* section. *Mánica vásacar* had studied, and was deeply versed in the *tatva* system (relative to the corporeal and mental qualities of human nature, their relations, union, and consequences) ; and being now disposed to visit *Irza-desam* (Ceylon) he proceeded thither, and every where proclaimed the name of *Siva,* under a particular title, by which he is known at "Chillambram." In consequence of hearing so much about this name, the king sent for *Mánica vásacar,* and desired to know what it meant ; when it was explained to mean the musical sounds proceeding from the shrine of *Siva* at "Chillambram." The king of *Irza-désam,* in consequence, announced his intention of sending a colony of his own people, with a sacerdotal attendants to that place, to construct there a shrine of the god worshipped by himself, that is *Buddha.* The colony was accordingly sent, and the fane built. But the three thousand votaries of *Siva,* dwelling in the *Tilli* wilderness, became alarmed at this innovation ; and going to the new settlers, told them to depart. As they refused to do so, information on the subject was sent to the *Chola* king of the country. Ultimately, both the king of *Irza-nàd,* and the *Chola* king, came to "Chillambram ;" when it was agreed on, to hold a public disputation. In the interim, the god appeared to his votaries, and told them not to engage in the discussion, since they would not be able to compete with their opponents; but instructed them to trust the entire management of the question to *Mánica vásacar.* In consequence, *Mánica vásacar* was put in the seat of honour, and the *Baúddhas* directed the discussion against him, using the *tatva* system; and were greatly surprised, that they could not overcome him therein. Seeing this state of the case, the *Irza* king told *Mánica vásacar,* that he had a daughter born dumb, and if *Mánica vásacar* could make her speak, then he and all his people would adopt the *Saiva* mark, and the *Saiva* way. The dumb girl was accordingly brought forward, and as *Mánica vásacar* gave or restored, the power of speech, the

king became a *Saiva,* together with his followers, and paid homage at the "Chillabram" shrine.

8. The sacred feet obtaining section (or the beatification.) The god assumed the form and appearance of a *Brahman,* bearing writing materials, and an iron pen in his hand; in which shape he came to *Mánica vásacar,* who inquired whence he was. The apparent *Brahman* said he came from the *Pándya* kingdom; and, as the fame of *Mánica vásacar's* chants in the *Tiru vachacam* was now every where spread abroad, it was his (the *Brahman's*) desire to be permitted to write them down from the composer's own dictation. *Mánica vásacar* consented, and the chants were committed to writing, by the *Brahman;* who, having completed the whole, disappeared, together with the book. *Manica vasacar* sought him everywhere in vain; and, now discovering that it was an illusive form of the god, he wept over his departure. The book was however taken by the god; and deposited on one of the five lettered steps, immediately in front of the shrine. The following morning, when the attendants on the fane opened the doors, they were surprised at finding a book laid on one of the sacred steps, and paid it divine honors. On looking it through, it was found to bear the autograph signature of *Tiru ambalam* or the local *numen,* and it was respectfully carried to *Manica vasacar* with the request that he would explain its meaning. To this he readily consented; and then, going with them to the presence of the image in the shrine, he there unfolded the meaning, and explained, that the said image formed its sum and substance. Having completed the exposition, a flame appeared, enveloping the place; being the emanation, or effluence of the divine essence; and, at the same time, the soul of *Mánica vásacar,* quitted his body, and became united with the said divine essence; forming the union and identification with the divine nature, which is regarded as the highest degree of beatification. Here the *purána* ends.

Remark.—There is a close coincidence between this *puránam* and the Madura local legend, as far as to the end of the fourth section of this one. The Madura legend refers to the present document for the rest; briefly mentioning that *Mánica vásacar* disputed with the *Bàuddhas* at "Chillambram; and there became united with the essence of the deity. There is, I think, clear evidence in this document, that the Madura country had not adopted the *Saiva* religion in the time of *Mánica vásacar.* The 7th section is of some historical importance; and will be of service in its place. The account of the *Tiru vachacam* is, at the least, curious. A native proverb declares that the person who is not affected by the tale, and writings of *Mánica vásacar* will be affected by nothing. This work, at the commencement, that is, in the 1st section is stated to be the composition of *Kadavul nàyanár.*

Book of medium length, very thick, much worm-eaten towards the end.

11. No. 2071. *Tiru vana malai st'hala purānam* from a *grant'ha* book. Old No. 18, C.M. 27, leaf 1—280 in 12 *sargams* complete, with prose version.

It is termed *Arunáchala puránam* in the manuscript; v. 8, No. 2061, *supra*.

It contains 21 *sargams* or sections. A brief abstract is here offered.

1. The first *sarga* has the usual invocations and eulogies, and announces the name of the writer or author, that is, *Yellapa vạdhyar* of the *Saiva* class; who states, that he translates into Tamil, from the Sanscrit original by *Vyása*. It was originally delivered by *Nandi* to *Márcandeya*, by *Márcandeya* to *Vyasa*, by him to *Suta*, and by *Suta* to the *rishis* of the *Năimisara* wilderness.

2. The section contains the legend on which the distinctive name of *Arunáchalam* is founded; *Siva* appeared as a fiery mountain, and to settle a dispute between *Brahman* and *Vishnu* as to which was the greatest of the two, they agreed to try if they could discover either the foundation, or the summit of the mountain. *Brahma* assuming the shape of a goose or swan, flew upwards; and *Vishnu*, in the form of a boar, dived downwards. The latter returned; and stated that he had not succeeded in discovering the foundation, but *Brahma* came back and said he had seen the summit, bringing a flower* suborned to bear false witness. *Siva*, in consequence, doomed *Brahma* to be without fanes or worshippers, for his falsehood; and declared *Vishnu* to be superior to *Brahma*, though confessedly inferior to himself.

3. This section, in the commencement, narrates *Dacsha's* abuse of *Siva;* the sacrifice of *Dacsha*, to which his daughter, the wife of *Siva* desired to go, and going perished; in consequence, *Siva* (it is here said) produced *Vira Bhadra* from his frontlet eye; who went and destroyed the sacrifice, returning afterwards to *Cailasa*. Subsequently, while *Siva* was performing severe penance, one *Siva padma*, an *asura*, acquired so much power as to trouble both gods and men. Complaint being made to *Brahma*, he announced the future marriage of *Siva* with *Parvati*, and also the birth of *Subrahmanya* by whom the *asuras* would be destroyed. *Indra* sent *Manmata* to destroy the penance of *Siva;* and *Siva*, opening his frontlet eye, reduced the assailant to ashes. Subsequently, *Siva* returned to *Cailasa*, where the celestials represented to him the expediency of marrying *Isvari* the daughter of *Parvata-rayen* (or the mountain king) to which he consented, and the marriage was conducted with the customary state and splendour. At the prayer of *Reti*, *Siva* pardoned *Manmata*,

* The *kêtaki* or Pandanus odoratissimus: which partaking of the curse, is never used by the Hindus in honoring the gods.

who came and paid homage without any visible form, in consequence of his body having been burned to ashes. The oppression exercised by *Sura-padma* being stated to *Siva* he produced six fires from his frontlet eye, by the union of which *Subrahmanya*, with six faces, was born. He fought with, and conquered the *asuras;* and, having done so, returned to *Cailasa.*

4. After the marriage ceremony was over, *Parvati* asked *Siva*, what were the sun and moon; he replied, they were his two eyes; whereupon *Parvati* shaded both eyes with her hands; the consequence was universal darkness over the world; and all beings lost the use of their eyes. *Siva,* incensed, opened his frontlet eye, and dissipated the darkness. *Parvati* was doomed to do penance on earth; which she did under a mango tree at Conjeveram; and there erected a small image of earth. She subsequently went on a visit to *Arunachalam* and thither *Gáutama* the *rishi,* and others, inclusive of *Siva* himself, also came.

5. This section, in the commencement, relates to *Mayadasura* who, in a former birth for a fault committed, was condemned to be born as a buffalo. Acquiring great power, *Isvari* sent for *Durga* to go and kill him. A combat took place in which *Mayadasura** was slain. An emblem of *Siva* arose out of his remains. Subsequently, *Siva* came to *Arunachalam* on his bullock vehicle, and there incorporated *Isvari* into his own form; so that on the right side the form of *Siva* was presented, and on the left side that of *Parvati.*

6. This section contains the story of *Vajranga Pándiyan,* an abstract of which will be given, from a copy of this *sarga* in a manuscript book. See 2nd Family, Tamil manuscript book, No. 20, Section 5.

7. Notice of the *tirt'has,* or sacred pools. A *Brahman* sprung from the perspiration of *Gáutama rishi,* at *Arunachalam.* He became hierophant to the fane. Seven females were born from seven blades of *darb'ha* grass; who became *danseuses* to the god. To the east of the fane is the *Indra* pool. *Indra* bathed therein; by doing so, removed his former defect; and obtained prosperity, co-existent with the sun and moon. To the south-east is the *Agni* pool. If any one bathe therein, at the full moon, in *Panguni* (March, April) the doing so will remove the crime of infanticide. At the foot of the hill is the *Yama* pool. If any one bathe therein, the body will be healed of disease, and a golden coloured form acquired. Also at the foot of the hill is the *Nairriti* pool; all sins are removed by bathing therein. On the west of the hill is the *Varuna* pool. By bathing in it, the advantages bestowed by the nine planets are acquired. Beyond is the *Vayvu* pool, by bathing in it all sorrows depart. On the north side is the *Cuvéra* pool, by bathing in which poverty is removed, and wealth acquired. Near to it, towards the east, is the pool formed by the

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* The *asuras* of this class had faces like buffaloes. The above name is a Tamil mode of spelling *Mahishasura.*

two *Asvinis*. If any one bathe in it, he will approach the feet of *Paramésvarer* (or obtain beatification) after death. To the east of the before-mentioned *Yama* pool, is the pool of *Agastya*. Those who bathe in it, will acquire *Sarasvati*, and *Lacshmi* (intellectual skill and outward abundance). There is also the pool of *Vasishta*. If any one bathe therein in *Arpisi* month (September, October) he will acquire all the learning of the age. There are besides, says the *Purána*, many other *tirt'has*, the merits of which cannot be told. To the north of the hill, is a river *Nri-nadi*, the effect of bathing in which, is to cause *Lacshmi* to dwell with *Vishnu* (or to produce order and plenty). Other rivers are mentioned which remove crimes. Besides there is the *Punya* river (*vulgo* Ponniar). A certain king bathed in it, and changed an effeminate to a masculine form. The *Cheyár* derives its name from a weapon of *Subrahmanya*, the *vél*, which he dropped into it, and recalled. There is within the fane of *Trinomali*, the pool of *Siva*. If any one daily think on it, all kinds of crime will be removed. To the east of it is the *Chacra* reservoir. During the *Varáha avatáram*, *Mahá Vishnu* bathed therein; and, by doing so, acquired all the glory connected with the high office of *Vishnu*. All who bathe in it will obtain health. Finally there is the pool of *Brahma*. By bathing therein, all the evils that float in the sea of this life will be removed, and eternal happiness acquired. If any one on its bank give a bit of gold, however small, he will acquire possession of all that is enclosed within the seven seas, surrounding the world. If a cow be so given, the merit of the gift is beyond the power of words to describe. If any one so give a white cow, such a one will ascend to *Cailasa*, on a white (or silver) vehicle, and be praised by all the residents there. If any one give a marriager-dower on its banks, such a one will visit the *Satya locc* (world of *Brahma*); and afterwards permanently obtain to the paradise of *Siva*. If any one give a donation of land, the reward is too great to be described. If any persons cause a pond, or well to be dug at *Arunáchalam*, they will acquire the prosperity of *Indra*. Further, on the place of sacrifice, there being a little dust, a crow flying by, swept off the said dust, by the concussion of air from its wings; and *Siva*, in return for the unintentional service, gave the crow beatification. Besides a large kind of rat (bandicoot) from delving in the ground, cast up a jewel (*manicam*) before the shrine; and the god, saying it had supplied him with a light, gave a gracious reward. A spider spinning a web in the shrine, the god was rejoiced in being supplied with a garment, and caused the spider, in the first place, to be born a king, and afterwards to be beatified. Such says *Suta* to the *rishis*, is the glory of the fane of *Arunáchalam*.

8. This section specifies the rewards consequent to walking round the hill, and to bathing on certain days of the week. For example, to walk three steps, when circumgyrating the hill, is equal in merit to the performance of an *Asvamédha* sacrifice. To bathe on Sunday, secures the bliss of *Para-*

mésvarer; on Monday, secures not only equal power to that of *Indra* over the seven worlds, but also a form like that of *Siva;* on Tuesday, removes poverty, secures wealth here, and beatitude hereafter; on Wednesday, will give the power of acquiring all magical knowledge, and secures beatification; on Thursday, will give the privilege of becoming *guru,* or spiritual preceptor, to the *Trimurti* or *Hindu Triad;* on Friday, will secure the beatification of *Vishnu's* world; on Saturday, will secure perfect happiness, and is equal to the merit of bathing on the night of *Siva,* at the new year, and in the months of *Arpisi, Carticeya* and *Margali* (or October, November and December). The contents of this section were narrated by *Brahma* to *Sanaca,* the great sage.

9. *Brahma,* to *Sanaca* in continuation, declares the extreme penalties incurred by those who presume to say anything against the shrine of *Arunáchalam;* involving death, seizure by *Yama's* messengers and severe punishment in *naraca,* or the lowest hell. *Brahma* continues, stating that the thousand rayed sun, coming rudely with his horses and chariot to the point, or peak of the hill, was reproved by him (*Brahma*), and told to go, and pay obeisance to the lord of the shrine. The sun paid homage, which was accepted; and he now uniformly passes to the left (north) side of the hill.

10. The legend of *Pradatya raja.* *Brahma* tells *Sanaca* the extreme punishment incurred by those who presume to steal anything from the shrine of *Arunachalam;* being seizure by *Yama's* agents, and consequences, as in the last action. An example is given in the case of *Pradatya raja,* who came from the north, and coveted a part of the possessions of the fane, for which his face was turned into that of a baboon; and, on seeking a pardon for the fault, his proper countenance was restored; by consequence, no one can, with impunity, covet the possessions of this shrine.

See a fuller abstract of the contents of this section, *v:* 2nd Family, Tamil M.S. Book, No. 20, Section 4.

11. This section relates to the removal of crimes. *Brahma* tells *Sanaca* that the eight *Vasus* (or leaders of celestial hosts) becoming vain and proud of the merit of their penances and performances, boasted of the same in the presence of *Agastyar;* who denounced on them loss and degradation. To recover their former situation they were directed to go, and do homage at *Arunachalam.* Accordingly, the eight *vasus* did homage, at the eight points of the compass, and were restored. Other crimes among celestials are specified, as removed at this shrine. Among them *Chandra* (or the moon) committed a fault in reference to *Róhini,* and was punished by *Dacsha;* but the punishment was removed by paying homage here.

12. This section relates to *Pulacatipa,* an *asura,* who provided the perfume of civet for the shrine, and acquired great merit, for so doing. Since then civet cats are kept; and the reward of offering that perfume is very great.

A recapitulation of the transit of the contents of the *Purâna,* down to its latest delivery to the *rṣhis,* with the mention of which the book ends.

12. No. 2072. Erroneously labelled *Vriddháchala puranam,* but recte *Vádur st'hala puránam.* Old No. 19, C.M. 28; a defective copy containing 4 *sargams* out of 8, and these imperfect, 95 stanzas wanting from the Cooly section, 70 from the *tiru-ambala* section, and 99 from the *Báuddha* section; one section only is complete. There are 248 *vrülta* stanzas, accompanied with a prose version.

   The book is long, of medium thickness, very slightly injured.

13. No. 2076 β. *Gnána Sampantar puránam.* Old No. 44, C.M. 88, leaf 153—257 not finished; containing 1253 *vrutta* stanzas. A work called *Pillaiyàr puránam* is included; having praise, and legendary matter, as to *Ganésa.*

The principal piece is on the birth, life, and miracles of one named *Sampantar,* who went from the *Saiva* fane at Chillambram to Madura; converted *Kūna pandiyan,* from the *Bǎuddhist* way; and succeeded in destroying a great many books, and in getting the owners of them impaled: an amusement of the god *Siva,* so sacred as to be still annually commemorated.

The book is long, of medium thickness, very small, and neat writing on narrow palm leaves, old, but in tolerable order.

14. No. 2079. *Tiruvilliádal,* sacred amusement, otherwise the *st'hala puránam* of the great *Saiva* temple at Madura. Old No. 35, C.M. 24. This copy is in prose, and there should be another copy in verse No. 34, C.M. 84, v. *infra* 19½, No. 2236.

The above book, No. 2079 was defective; wanting part of the 30th section, and the entire three following sections. The defect was supplied by leaves copied off from a manuscript of my own; obtained several years before, direct from Madura. The book is now complete; leaf 1—295 in 64 sections. It is long, of double thickness, narrow leaves, neat handwriting, and in good order.

My own copy was abstracted, and the abstract printed (1835) in the 1st Vol. of "Or. Hist. M.SS. translated." As that work is out of print, I would insert the abstract here; only, I am apprehensive of its too great length. This is the proper place; but College book, No. 2080, will come near the end of the present volume. I can then better judge as to the bulk of Vol. 3; and act accordingly.

15. No. 2081. *Vṛddháchala puránam.* Old No. 23, C.M. 32.

This copy is in verse and prose, but is very incomplete; wanting 5 *sargams* or sections, from 14 to 18 inclusive. What remains is without defect, and in good preservation. When making my Analysis in 1838, it enabled me to complete the foregoing copy 3, No. 2053. Old No. 22, C.M. 31.

The above book is long, thick (127 leaves) and slightly injured.

16. 2084. *Auvudiyàr koil st'hala puránam.* Old No. 26, C.M. 36.

This is the legend of a fane, bearing the same name, with its town or village; the site of which is a little to the south of *Chitambaram.* The observable points are the occurrence of a dispute, as to right of property, between the *Curumbars* and the *Vellarhas;* to settle which, the king of Madura came hither in person; and the other is the tale of *Mánica vásacar;* herein reproduced with reference to the making away with state money, in building and repairing *Saiva* fanes; the miraculous supply of horses, and other consequences, as heretofore, with sufficient minuteness, detailed.

Leaf 1—41. The book is long, and in good order.

17. No. 2089. *Tiru páchùr st'hala puránam,* legend of Tripassore. Old No. 39, C.M. 43.

This is a legend of a small fane, written in verse of the *virutam* kind, and consisting of 595 stanzas, divided into seventeen sections, each section containing a tale as usual, but not of any consequence. The situation is 32 miles west of Madras. The outer workmanship of the shrine I have remarked to be superior; and with an appearance of some antiquity. There are also remains around the place, at some small distance, in a different style of architecture from anything now customary. The fort caused this place to become of consequence in the modern wars, and convulsions of the peninsula.

17 *sargams,* 595 stanzas, leaf 1—97. The book is long, and slightly injured.

18. No. 2139. *Tér úranta vachacam* local legend of *Uriyur.* Old No. 109, C.M. 115. A copy, in a scrawling handwriting, slightly damaged: leaf 1—36.

The son of a *Chola* king ran over, and killed a calf in the street of *Uriyùr.* The cow-mother rang a bell which was designed to give notice of wrong done. The king adjudged his son to death, but *Siva* interposed. There is one *puránam,* two *vachacams,* and three dramas, in the collection, on this one subject.

The book is long, thin, very narrow leaves.

19. No. 2187, (a duplicate No.) *Tiru uttara Cosamankai st'hala puránam* (private mark × 14).

This is merely a bundle of palm leaves written on, without covers, labels or marks, save the one above indicated. It has not the appearance of the MacKenzie M.SS. and does not appear in the Catalogue. It is the production of *Vellai ambala pándaram* of Madura; who, meditating the *Bhavishóttara purána*, rendered praise to *Ganésa*.

The *purána* was narrated by *Sanatcumara* to *Yógésvara* and other ascetics, dwelling in the valley of Cashmere; which, by name as *Cashmir-désam* is included in *Hindu* geography. The work consists of two parts: the first part contains 12 *adhyáyas*, and the second 3 *adhyayas* or sections. The subject of each section is as follows:—

First part 1. *Veda mitra náyaca* (an epithet of *Brahma*) obtained *Sverga*, or *Indra's* paradise.

2. *Brahma* removed the evil denounced on female *gandharbas*, or choristers of that paradise.

3. The excellence of the *Saiva* five-lettered charm; the value of the *Vibúdhi* or sacred ashes; and of the *rudracsha* beads; the rewards of those who use, or employ them.

4. The fane, and eulogy of the sacred reservoir of water.

5. Removal of the doom of *Hari dvaja*.

6. The beatification of *Nala chacraverti*.

7. The excellence of *Bala-cal-puri*; *Veda puri*; and other places.

8. Concerning the indulgences, or pardons granted to those who have sinned.

9. Observances needful in cases of marriages.

10. Tales illustrative of the same.

11. Narratives by *Agastya* to *Savunaca*, and others.

12. The excellence of the great fane to the south of the *Cáveri*.

Second part, 1. A description of the *surúpa* (form, or image) of *Para Brahma*; thereby meaning *Siva*.

2. The excellence of the fane of *Uttara cosa mangalam*. This second part remains unfinished, or at all events incomplete in this copy. The pageing is regular from the commencement, without intermediate break. The manuscript has a recent appearance, and it is in perfect preservation.

The book is of medium length, thick, has no boards.

19½. No. 2236. *Tiruvilliyádal*, or sacred amusements, the Madura *st'hala puranam.* Old No. 34, C.M. 84, leaf 1—243.

This is the poetical copy, referred to from 14, No. 2079 *supra.*

The book is of medium length, of twice the usual. thickness, a neat copy, in good order.

20. No. 2238. *Mattiyal suna mahatmyam.* Old No. 33.

A legend fixing on some site near the *Cáveri* river as the place where the flower fell which was given by *Indra* to his elephant; with such disastrous consequences, as are narrated in the *Cūrmávatara.* The place was honored by various *rishis.* The book lies under the suspicion of not rightly belonging to the MacKenzie collection.

It is long, thin, worm-eaten, one broken board, one wanting.

21. No. 2239. *Tribhuvana koil st'hala puranam.* Old No. 28, C.M. 38.

Legendary disputes *in excelsis*, leading to disputes on earth, and to neglect by *Brahmans* of their duties. Leaf 1—19, two leaves in *grant'ha* letter.

The book is long, narrow leaves, little matter, in good order.

21½. No. 2319. *Cholinga pura perumal koil kyfeyut.* Old No. 227, C.M. 42, legend of a temple at "Sholingur."

References to *yugas* and *avatáras*, and some early kings of the first age, second, third, fourth. A few kings in each age specified. After the close of the *Hastinápuri* dynasty, there is a transition to the *Chola rájas;* of whom twenty-three are specified, with moderate periods of reign, ascribed to each one.

Sálivàhana, having performed severe penance, and killed *Vicramáditya*, reigned for 80 years. He then vanished away. Thence is reckoned the era of *Sálivàhana.* A period of 605 years is then given to the *Chera, Chola* and *Pándiya* dynasties. The *Yádava* race, from *Sál. Sac.* 730. Of these, a list is given, then a reference to the Warankal *rajas.* The *Rayer* dynasty is specified in detail. Transition to the *Chandragiri* kingdom. Notice of Mahomedans down to Tippu Sultan.

The book is long, of medium thickness, on very narrow leaves, slightly injured.

22. No. 2330. *Vishnu cánchi koil paditaram* or ceremonial of the *Vaishnava* fane at little Conjeveram. Old No. 226, C.M. 58.

This is a minute, and rather curious detail of all the observances in the said celebrated fane; from sun-rise to sun-set, and those occurring during the night. A specification is also given of the days, designated by the lunar asterisms, which are set apart as commemoration days of the different *Aluvàrs*

or canonized worthies of the *Vaishnava* system. The work derives a measure of importance, from the consequence, and extended influence of the site of idolatry to which it refers. A translation would be a curiosity, simply in that point of view.

The book is long, thin, thirty-two very narrow leaves, not in regular order, in good preservation.

23. No. 2335. *Tiru vádur turai koil kyfeyut,* legend of a fane. Old No. 218, C.M. 66.

This is a mere legend. The nine *siddhas*, or supernatural sages, are stated to have done homage to *Siva*, and to have received from *Siva* a resplendent emblem, which they fixed as an image to be worshipped. The name of *Vádur turai* is deduced from *Siva's* dancing at that place. Some particulars are added, as to the orders and differences of the four colors, or principal castes among the *Hindus*. The document is said to have been drawn up by one native, in the English language, and by another native rendered into Tamil, which seems somewhat strange. The book is divided into three sections, of which the above is the general substance. It is complete, fresh in appearance, and uninjured.

It is of an *ultra Saiva* class. The people of the town desired to see the god. *Nandi* forbad them; but, after awhile, they were allowed to enter, and to dig up a buried *lingam*. *Brahma* and *Vishnu* are made subordinate to *Rudra; sarvam mayam rudra.* "The universe is *Rudra's* form:" leaf 1—19. The book is of medium thickness, slightly injured.

24. No. 2341. *Muppun totti koil kyfeyut,* legend of a fane near the *Pálàr* river. Old No. 228, C.M. 55.

This very small manuscript is not complete, and seems to contain parts of two documents. In one is the usual legend of the *Pálàr* river. *Nandi* was sentenced to become a mountain, and *Ganga* was sent down to wash away his fault. Thus the *Pálàr* was formed; and various shrines on its banks are mentioned. In the other portion of the fragment, which wants the beginning, there is a reference to a large garden formed by *Vira Sambhuva rayer*, and irrigated by water channels. The document differs wholly from the *Muppun totti ulà* on paper.

The legend is assumed to be taken from the *Brahmánda puránam*, and is of the wildest character; such as *Paramésvara* driving away *asuras; Casiyapa* founding *'Arucádu*, the modern Arcot; *Bháradwája* and other *rishis* establishing a *lingam*. The men, writing such things, must regard their votaries as semi-idiots.

The book is short, thin, (twenty leaves) and these very narrow, worm-eaten.

25. No. 2343. *Tiru Vallamsuri koil varalár.* Old No. 229, C.M. 299.

The site of the fane is in the *Chola* kingdom; supposed to be *Vallam* near Tanjore. It contains legendary matter; with details, as to offerings of butter, oil, &c.; leaf 1—21.

The book is short, very narrow leaves, injured by insects.

The *Cánchi puram st'hala puranám,* or local legend of the great *Saiva* fane at Conjeveram should be in the collection; but is now missing. It was entered, and in part abstracted, in my Analysis, 4th Report, Art. 28. The book was large and new; and some worthless changeling now remains.

26. No. 2355. *Padavùr gramám,* the *koil kyfeyut.* Old No. 210, (or 19) C.M. 33, details of the fane at *Padavùr.*

This book contains a mixture of documents. A few older leaves relate to *Chitambaram.* One or two other leaves to *Kuvallattùr* village. The remainder of fresher appearance, contains some brief, and imperfect memoranda relative to *Calattùr, Purhalùr, Chembùr,* and *Puviyùr* villages in the Chingleput district; concerning some of which, mention has already been made in these inquiries. These fragments seem to be of no value.

A *Vaishnava* temple is said to be in ruins—there was once an image left exposed in the street. Legendary matters as to *Calattùr* fort, and as to other places.

The book is long, of medium thickness, in tolerable order.

XXIV. Romance, Historical.

1. No. 2029. *Bháratam,* the *sabhà parvam.* Old No. 46, C.M. 7, leaf 1—10 now wanting; 11—51, then defective: leaf 778 is marked, but is not the end. This manuscript has been pilfered from, to make some imperfect copy in Brown's collection. It was once complete.

Reference to 3, No. 2032 *infra.*

The book is long, very thick, narrow leaves, injured.

2. No. 2030, *Bháratam,* the *udyóga parvam.* Old No. 48, C.M. 48, leaf 1—194 complete, 768 *vrütta* stanzas.

This book contains not only the whole of the abovementioned section of the Tamil *Bháratam,* but also a portion of the *Yuddha parvam,* down to the seventeenth day's combat. It has the appearance of age; but is in extremely good preservation. It is part of a version by *Viliputtùr álwàr,* and is

commonly termed *'Aluvàr pádal;* which version is esteemed the best of three others, by *Hindu* poets. The inferior versions are by *Nala pillai,* and by *Rangha nátha puluvan.* This copy, it is scarcely necessary to add, is in elegant Tamil verse.

The book is long, thick, in good preservation.

3. No. 2032. *Bháratam*—the *sabhà parvam.* Old No. 47, C.M. 7.—151 leaves, but not regularly numbered. Two pieces, or parts.

Both of these manuscripts contain an inferior version of the above-mentioned portion of the *Mahabharata.* It is said to have been a production of one *Nangai,* a *Brahman* woman, and to be known familiarly by the name of *Nangai-páttu* (or the chant of *Nangai).* The versification is plain, and of common order, adapted to the comprehension and pronunciation of women, and occasionally is sung about the streets in ballad style.

What remains, proceeds as far as to the sojourn of the *Pándavas* in the wilderness; and thenceforward is what is termed *Pulantaran dútu,* being an account of the sending of a son of *Arjuna* to the household of *Duryódhana,* and his deportment there. The former part seems to be only introductory to this latter portion, which latter portion is complete. By consequence, this manuscript is improperly entitled *Sabhà parva*; being a work differing from the *Bháratam.*

The book is of medium length, thick, narrow leaves, coarse writing, slightly injured.

4. No. 2034. *Krishna duta,* an episode of the *Bháratam.* Old No. 52, C.M. 11.

The five *Pandavas,* after the expiration of their penance in the wilderness, and gaining the friendship of a powerful ally, resolved, before making war on *Duryodhana,* to send to him an embassy in due form, demanding the restoration of their kingdom. *Dherma rája* accordingly commissioned his kinsman *Krishna* to go on this errand; who accepted the office, and went to *Duryódhana;* with whom his demand was uusuccessful. *Duryódhana* thought of killing the messenger; but his father-in-law *Jacani* represented that openly to kill an ambassador was unlawful; and suggested a device to effect his imprisonment. This was to erect a seat on a throne over a dungeon, on weak supports, with people underneath, prepared to put the ambassador in fetters. *Krishna* was sent; and, on taking his seat found it give way beneath him: assuming a supernatural form, he destroyed the people beneath; and then told *Duryódhana* that it was not his office to do more; but announced the death of himself and his kinsman by *Bhima.* He then returned from his unsuccessful embassy.

The manuscript is incomplete, from 13 to 23 inclusive of the palm leaves are wanting, and one or two leaves at the end. It is old, but in moderate preservation. It is in verse, with a prose explanation.

The leaves are numbered as high as to 726. The book is somewhat long, very thick, narrow leaves, old, slightly injured.

5. No. 2040. *Rámáyanam,* the *Sundara cándam.* Old No. 5, C.M. 3; 1—364 leaves, 1360 *vrüta* stanzas complete.

The book is long, thick, old, very narrow leaves, a little damaged.

No. 2040, duplicate. *Rámáyanam,* the *Yuddha cāndam*: leaf 200—653: 142 *sargams.* No check numbers.

The book is long, of thrice the usual thickness, looks recent.

This book it may be supposed originally contained the whole of the second division of the *Rámáyanam,* or the *Yuddha cándam* and *Uttara cándam;* but, in its present state, it wants 199 leaves from the beginning of the *Yuddha cándam,* and is thence complete to the end of the *Uttara cándam.* At the close, there is a superscription, signifying that it was written or copied by *Vasudéva pillai* for Dr. Mitchell. The said *Vasudéva pillai,* I am informed, was a school-master at Tanjore.

This version, like the copy (No. 6) *infra,* follows the original of *Válmiki;* but it is much more full. This imperfect manuscript is equal in size to the whole of the said epitome.

However, apparently, it belongs not properly to the MacKenzie collection. It has nothing whatever of the outward adorning bestowed on the MacKenzie palm leaf manuscripts; is of the plainest possible appearance; has no label or number, and none of the usual marks; only the name *Rámáyana* in Tamil letters written in ink, on one of the boards. Hence, I look upon it as a manuscript more recently introduced to the collection, by whom, or for what purpose, cannot be stated.

6. 2042. *Ramayana rachya,* a prose version of the *Ramayanam.* Old No. 6, C.M. 6.

In the title *caviyam* (or poetical) is added, but this is wrong, the whole being prose of an ordinary kind. It is a rather large manuscript, in good order, and complete.

A man of the *Vaniya* class is said to have gone every night to hear the *Rámáyana* of *Válmiki* recited, and explained by a *Brahman,* according to the usual custom of such public recitations; and the next day to have written down the substance of what he had heard. By this means he completed an epitome of the original work; which, hence, familiarly acquired the name of *Válmiki Rámáyana*; because, following *Válmiki* implicitly, which the poet *Camban* did not do. It is not requisite, I believe, for me to abstract the

contents; a general notion of the story of the *Rámáyana* being, it is presumed, very common.

The *Rámáyanam* by *Camban* is a first rate work; this one of very mediocre character, and pretensions. There are two other prose versions, but neither of them by *Camban,* who was strictly and solely a poet.

Leaf 1—361, the book is long, of treble thickness.

7. No. 2043. *Ramayanam.* Old No. 1, C.M. 1.

This manuscript contains a copy of *Camban's Rámáyanam,* down to the end of the fifth *cándam* or book; and, by consequence, including the *Bála, Ayóddhya, Aranya, Kishkinda* and *Sundara* books, or *cándams.* So far the work is complete, and so very slightly injured, that it may be considered to be in good state of preservation.

Leaf 1—404, five *cándams,* 83 *padalams,* 6176 *vrütta* stanzas, the book is long, of treble thickness, a handsome copy.

8. 2044. *Rámáyanam.* Old No. 4, C.M. 2, the *áranya* and *kishkinda cándams* or 3rd and 4th sections.

In this copy the first leaf, the 49th and a few leaves at the end, are wanting. The manuscript is very old, and much worn away at the edges; having also one or two leaves broken; but it is untouched by insects.

This manuscript seems to be part of one uniform copy, together with the two other portions, Nos. 5 and 3; which, in every respect resemble it, in external appearance, in age and in the handwriting. Such being the case, the copy wants the two first sections, or the *Búla* and *Ayóddhya cándams.*

The book is long, of double thickness, old, a little injured.

9. No. 2047. *Rámáyanam* the *Yuddha cándam.* Old No. 2, C.M. 2.

This manuscript which is equal in size to the foregoing one 7, No. 2043, contains the 6th book in continuation of the preceding, narrating the war with *Rávana.* It is also in good preservation. With this book, strictly speaking, the work of *Camban* concludes. It differs, in some minor particulars from the Sanscrit poem by *Válmiki.*

Remark.—The *Uttara candam* or supplement is wanting in the above copy. That supplement relates to the ancestry, and family relatives of *Rávana.* Tradition ascribes its authorship to *Otta Cuttan*; but adds, that *Camban* approved it, and incorporated it within his own work; an addition which seems doubtful.

Leaf 1—371, *padalams* 47 *vrütta* stanzas 4303. The book is long, of treble thickness, in good order.

10. No. 2048, duplicate No. *Rámáyanam.*

The *Uttara cándam.* Old No. 3, C.M. 5.

That this copy belongs to the preceding second series, is determined by its appearance, and general characteristics, which forbid its being considered as a supplement to Nos. 1 and 2. However, being taken with 1 and 2, it forms a complete copy of the entire work.

The book is long, thick, on narrow leaves, old, slightly injured.

11. No. 2099, *Nala venpà,* the story of *Nala,* known in Sanscrit as the *Naishadham.* Old No. 207, C.M. 143; leaf 1—30 having 452 *venpas,* or composite stanzas.

The poetry is esteemed to be good, but it is very recondite; transfused from Sanscrit by one of the Madura collegians. The story originally is an episode of the *Bháratam.* Another poem exists in different metre.

The book is long, thin, old, small writing, injured by breaking.

12. No. 2125. *Calingatu parani*; war chant concerning the *Calinga* country. Old No. 200, C.M. 68.

A poem on a conquest of the *Calinga* country, by a *Chola* king.

The general subject of this poem, is, as I have defined it, in the above English explanation of the title. The following is a brief abstract :—

Kulóttunga Chola came from his capital to *Cánchi,* making the intermediate road a hunting excursion. At Conjeveram he received the homage, and tribute of several petty rulers; but the king of *Calinga* did not appear with his tribute, at which *Kulottunga Cholan,* being much incensed, determined on war; and accordingly sent his *senátipati* or general, named *Vanda Nattarasan,* with an army to invade the *Calinga* country. This general conquered an army with a thousand* elephants, and subdued the country; which the *Chola raja* assumed as his own. With this general outline, much discursive matter, and panegyric, is mixed up. The work is divided into brief sections; a table of which is prefixed to the manuscript; and is as follows :—

1. The usual invocation.
2. The opening of the door.
3. Chant of the forest.
4. Description of the fane.
5. Praise of *Dévi.*
6. Chant concerning evil demons.
7. The champion, named *Indra jalam.*
8. The genealogy of the kings.
9. Complaint of demons to *Cáli* for want of food.
10. The king an *avatara* of *Vishnu.*
11. Petition of demons to *Cáli* for leave, to follow the king's army, in order to feed on the dead bodies of the slain.
12. The battle, with an account of those slain.
13. A continuation of the same subject.

* *Parani* is the technical title of the third class of *Prabandhas,* or ninety-six classes of Tamil poems. Its subject is one who has killed a thousand elephants in battle.

The whole is contained in five hundred and eighty-three stanzas. The different subjects are above indicated, with sufficient distinctness; except the second and seventh. The former section praises the king for giving liberty and safety, to wives of the warriors of the opposing army. The other section contains the boasting of a head demon, as to the prowess of the demons attendant on the army. There is much, as it will even hereby appear, of *diablerie* mixed up with the composition; and war-chants in the general features, from Homer downwards, seem very similar all over the globe.*

The name of the writer does not appear in the work; but I learn otherwise, that it was the composition of *Otta Cuttan,* a famous bard, patronized by one of the *Chola* kings. That a *Chola* conquest to the northward of Madras did take place, extending beyond Nellore, and perhaps as far as Guntoor, is certain; but a little hesitation may be felt before believing that it penetrated farther than to the outskirts of the ancient *Calinga desam.* The subject may be compared with other records.

Since writing this last remark, I had occasion to sift many books in the Telugu language, when drawing up my report on the Elliot marbles; and I found references to a *Chola* conquest, and ascendancy *passim.* This book was also again scrutinized in search of geographical details; but these are, to a remarkable degree, wanting. *Otta Cuttan* never travelled far from *Uriyùr,* the modern Trichinopoly, or its vicinity. The poem indicates a foreigner writing hear-say tradition.

The book is long, of medium thickness, (46 leaves), and is much worm-eaten towards the end.

13. No. 2130. *Alla arasáni ammálu* or *ammáni.* Old No. 135, C.M. 134.

This is an incomplete fragment of a sort of poem, founded on the marriage of *Arjuna,* with a daughter of the king of Madura. At the commencement, as herein found, the wife of *Arjuna* is said to have had a dream, in which the local goddess, or *Minácshi* gave her a flower. This was interpreted to mean that she would give birth to a child. Various inane filling up occurs: as a specimen, it is stated that the young woman's mother, loaded carts and elephants with mangoes, and a variety of other (perishable) fruits, and sent them to *Hastinápuri* to her daughter. It is needless to add more, respecting a puerile production which, from the kind of metre used, and the nature of the contents would seem to have been intended for the attendants on children in a nursery.

The book is long, thick, on narrow leaves, a little damaged.

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* In the demoniacal portions of this poem, there are resemblances to accounts given of Tahitian war minstrels—see Ellis' Polynesian Researches.

14. No. 2185. *Bháratam.* The *Yuddha parvam* or nineteen days combat. Old No. 49, C.M. 6.

This manuscript contains the whole of the abovementioned section of the *Bharatam,* in an inferior kind of versification, by an obscure or unknown author. It is supposed to be part of a version made by some one of the *Paria* tribe, who are reported to have such a version among themselves.

One half only of the book contains the said section. The other half is a portion of some work on medicine, by whom written is unknown. It is not complete, either at the beginning or end; and is damaged, by the edges of some leaves being broken off.

In Sanscrit the *parvams* are named after the leaders in each day's fight. This title in Tamil imitates the *Rámáyanam* in its *Yuddha cándam.* It seems to be a condensed epitome.

Leaf 1—64, other numbers broken off, 1382 *vrütta* stanzas.

The book is somewhat long, thick, old, one corner broken off near the end.

XXV. Sacti.

1. No. 2095. *Nellimà puránam.* Legend of a local *cáli.* Old No. 29, C.M. 39; verse and prose, leaves wanting. It is said to relate to *Nalamàn Cámàn koil.* The locality is not far from Tripassore. This *sacti* in addition to being cruel, was foul-mouthed; so that a proverbial saying "thou talkest like *Nelli,*" is applied to a female scold; talking wildly, incoherently, and abusively.

   The book is long, thin, and in good order.

2. No. 2138. Madura *Virappen Ammáni* Old No. 135, C.M. 95.

   No. 2138 duplicate, Old No. 138, C.M. 93.

The first copy is complete, and but slightly injured. The second copy wants four leaves at the beginning; otherwise right, and only slightly injured.

Both books are long, and of medium thickness.

After some introductory invocation, and praise of the magnificence of *Cási,* it is added, that a king of that place, as the reward of long penance, was favored with a son named *Virappen.* He was born with a caul, or something similar around his neck, which being a token of infelicity, an astrologer was consulted; in consequence of whose advice the child was taken to a wild place, and left exposed under a tree. A serpent hearing the child cry, approached and shaded it from the rays of the sun with its hood. The wife of a man of low tribe came to gather a species of medicinal bark; and, on seeing the child (being without one of her own) she took it up, and carried it home. The town where

she lived, was ruled by a chief named *Bomma*. This chief had a daughter, who arriving at maturity, was according to the custom of his caste, taken to some distance in the country, where a cottage was prepared for her reception. The aforesaid *Virappen's* foster-father, it seems was appointed to guard the cottage; and whether this circumstance arose from its being the office of a low caste man, or from any other cause, does not appear. But, on a very tempestuous night, the man sent his foster-son, in his place; and, on account of the weather, the chief's daughter invited the guard inside, to take shelter; which incident brought on a mutual affection between the parties. After her return to the palace, *Virappen* mingled with beggars who went thither; and, being recognized by the chief's daughter, signs passed between them, the consequence of which was a night elopement. They halted, at a certain distance; and, in the morning, *Bomma nayak* pursued: *Virappen* with some attendants met the chief with his attendants; the latter together with the chief were slain; in consequence of *Virappen's* superior skill in the use of arms. *Virappen* then proceeded to Trichinopoly; and took service as a soldier, under the governor of that fortress; who was subordinate to *Tirumala nayak* of Madura. The latter writing to the governor, that the intermediate road was much beset, and molested by the *kallars,* the governor sent *Virappen* with troops, and some previous marks of honor, to clear the country of the robbers; a service which he effected. At one time a mob of those people, amounting to a thousand persons, rushed unexpectedly into the fort of Madura, and *Virappen* here also was directed to clear the fort. In the fane of *Minacshi,* a female servant was employed, named *Vellai ammai;* with whom *Virappen* formed an acquaintance; and, on coming out of the fane in the night, he was caught by the peons, and reported as a plunderer to the king, who directed his arms and legs to be cut off. When *Tirumalai nayak* discovered who was the sufferer, and that he had so mutilated the bravest of his servants, he was sorry; and besought *Minacshi* to restore again his deficient limbs; which, according to the poem, took place; whereupon *Virappen* vowed to become a devotee to *Minacshi.* In pursuance of this object he proceeded to a mango grove, on the other side of the *Vaigai* river; and there having a sacrificial pit prepared, he burnt alive both *Bommi,* the chief's daughter, and *Vellai ammai,* the more recent acquaintance. To complete the tragedy, he came to the fane of *Minacshi;* and fixing a pillar in front of it, there cut his own throat; and in such a way, according to the poem, that his head rolled to the door of the shrine (in the usual mode of a sacrifice to *Cáli,* a synonymous name in effect with *Minacshi.*) Soon after, in the night, his spectre went to the palace of *Tirumala nayak;* and there cut the throats of elephants and horses; it then proceeded to the very sleeping room of the king; and, after uttering certain sounds expressive of fiendish delight, vanished. The king *Tirumala,* was extremely troubled at the unusual, and unearthly visit; which induced him to

go and make a special homage at the shrine of *Minacshi.* She appeared to him afterwards in vision; and directed that, in order to appease the troubled spirit of *Virappen*, an annual great sacrifice of sheep should be made to him, and that he must be worshipped as a god; in consequence of his great devotedness to her shrine. This order was attended to, and an image of *Virappen* was placed in the fane. The poem concludes with stanzas, in the shape of a hymn to *Virappen*, of a mystic kind; but, of course, too revolting to be more than simply mentioned.

Remark.—In abstracting this poem, I have been a little more particular, than its measure of historical consequence alone would deserve; because of its very extraordinary contents, as to manners, and mythology. I confess myself somewhat incredulous regarding them; supposing that there may be ornament in other things, as well as in the spectre story. But there must be an under stratum of truth; though allowing for some poetical colouring. The depraving tendency of the worship of *Siva's* consort, under whichsoever of her names or forms, conducted, is herein evident; were proofs otherwise wanting; which is not the case, since they exist in ample abundance.

3. No. 2159. *Amman stottra,* praise of a local *Cáli.* No check numbers, leaf 1—36; others wanting.

This book does not appear to belong to the collection; otherwise than as foisted in, to the loss of something of more value.

It is of medium length, very narrow leaves, no boards, looks fresh.

4. No. 2340. *Dottya* Madura *Cáli amman purvóttaram.* Old No. 246, C.M. 61.

A local numen; it was brought to Madura by the *Dottis,* a northern military class of people; who came with the *nayaks.* The anger of this goddess; buffalo-sacrifice festivals appointed, and a temple built.

Leaf 1—9. The book is of medium length, in good order.

XXVI. Saiva.

1. No. 2021. *Mat'hurai Vira raya ammani.* Old No. 134, C.M. 94.

This book, from the report on it, was placed here; where it is not out of place. It is, however, a third copy of 2, No. 2138, &c. *supra.* It is older than the other two copies; two leaves in the midst are gone, and it is incomplete at the end: 112 leaves are numbered.

The book is long, of medium thickness, old, narrow leaves, a little injured by insects.

2. No. 2054. *Periya puránam,* the great legend. Old No. 13, C.M. 20.

The subject of this book is an account of sixty-three specially distinguished devotees of *Siva;* whose leading actions, procuring them such notice, are detailed. This copy contains verse only, without any prose commentary. It is complete, and in very good order.

Leaf 1—302, and 4328 stanzas, two other leaves containing *stottra* praise.

The book is long, very thick, narrow leaves, small, and neat handwriting.

3. No. 2059. *Periya puránam.* Old No. 14, C.M. 21.

This manuscript contains the original verse, with a brief prose comment, or interpretation. It comes down to the end of the twenty-third of the aforesaid votaries. The remainder is intimated to be contained in another book, for which I have searched the collection, but without finding it. As far as this manuscript proceeds it is without defect: one leaf is a little injured by insects, the remainder in good order.

In a manuscript book of the collection, there is a paper containing an abstract in Tamil of the contents of this *puránam:* and I refer to the notice of that book, in a following page, for an indication as to the general nature of the contents; which, in the leading points, are the same in all three copies.

See 2nd Family, M.S. Book No. 8, C.M. 22 and 63 *infra.*

4. No. 2094. *Nási kétu puránam,* or legend of *Nási kétu.* Old No. 31, C.M. 52.

The subject of this work is stated to have been delivered, or narrated by *Krishna* to *Dherma rája,* with a view to lead to a discrimination between virtue and vice. The hero of the subject, introduced with this object is *Nási Kétu,* son of *Diviyanga maha rishi;* who was employed by his father to go every morning and fetch the water, flowers, &c., used in the ceremonies of the *Saiva* ritual worship. One day the young man idled away his time, and came late; on which his father being angry, denounced on him the doom of going to *Yama puram,* and returning. His soul accordingly departed; and he went through the different regions of the Hindu *tartarus* seven in number, being shown them by *Yama's* messengers; in which he received a minute detail of the punishment consequent to different species of crime. He was also allowed to see the happier division (or Elysium) of the same world; with the rewards allotted to virtue. After acquiring this knowledge, his soul returned, and reanimated his body; when he employed himself in disseminating the knowledge which he had acquired; continuing himself to be a votary of *Siva.* A translation would possess interest.

The book appears to be an imitation, or adaptation of one known in Sanscrit, and in Telugu, by the title of *Sánanda charitra q.v. passim.*

It is long, thin, old, damaged.

5. No. 2126. *Minacshi amman pillai* Tamil. Old No. 194, C.M. 137.

This production is a class, or sub-division of the *Prabandhas*, or Tamil modes of composition; and is relative to the actions of infants. Ten stages of infantile age, and appropriate actions, or gestures, are usually enumerated. The author of this work applies these different stages to the infant *Minácshi*, daughter of *Maliya Dhvaja* king of Madura, and now tutelary goddess of the chief *Saiva* fane there. On the actions, or gestures of infancy he founds various panegyrical stanzas; fully illustrative of idolatry, in its puerile form. However, the work is intended to please and amuse children, and fitted to instil idolatrous notions into the infantile mind; giving to its puerility a grave character. The ten sections are complete. The last, on rocking in the cradle, applies to the maturity of the ideal deities; the rocking of which, in a cradle, is one part of the ordinary service of the fane, usually termed *úsal* or *unjal áttal.*

The measures vary, and are of 11 or 10 stanzas each kind, the *unjal páttu,* or cradle hymn, has 10 stanzas, leaf 1—50.

The book is long, of medium thickness. The manuscript was restored by me, where needful, when making my former analysis.

6. No. 2134. *Subrahmanya vilásam.* Old No. 201, C.M. 141.

This is a *nátaca;* and, as I understand, the drama is popular, and very often represented in, and about Madras. It is founded on the episode in the *Scánda puránam,* concerning the marriage of *Subrahmanya* to *Valliyamma,* in local usage; or of *Cumara* and *Cumari,* more frequent in poetical books. *Krishna* is represented as visiting the paradise of *Indra* to procure a flower of the tree of plenty, to present to his wife *Rucmini;* and he therein directs the birth of one of the inhabitants on earth, in order to become the wife of *Subrahmanya.* The said celestial was born as the daughter of an animal, and was adopted by *Vibhuti,* a hunter; and fostered by him, and his wife; becoming ultimately the spouse of the *Hindu* war-god. It is superfluous to add more.

The book was overlooked under VI, but is equally in place here. It may be compared with the *Valli amma puránam,* under XXIII.

The book is long, of medium thickness; leaf 1—71, a little injured by insects.

7. No. 2254. *Tiru tondar yechaganam.* Old No. 124, C.M. 89, leaf 1—41.

A poem of the *virüttam* kind, with prose version, the subject being low adventures ascribed to *Siva,* disguised as a *jangama* votary. The subject

chiefly relates to modes of hospitality, in reference to eating and lodging; shown to a wandering incarnation of *Sica.*

The book is long, very neat writing, a little injured.

XXVII. Tales.

1. No. 2031. *Purúruva raja cat'ha,* tale of king *Purúruvas.* Old No. 53, C.M. 12.

This is a sort of romance, grounded on some ancient legends, concerning *Purúruvas,* the son of *Budha* and *Ila;* but drawn out by the addition of many apparently fictitious incidents, into a tale of the class termed *Upa jnanam;* in which the hero and heroine usually suffer great loss and damage, through the malice of *sani,* regent of the planet saturn; and, after passing through extreme distress and degradation, at length come forth to renovated and increased prosperity and happiness. It seems to be a somewhat favorite mode of writing among the *Hindus.* With the exception of some few matters at the commencement, there are incidents scattered through the tale, calculated to interest and amuse; regarded as fictitious views of life and manners, very different from those of western people; but there is nothing of historical value; at least to the best of my judgment. A reference may be made to the notice, in a following page, of a Telugu poem, bearing a similar title with this one, and founded on the same early legend, though differing widely in details. The Telugu work is the superior one, in point of composition. This Tamil work is in very ordinary prose. The manuscript is complete; but very much damaged by insects. Not wishing to let it pass out of my hands in that condition; and at the same time, not thinking it worth restoring on paper, I have had it re-copied on new palm leaves, in which condition, with moderate care, it may long be preserved in the collection. In any series of *Hindu* romances it would merit a place.

Leaf 1—110. The book is of medium size, and much injured by worms; being the old, and not the restored copy.

2. No. 2064. *Mahà vinôtam.* Old No. 50, C.M. 10. Great curiosity; prose.

An assemblage of legendary tales extracted from *puranas,* the *Bhàratam,* the *Raghu vamsam,* and other books; in order to gratify an appetite for the marvellous. Poetical extracts are given, but always with a prose version: At the beginning 15 leaves wanting, 16—227 not ending.

The book is long, thick, damaged as to the earlier and later leaves; otherwise in good order.

2½. No. 2083. *Mailrávana cat'ha,* or tale of a king. Old No. 169, C.M. 158.

This is a plain prose version of a tale, relative to the captivity of *Ráma* and *Lacshmana* by *Mailravana,* a being from the inferior world. *Hanumán* proceeded thither and released them; partly by stratagem, and partly by force. The tale is of the wildest species of fiction, and claims no very special notice. The manuscript has the appearance of having been copied only a few years since: it is complete, and in good preservation.

It was copied, and also translated into Telugu for the Donative series; and notices appear in vol. 2; leaf 1—122 complete.

The book is long, thick, in good order.

3. No. 2085. *Capila vachacam,* cow legend. Old No. 143, C.M. 135.

A mere tale, symbolical perhaps, but more probably a puerile excrescence, arising out of the veneration felt for the cow: as it occurs more than once in the MacKenzie papers, it is probably an extract from a local *purána.* At a *Brahman's* village on the north bank of the Ganges (more probably the Godavery), a cow went out to feed, and was sprung upon by a tiger. The cow earnestly pleaded for permission to go home, and suckle its calf; faithfully promising to return, and give itself up to the tiger for food. The request being granted, the cow punctually kept its word; and the celestials, struck with such an instance of moderation on the one hand, and of veracity on the other hand, appeared and bestowed beatitude on the tiger, cow and calf.

The origin of the legend is perhaps the *st'hala purana* of *Gokernam:* it is found therein.

The book is long, thin, injured by insects.

4. No. 2092. On the label *Nási kétu purána,* but is properly *Capota vacyam* tale of a pigeon. Old No. 32, C.M. 53.

Founded on an episode of the *Rámáyanam.* When *Vibishana* came over, *Sugriva* cautioned *Ráma* as to treachery. *Ráma* replied by the tale of a male pigeon; which, on seeing its mate taken in a net, burnt itself to death. It occurs in many shapes, throughout the entire collection.

Leaf 1—32. The book is long, and in tolerable order.

5. No. 2097. *Udaya cumára cávyam* a poem. Old No. 162, C.M. 148.

This is apparently a fictitious poem, of which the hero is *Udaya Cumára.* Two leaves at the beginning are wanting; but afterwards is found

a reference to *Vicrama* ruling in the *Magadha* country, whose son-in-law stated to be *Satánica*, renounced his kingdom, and resorted to a life of penitential austerity. From a collateral stem *Udaya Cumara* (son of the dawn) was born. His virtues, accomplishments, marriage, perfections of his wife, and splendour of his court, are panegyrized. Probably some indirect parallel or flattery was intended to some other ruling prince. The metre is a species of *viruttam*; the palm leaves and the writing are in good condition; and, but for the two deficient leaves at the beginning, it would be complete.

Leaf 3—37. The book is long.

6. No. 2210. *Sugriva vijayam*, the triumph of *Sugriva*. Old No. 152, C.M. 137.

A poem by *Rája gopāla*; the subject being taken from the *Rámáyanam*. It relates to the deposition of *Vali* from the throne at *Kishkindi* by *Ráma*; and to the installation of *Sugriva*, the younger brother of *Vali*, in his place. In return for this service *Sugriva* became the faithful ally of *Ráma*, in his war against *Rávana* for the recovery of *Sita*.

Leaf 1—28 complete. The book is long, very narrow leaves, a little injured.

7. No. 2251. *Sárangadhara cat'ha*, tale of a king's son. Old No. 118, C.M. 123.

8. No. 2252. *Sárangadhara cat'ha*. Old No. 117, C.M. 122, both copies *yecha ganam* or mixed metre.

These are two copies of the same poem. The first one wants twenty palm leaves, from different places. The second copy wants the 95th leaf only. Two complete books can at any time be formed by copying deficient portions in the one, from the other. The first is a little damaged; the other in good preservation. V. other notices.

7 has leaves 1—122. The book is long, narrow leaves.

8 ,, ,, 1—112 defective. Book of medium length, damaged.

This tale has been often noted in vols. 1, 2; with more or less of abstract.

9. No. 2253. *Balhana rája cat'ha*. Old No. 128, C.M. 90. *yecha ganam*.

Tale of a very liberal king, from whom *Siva* demanded a chaste woman; and the sequel; a tale, like the foregoing, of very frequent occurrence. See former notices, leaf 1—66. The book is of medium size, slightly injured by insects.

10. No. 2262. *Sanghatàr charitram.* Tale of the College. Old No. 213, C.M. 87.

This is a very imperfect fragment of a work relative to the formation of the College at Madura; in which there were forty-nine Professors of the Tamil *belles-lettres.* Its formation took place in the time of *Vangisha* (or rather *Vamsa*) *sec'hara pándiyan.* The account of *Tiruvalluvar;* of his *Cural;* and of the destruction (as alleged) of the professors, in consequence, are narrated in the work; though only partially contained in this fragment. For the rest, though a little touched by insects, it is in good preservation, and is comparatively a recent copy.

The book is of medium length, thin (leaves 31) has one board, very slightly injured.

11. No. 2294. *Vira durendra cat'ha.* Tale concerning a king's son. Old No. 211, C.M. 150. There are other copies v. 2301, 2302 *infra.*

This book is long, of medium thickness, on very narrow leaves, worm-eaten at the edges on one side.

12. No. 2297. *Alakésvara rája cat'ha.* Tale concerning a wealthy king. Old No. 159, C.M. 146, leaf 1—53 complete.

This is a work of fiction to be distinguished from another romance of like title, which will be at a future time noticed.* The name of the king is merely a derivative from *Alacápuri* the town of *Cuvéra,* and therefore an appellative, implying merely a wealthy king. This king *Alakéndra,* is stated to have had four ministers; and the introductory portion of the work adverts to their description of a camel to the owner, who had lost it; though they had not seen it; on which the owner accused them of being thieves to the king; but on their detailing the principles on which they had described the animal, the king was struck with their sagacity, praised them, and gave a compensation to the camel's owner. These ministers had charge of the king's palace, as guardians; and while one of them, named *Potha vathittun,* was attending to his office, in the interior apartments, he saw a serpent enter, which he killed with his sword; and the blood falling on the queen, he attempted to wipe it off, which awoke her, and the guardian became accused before the king. The latter then relates a story to his ministers concerning a *Súdra* who brought up a dog; and these narrate tales in return. These different narratives being ended, the matter was referred to *Munu niti,* the chief of the ministers, who gave an opinion in favor of the accused person, tending to his acquittal. The accused paid homage at the shrine of *Bhadra cáli;* and having propitiated her favor, went to the king declaring his innocence, and

* See Tamil M.S. book No. 7, Section II, 2nd Family.

that his zeal alone had brought him into questionable circumstances. The king pardoned him; and then, with his ministers, continued a prosperous rule.

The book is long, thin, on narrow leaves, slightly injured.

13. No. 2300. *Madana giri rája cat'ha.* Tales of a king of lust-hill. Old No. 164, C.M. 149; leaf 1—117 complete.

A series of tales relating to a king and his son, and to the son of his minister.

Burlesque tales of careless kings, and their absurd decisions in judgment, occur in native literature. Vol. 2 has a specimen, in the chronicle of a king of nil-equity town.

14. No. 2301. *Viramārana cat'ha.* Old No. 167, C.M. 152, prose, v. *infra.* 15.

This copy bears the name of the son, the other two copies that of the father. This would be the fullest and best copy; only for defect, age, and damage.

This book is somewhat long, thick, blackened at the edges; it is defective in various places; and is much injured by insects, and breaking.

15. No. 2302. *Vira durēndra rāja cat'ha.* Old No. 210, C.M. 151; leaf 1—96.

This tale seems to me fictitious; but the following brief notice, or epitome may help towards forming a judgment on that point.

Vira durendra rája ruled in *Vijayanagaram.* He had a *mántri* named *Tatra pracāsa pillai.* One day when the king accompanied by his minister, went out to hunt in the forest, he came to a spring of water named "the looking glass;" near to which was a writing cut out in a stone to the effect that, "the king who listened to the counsels of his minister would perish." The king consulted with his minister, concerning the said writing. The minister took counsel within himself, to the purport, that his influence over the king would cease, and that his own life would be endangered. In order to avert such a result he seized the king; threw him into the spring; and returning to the city, usurped the kingdom. The late king's wife *Chennamma dévi,* to avoid a contemplated outrage, privately made her escape, being pregnant; went to *Chandra giri,* and there subsisted in a miserable manner, by gathering and selling firewood. The king of *Chandra giri* designing evil towards her, she left that place and went to *Arasaná puri,* where a native chieftain named *Ragha singh* treated her hospitably, and had

a small cottage built for her reception. A child was born to her, named *Viramáran*. The said child being well instructed, early distinguished himself by killing a tiger. The remainder of the work is chiefly occupied with details of a literary or poetical contest, with the daughter of *Vira ráma*, king of *Cosala desam;* by skill in which contest, *Viramáran* won the hand of the said princess. The forces of her father being now at his disposal; he, with them, dispossessd and killed the usurping *mantri;* and then proceeded to the place where his own father *Durendra* had been made away with: he there offered a great sacrifice; as the result of which the celestials descended, and brought with them his father, restored to life; who remained with his son, while the latter ruled the kingdom.

Remark.—From this outline, it will appear that the tale is of a poetical and romantic character; bearing a resemblance in its several features, to portions of various *Hindu* works of reputation. In one part there is a resemblance to an episode in the *Mahabharata*, in another to the *Mudra racshasa*, a drama; and, in the marriage contest, to a tale of a daughter of *Alukesá puri raja* in this collection, to be noticed hereafter; see 2nd Family MS. books, No. 7, Section 2. It is also on the same plan, with that tale, as to composition; the tissue of the narrative being prose, with flourishes, and specimens of difficult versification, interwoven. I believe we have nothing of the kind in English literature; unless some of the novels of Scott, should be deemed an exception; but, I have seen a work published on the continent, precisely on the same model of composition, though rather poor, and professing to be an imitation of some foregoing work, deemed an original idea, in this kind of writing. The languages of Europe do not differ in the poetical and prose dialects, so greatly, as do the native languages of the Peninsula. Hence, no European work can exactly be a parallel with *Hindu* works of fiction of this class. An idea sufficiently distinct I trust, has been conveyed; and there can be no doubt, that, in the hands of a man of genius, a work might be produced on this model, which in English would, I think, be a new species of composition; but in order to please and be successful, it would require to be extremely well managed.

The book is of medium length, thick, injured by insects.

16. No. 2304 duplicate number, (see 2304, No. 193, C.M. 103, under V.) Old No. 158, C.M. 145, *Alakésvara rája cat'ha;* leaf 1—96.

This is another and also complete copy. See 12, No. 2297 *supra.* The recurrence of duplicate numbers, affixed to MacKenzie M.SS. since my analysis, is unexplained.

The book is of medium size, slightly injured.

17. No. 2312. *Bétála cat'ha.* Tales by *Vicramarca's* familiar demon. Old No. 209, C.M. 153; leaf 1—85, *vrüta* stanzas 764.

Padmávati, Kila cati, Mundrapati, Vira bhánu, Kurman, and so to the end of 25 complete. Abstract is needless.

The book is of medium size, very small, close writing, slightly injured.

18. No. 2317, duplicate number (see VIII, 25 *supra*). Tale of *Kanaca viribé* a *racshasa;* no check numbers, and no boards.

It seems to be a cannibal story, on five leaves, and others left blank.

This did not belong to the MacKenzie collection, and seems to have been put in, preparatory to removing the other book; a scarce ethical poem.

19. No. 2318. *Ter únra vachacam.*

Old No. 108, C.M. 113; leaf 1—25, complete.

Another prose copy of the tale of a king's son at *Uriyúr;* whose car ran over, and killed a mystical calf. See under VI, &c. *supra.*

The book is short, thin, in tolerable order.

20. No. 2329. *Ságara cat'ha,* legend of *Ságara* and *Kérala dēsa kyfeyut,* account of the Malayalam country. Old No. 240, C.M. 676; leaf 1—11.

This manuscript begins with a reference to the legend of *Ságara,* more fully narrated in the *Mahabharata.* A general allusion is herein made for the purpose of noting the effects of the inundation produced by the Ganges, in which *Ságara* had only a remote instrumentality. In consequence of the great overflow of waters, the country south of *Gokernam* was submerged, and the *Brahmans* took refuge on the hill or mountain named *Mahendri.* There they besought *Párasurama* by the power of his virtue, to effect a restoration of the submerged land from the sea. *Parasurama* obtained a grant, in consequence of his desire; and standing at *Gókernam,* threw his celebrated axe as far southward as he could; and, from that extent, the sea retreated. The *Brahmans* were located therein, and received a promise from *Parasurama* of his appearing, whenever they should think on him for the purpose of recalling him. He specially charged them to owe no fealty, and to pay no tax to any king. However, the *Brahmans* disobeyed him; and, among other things, by calling in a king from the *Pándyan* country. *Parasurama* retreated to *Mahendri:* and was not again seen by them. The narrative afterwards notices the rule of *Cheruman perumāl.* He, in vain, endeavoured to take one of the fortresses belonging to the *rayer's* country; and was mortified at his disappointment. *Parasurama* was invoked, and

came to *Cheruman perumal,* and embassies were sent to *Cúsi* ; but the whole did not effect any special result ; and *Perumal,* finding his government weak, divided the country among eighteen chiefs, and retired. The power thenceforward came chiefly into the hands of the *Calicut rája*; but not without strifes and wars with his neighbours around. The latter part of the document is chiefly occupied with the account of an international strife ; and it closes with a singular caution to the learned, not to make known its contents to the vulgar.

The book is long, thin, slightly injured.

21. No. 2332. *Nandana chacraverti cat'ha,* tale of king *Nanda.* Old No. 242, C.M. 154.

This is an epitiome of a larger book; it relates to a king named *Nanda,* who built a fane to *Renuca devi* a demi goddess. A man wished to get an interveiw with the king, but could not succeed; and, being told that the only way to see the king was to commit some crime, there being very little care of government exercised, he assumed a power of levying tribute on bodies carried to be burned. The result was at length, that a complaint reached the ears of the king : and the king eventually made him his minister.

The book is long, thin, very narrow leaves, slightly injured.

XXVIII. Tatva Metaphysics.

1. No. 2228. *Siva pracasica,* a work on austerity, or self-control. Old No. 130, C.M. 57, (now 187.)

This poem is of the kind treating of the *tatva* system, or different parts, properties and regulation, both of the material and immaterial portions of the human body. An allegorical description of the body, as a city having gates and a resident within ; as the soul is contained herein. The same allegory is found in the *Bhágavatam,* ascribed to *Náreda ;* and also in other distinct productions, of which the present is one. The body is divided into five elements, and five qualities of the mind are specified ; to the varied union, or combination of which elements, certain operations both corporeal, and mental are ascribed. Absolute renunciation of all earthly attachments, that to father or mother being included, is taught ; severe penance, and personal subjugation are enjoined ; the worship of *Vishnu* is to be rejected ; and the system of *Siva* alone ought to be observed ; the work bears the name of the author *Siva pracásica* (one having the splendour of *Siva,*) and the contents are sufficient to indicate his having been a *pandáram* (or ascetic) of the *Saiva* order. There is a monasterium of that class at Madura, another at *Mailapùr,* and others in different places.

Inside, it bears the title of S. p. *kattali* "command," implying authority in the writer. This piece is on leaf 1—24 and the command

on an additional eight leaves; then follow 13 leaves containing 203 stanzas of the *Dévaram*, or chant to *Siva* by *Bhadragiriyar*: it is termed a "mystic lament."

The book is short, of medium thickness, in tolerable order.

2. No. 2309. *Iru samaiya tirásu*, or weighing balance of the two systems. Old No. 202, C.M. 181, in 13 *adikárams*; *vrüta* stanzas.

Having omitted to enter this book under the heading of Polemical, it is inserted here; to which it has a relation.

This is a poem of the *viruttam* kind, divided into 13 chapters or sections. It is a work strongly, and argumentatively condemnatory of *Hinduism*. It states the ordinary view of the system, which makes *Brahma* the creator, *Vishnu* the preserver, and *Siva* the destroyer.

It expostulates on the want of homage to the acknowledged Creator; argues on the wives and families of gods, on the alleged penances performed by them, and on being represented as fighting with *asuras*, and a variety of similar topics. The falsity of Hinduism is inferred; and then the Christian system is introduced, and its leading points detailed. On inquiry, I find it to have been the production of a *vallála* man, formerly a butler to Mr. Harrington; who, after visiting England adopted the European dress, and was sent out to Madras, as a Socinian teacher. He was well known, as the late Mr. William Roberts. The book, I learn, was written before he went from India; or had adopted the tenets of the Socinian system.

Leaf 1—80 complete. The book is long, of medium thickness, in good order.

XXIX. Upanishadas.

No. 2230. *Siva rupánandam*. Old No. 131, C.M. 188. A translation, as it would seem, of the *keni upanishadam*. The meaning of the title here given is, "the blissful form of *Siva*." Leaf 1—30.

The book is short, small writing, in good order.

B.

a—Telugu Palm-leaf Manuscripts.

I Arithmetical.

No. 586. *Ganita trirāsacam* on the label; *Mantri rásacam* within. Old No. 115, C.M. 407.

Merely a fragment of five leaves, from a large work when complete. The leaves are long, and a little injured.

II. Astrological.

1. No. 548. *Retta matam.* Two systems, Old No. 109, C.M. 495. The two systems are termed *avignamastu* and *suc'hamastu.* The book is a translation from the old Canarese. There are other incomplete copies. This one contains five sections, and a part of the sixth, and only wants the defective portion of the sixth to be complete.

Two leaves prefixed contain praise of *Ráma*.

The introduction to the *Retta matam* contains some eulogy of *Vencatarayen*, being the ruler of *Chandra giri;* and younger brother of *Timmaraju*, of *Pennaconda.* *Ayalu Bhascara*, being present in his court, was asked to narrate some poem; with which request he complied, by translating from the *Hala Canada* language, the work of one named *Retta:* the leading topics of this translation are,

1. On the causes inducing the production of rain.
2. On discriminating the value of produce from the earth.
3. On divination, by signs, tokens, &c. on the *Hindu* system.
4. On augury, or divination by birds.
5. Concerning *bûtas*, messengers, familiar spirits, or demons, supposed to reside, like hamadryads, in trees; sometimes in fanes, old houses, cross roads, &c.; and considered to have the power of speech; sometimes with visible appearance, sometimes without, and indicating good or evil to the human beings addressed. The agency of this class of supernatural machinery is frequently adverted to, in *Hindu* books.
6. Portents, or indication of clouds, as to rain.
7. Indication of rain by an ærial sound preceding its fall (an observable phenomenon in heavy tropical rains).
8. On the qualities, or excellencies of learning.
9. On the rain-bow, or fabled bow of *Indra*.
10. On lunar haloes, as an indication of rain.

11. On the rising of the sun, and consequent effect on the wind.
12. On the origin, birth, or generation of the human species.
13. On the pouring out, or oblation of water in ritual devotion.
14. On the effects, or influences of eclipses.
15. On sudden, or unforeseen events, especially sudden deaths.
16. On unpropitious events, or evil results of planetary influence.
17. The nature of opposition of planets, and results.
18. The propitious result of favor from a spiritual preceptor.
19. The influences, or powers of different years of the *Hindu* cycle.
20. On good and bad days, or those propitious or unpropitious.

These varied contents are distributed among the several sections; not regularly, but according to the extent or quantity : for example, one complete section is occupied with the subject of rain, while other sections contain several subjects.

The book is of medium size, one leaf is broken, and the book is otherwise injured.

2. No. 549. *Retta matam.* Old No. 108, C.M. 493.

One half of this book (or about 50 leaves) contains a part of the poem entitled *Svarochisa manu charitram*, by *Allasana peddana;* of which many notices are contained in the two preceding volumes.

The remaining portion is the *Retta matam;* and the book once, it appears, had five sections complete out of six. At present the leaves are thus:

First part, leaf 1—3, and 5—9, and 12—14, and 18, 28, 29, 35, 36, 39, 41, 46—61.

Second part, leaf 1—8, and 11—15, 21, 25, 28, 39—42, 45, to the end of the section. The missing leaves are gone to make up a book, according to the new art of book-making, so frequently adverted to in Vol. 2.

The book is of medium size, old, and in various places broken and otherwise injured.

3. No. 552. *Retta matam.* Old No. 110, C.M. 494.

A small portable volume containing selections from the work, on eclipses and planetary influences. It is of more recent copying than the two preceding copies, and in tolerable preservation.

The book is short, of medium thickness.

III. CHRISTIAN.

No. 553. *Vedanta rasayanam* or *Christu cavyam*. Old No. 20, C.M. 472.

The following is from my former analysis :—

This is a rather singular work to meet with, in this collection; conveying an emotion of pleasurable surprise. It is the production of a Telugu *Brahman*, by birth ; but, of one who had become a Christian, by profession, and is written both to explain, and to advocate the Christian religion. The author had studied the *Védanta* system of *Vyasa* and his followers ; and, as that is the substance of the *Vedas*, so in this book, he gives the substance or essence of the Holy Scriptures ; especially of the New Testament. Various portions of the contents of both the Old and New Testament, are adverted to, or narrated ; and the superiority of the Christian religion is enforced. The *Bháratam*, *Bhágavatam* and *Scándam*, are adverted to, by way of contrast and confutation ; and idolatry is strongly condemned. The term *Sarvésvara* (common among Roman Catholics) is employed to designate the Supreme Being ; whose unity, as opposed to polytheism, is maintained. The names of some Patriarchs are mentioned, and compared with the names of *munis ;* such as *Vasishta*, *Visvamitra* and others, familiar to Hindus. A recommendation of the Christian religion, the necessity of baptism, and the great blessings of deliverance from the power of evil, are other portions of the contents. The author gives his name as *Anandábhi*, son of *Timmaya* of *Mangala giri*, of the *Atrasa gotra* or family.

As *Anandábhi* is the same, in effect, with *Ananda rao* or *Ananda rayer*, I am enabled to recognise the author as being possibly the same with *Ananda rayer*, a *Brahman*, of whom at different times I have heard, and read something ; but with whose entire biography I am not acquainted. From a gentleman, who personally knew him, I have learned that he was accustomed to make use of some such work as this, in daily conversations and discussions, with *Brahmans* and others. I was further glad to hear, that this gentleman regarded him as a sincere, though in some respects, an imperfect Christian. He was in the employ of the Revd. Messrs. Cran and Desgranges, of Vizagapatam.

This book is written in the *padya cávyam* measure ; and divided into four *adhyáyas*, or sections. The seventh, eighth, ninth and tenth, palm leaves are wanting ; all besides is in regular order ; and the manuscript is in very good preservation.

The book is long, thick, in tolerably good order. It bears an English endorsement. "This is a summary of the gospels written by a Roman Catholic in Telugu verse".—C.P.B.

The writer of that endorsement chose this book as a platform of attack on me, in the Madras Journal of Literature and Science. Various copies from this book were noted in Vol. 2, together with his notes, and some of my own. It is useless to re-open the discussion.

IV. Erotic.

1. No. 534. *Sri Lacshmi vilásam* or sports of the *sacti* of *Vishnu.* Old No. 81, C.M. 380, in five *asvásams.*

Reference to the second *avatara,* or churning the sea, in the midst of which *Lacshmi* was born, or produced; with many other valuable things. A description is given of her form, perfections and accomplishments; with the general statement of her becoming the wife of *Vishnu.* Other circumstances, connected with the churning of the sea, are stated. There is also a genealogy of the lunar race, of the line of *Janamejaya.* The poem is in the *padya cávyam* metre, with a variety of included metre; written by *Rayasa vencatapati,* who states that he was directed to write it by a vision of *Vencatapati* (the name of *Vishnu* at *Tripeti*) appearing to him in a dream. It is complete in five sections of comparatively recent appearance; the last leaf only being very slightly damaged.

There is matter concerning *Ráma,* which was adverted to in Vol. 2, on Brown's copy from this book.

It is very long, of medium thickness, in good order. It has another Telugu No. as 70.

2. No. 557. *Bhogini dandacam.* See XVII, *sacti.*

3. No. 578, a.) *Tárásasanca vijayam.* Old No. 85, C.M.—A tale of the planets, by *Vencatapati* son of *Krishnayya.*

This fragment is part of a work framed on a mythological incident, found in the old *puranas.* *'Atri,* by his wife *Anusvaya,* had three sons named *Dattátreya, Durvasa,* and *Chandra.* The latter going to the mansion of *Vrihaspati,* seduced his wife *Tára,* and *Budha* was in consequence born. *Sucra,* the enemy of *Vrihaspati* suggested this evil course to *Chandra.* The consequence was a terrible war between the celestials, under *Vrihaspati* and the *asuras,* of whom *Sucra* is the preceptor. *Vrihaspati* denounced on *Chandra* the doom of being subject to increase in one-half month, and decrease in the other half.

Reference may be made to notices of this work in Vol. 2. I was not so fully aware of its character when making the analysis.

The book is long, thin, injured, one end being gnawed off.

4. No. 864. *Rádha Mádhava samvádham.* Old No. 62, C.M. 391, a love quarrel.

5. No. 865. Old No. 63, C.M. 398. *Rádha Madhava samvadham,* a quarrel between *Krishna* and *Rádha.*

Neither copy is complete, the first one is long, of medium thickness, injured by worms. The second is short, thick, old, very much njured, some leaves are illegible.

Some panegyric of the poet's patron, a local chief, is given. The statement of the tale, by a strange anachronism, is said to be by *Savunaca rishi* to*Dasarat'ha*. The subject is *Krishna's* desertion of his wife *Rádha*, by reason of his other marriage with *Rucmini*. A parrot is sent by *Rádha* to *Dwaraca*, in order to discover what had become of *Krishna*; giving occasion to much poetical hyperbole, in description of the person of *Krishna*, his court, and the like matters. Of such a poem a brief indication is amply sufficient. The book is complete in three sections, composed in the *padya cávyam*, by *Vencatapati*, son of *Tiru Vengatácharya*

There is much matter besides what is so briefly indicated. Reference may be made to Vol. 2. I learnt, from the books there noted, that this was once a very scarce work. The liberal donor of manuscripts pounced upon it as lawful prey: and had so many copies made from it, under varying titles, as to add much bulk to his collection.

5. No. 866. *Kalà purnódhayam*, the rising full moon of lust.

Copies enough of this work are entered in Vol. 2, which see for an idea of the contents. It was not in the MacKenzie collection when I made my former analysis. It is not entered in Wilson's Des. Catalogue. The inference is, that it has been foisted in. There are no check numbers. When I had done with a book, I affixed my seal outside, so as to distinguish books done with, at a glance. On coming to these manuscripts again, I saw that these seals had been badly used. This book has one-half of such a seal pasted on to it, to give it a counterfeit appearance of being genuine. It is presumed that it was put in, as a substitute for some other book subtracted.

The book is of medium length, thin, on narrow leaves, slightly injured.

6. No. 867. *Rádhaca svantanam*. On the amour of *Rádha* with *Krishna*.

This book also has no check marks, and is without seal. A great many copies under various titles are in Vol. 2, and one copy has been thrust in; probably to take another book away.

It will be found abstracted in Vol. 2.

The book is long, thin, neat writing, injured by insects.

7. No. 869. *Kali cannana sāinyamu pustacam*. No check numbers: it bears my seal, which I conceive was removed from some other book.

It has been foisted in for private purposes, and appears to come under the present classification.

It is long, thick, old, here and there injured by insects.

8. No. 875. *Chandrica parinayam*, a comment thereon by *Désarla Mádhaviya*, incomplete. Old No. 66, C.M. 355.

9. No. 877. *Chandrica parinayam*, on the label *Zupáli Vencatádri vamsávali.* Old No. 136, C.M. 356.

This title induced an examination of the contents; but though the document contains a brief statement of the ancestry of the writer's patron *Vencatadri*, a small zemindar, yet that is merely introductory, and by way of panegyric. The proper title of the work is, *Chandrica parinaya;* and it is merely a poetical, account of the marriage of *Chandrica*. The writer *Bála sarasvati*, was a poet of eminence; and mentions his intentions partly to be, to give some exemplifications of recondite refinements in Telugu prosody, and metre. As such, the book would be very acceptable to *Andhra* poets. It is, however, not complete; containing only the first chapter, and two leaves of the second.

The book is somewhat long, thick, old, and injured by insects.

There is another work sometimes entitled *Chandrica parinayam*, and sometimes *Narasa bhúpálliyam* by another author, and differing in subject.

10. No. 1113. *Mádhava bhyúdayam*. The birth and adventures of *Krishna*. Old No. 97, C.M. 381, *V. infra* under XV.

A poem in five *asvásams* or sections; the last one being on the amours of *Krishna*.

The book is long, somewhat thick, a few leaves injured.

V. GENEALOGICAL.

1. No. 886, *Tondamàn vamsávali.* Old No. 123, C.M. 327. Genealogy of a feudal chief, at *Virála malai*, near Trichinopoly.

An erroneous title is inscribed on the cover of the book. On a palm leaf title page inside, of much more recent appearance than the work itself, it is stated to be a genealogy of the *Tondaman* in an easy kind of verse, which is a correct definition.

Indra coming down to earth, on a hunting excursion, had some children by a human female. Among these children, one was named *Tiruma*; from whom proceeded the following sons in direct descent:—

Navana.	Tiruma.	Kinkini.
Tiruma.	Navana.	Dandaca.
Navana.	Pachchacya.	Tiruma.
Pachchacya.	Navana.	Padmapta.
Dandaca.	Pachchacya.	Pachchaya.
Navana.		

The son of the last mentioned was *Raya prabhu.* In his time *Sriranghα rayer* made inroads on various surrounding districts; but on coming hither, *raya prabhu* easily captured him. Of the descendants of this chief was the distinguished *Raghu nátha nripati.* His reputation reaching the ears of *Vijaya Raghava* (king of Tanjore) the latter sent for him, and made him one of the king's captains. After some time, he relinquished this employment, and conquered a *palliyam* (or district); and, while ruling therein, the *Sétupati* heard of him, and cemented a friendship with him. *Raghu nátha* subdued various refractory chiefs, subordinate to the *Sétupati,* and put one named *Deva mallarnu* in prison. Subsequently, at the request of *Rangha kistna mutthapa,* king of Trichinopoly and Madura, *Raghu nátha* went against the refractory Poligar of *Nagalápuram,* and took his fort by surprise. For this service, he received an additional grant of land in free gift. He afterwards greatly distinguished himself in the service of the king of Trichinopoly; terrifying the troops of the Tanjore king, and overcoming various rebellious Poligars. The Tanjore king sent a son of the *Setupati* against him, whom he repulsed. His son was *Tiru malla raja,* whose son was *Vijaya raghu nátha.* This last, conquered *Ananta rao,* a *Mahratta* chief, who came with ten thousand cavalry.* He also overcame *Chandra khan,* and *Badde singh,* who commanded a hundred thousand horse: acquiring thus the title of a second *padshah,* and being esteemed by those who ruled in the *Pándiya* country, as their life; by his people, as the light of his race; he ruled with celebrity, as the *Tondaman raghu nátha* with other titles.

There follows a poem, of a different kind of metre, from the preceding, being a panegyric on the said *Raghu nátha.* There are also two palm leaves, containing stanzas in praise of *Ráma chandra.*

The book is long, thin, in good order.

2. No. 903. *Sringára Rághavani prabhandam kátte palli váru vamsá vali.* Old No. 96, C.M. 507.

The genealogy is complete, but apparently other matter ought to follow; if not, it is merely a sycophantic effusion. As it is, there is nothing in it of special consequence: it is written in the *padya cávyam* measure by *Vencatadri.*

The intention is to chant the praise of *Ráma;* but the book seems imperfect.

It is long, and thin, with thick boards.

VI. GRAMMATICAL.

1. No. 677. *Ahóbala pandityam.* Old No. 91, C.M. 485, in five parts.

This work is named after the author, and by himself termed *Cavisiró-*

* These two statements are amusing; at the same time they serve to show how Hindus write history.

pushana: it is an explanatory gloss, on the work of *Nannaiya bhatt*, on Telugu prosody and grammar. The work is largely illustrated by Sanscrit authorities and references, and the use or meaning of terms defined from the Sanscrit. It bears the character of being a valuable work, on the subject of which it principally treats. The author, being a votary of *Ráma*, has connected with the production, extensive eulogy of his patron god.

See further notices in Vol. 2. It was the policy of the donor of those manuscripts to abuse the MacKenzie M.SS. as worthless, and to plunder from them largely, in order to raise his own scrapings to the alleged value of Rs. 30,000: at one time supposing the Government would be simple enough to pay him that sum for them.

2. No. 883. *Maliyádrindu Nara sinha chandasu,* on prosody. Old No. 94, C.M. 487. By *Cavi kethana.*

It treats on the art of Telugu poetry, especially on prosodial matters; giving the laws that should guide the construction of the different kinds of metre. It is valuable on the subject to which it refers.

VII. Historical.

1. No. 557. *Tanjávuri vari charitra* prose. Old No. 122, C.M. 325, an account of some rulers at Tanjore.

The following is from my former analysis.

The book commences with the mention of the appeal of *Chandra sec'hara pandiyan* to *Vijayaragara,* and the sending of *Nágama nayaker* to repel the invader of the *Pāndiya* kingdom; that is, *Vira sec'hara Chola;* whose invasion was thereby nullified, and his own dominions, the ancient *Chola* kingdom, conquered. Over this kingdom, *Chevapa nayaker* was appointed viceroy, in consequence of his having married *Murti ammal,* the younger sister of *Tirumalamma,* the wife of *Achyuta deva rayer;* this viceroyship being the dower. He built and improved various fanes. His son was *Achyutapa nayadu*; his son was *Raghu nátha nayadu*; his son was *Vijaya raghava nayadu,* who built a new fort at Tanjore and made many other improvements. He built a *Mantapa* at *Mayuram* (perhaps *Mayaveram.*) He daily fed 12,000 *Brahmans* and eat himself afterwards. In a rainy time he was advised to cease doing so, but he maintained that his own household could not be allowed to eat till the *Brahmans* were fed; and when an entire want of fuel was stated to exist, he ordered every wooden material about his house to be taken down, or pulled to pieces in order to supply fuel. In three days this supply was exhausted; he then directed all the vestments in the palace to be dipped in oil, and made use of for fuel. At this time a most valuable jewel became

missing from the nose of the female idol in the *Sri-rangham* fane, and the head *Brahman* was greatly molested as being suspected of the theft. A *Brahman* woman became possessed; and, speaking in the name of the said goddess, said that the jewel would be found in one of the pots used by *Vijaya raghava* for boiling rice; where, accordingly it was found, to the no small joy of the said ruler. In consequence, he gave twenty-four-thousand pagodas to the fane; and having another image made, the precious jewel was put in its nose, and sent in state to the shrine. He daily went to that fane before breakfast, keeping fifty bearers as station runners to carry him. *Choka nát'ha* of Madura sent an embassy to demand a wife of the family of *Vijaya raghava*, which was refused in anger; and the reason stated to be, that a Tanjore princess married to *Tiru mala savuri*, from a simple preference given to her father's town, so hurt the pride of *Tiru mala nayak* that he put her to death; and the Tanjore family then made a vow never in future to give a wife to the Madura rulers. The messengers were contemptuously treated. A war was the consequence. It interrupted *Vijaya raghava's* visits to *Sri-rangham;* but he built a lofty hall in Tanjore, and there, with his face towards *Sri-rangham*, performed his daily ceremonies. The war proceeded to the disadvantage of *Vijaya raghava*, because of certain incantations with pumpkins, performed by a *Brahman* at the request of the Trichinopoly king. When the fort of Tanjore was assaulted, *Vijaya raghava* made preparations for the combustion of the females of his palace, lest they should fall into the possession of the adversary. That combustion took place; but not until the crowned queen had sent off a nurse with a young child four years of age. *Vijaya raghava* became reconciled to his son *Manara;* and the latter fell in a personal contest, hand to hand with the commander of *Choka nát'ha's* troops. The ruler, *Vijaya raghava*, personally engaged in the contest; and is stated to have requested that musketeers might not fire on him, as if he so died, he could not obtain beatitude. He was killed (as he preferred) by the sword. An apparition of himself, fully attended, as usual came to the gates of *Sri-rangham*, and demanded entrance; which was conceded, under an idea that he might have made peace with the ruler of Trichinopoly. After the usual ceremonies had taken place, nothing more was seen of him; and the circumstance being reported to *Choka nat'ha*, the king, he observed, that it was because of his being a very great devotee of the god. He gave prompt orders, by post, for the performance of all funeral ceremonies to the bodies of the deceased; and then assumed the whole of the country. He confided the charge of it to *Alagiri*, the child of the nurse by whom he himself had been reared, being his foster brother. Meantime the nurse that had fled with the child of *Vijaya raghava* remained at Negapatam, the child passing as her own, till it was twelve years of age; when *Vencana*, a *Niyogi Brahman*, a *rayasan*, or secretary of *Raghava*, heard of the matter, and went thither to see the child. In the course of twelve months he assem-

bled about a hundred dependents of the late *Vijaya raghava* and taking the nurse and child proceeded with these, and those dependants, to the *Visiapur padshah,* where they met with a favorable reception, and a promise of aid; being however kept in waiting for a short time. In the interval *Alagiri*, to whom the fort of Tanjore had been confided, affected airs of independence, by writing on terms of equality to *Choka nat'ha;* and when reproved for doing so, he returned no answer. *Chola nat'ha* was deeply displeased, but restrained for the time, any expression of anger; considering that *Alagiri* had strengthened himself, and could not be assaulted without mature preparation. Under these circumstances the Mahratta chief approached. He was sent by the *Visiapur padsha*, with a small force, to reduce *Alagiri*; which force he increased by auxiliaries, derived from his two brothers at Bangalore and Ginjee. *Alagiri* went out to meet the invaders, and a pitched battle was fought, with a considerable number engaged, when 400 Mahrattas, and 500 of *Alagiri's* people fell; and *Alagiri* being quite unable to inspirit his people, so as to maintain the engagement, these fled, without looking behind them, till they reached the fort of Tanjore. Thence *Alagiri* sent a supplicatory letter to *Choka nát'ha* of Trichinopoly; but the latter, guided by pride and resentment (rather than by policy) refused to interfere, or send any aid. *Eckoji* now laid siege to Tanjore, and *Vencana* the aforementioned *Niyogi Brahman,* it seems was inside the fort, busied in promoting disaffection. The manuscript states that *Alagiri* finding himself in danger of being arrested and imprisoned, in consequence of the machinations of the *Brahman,* fled with all his family and immediate dependents, by night, and took refuge in Mysore. In consequence, *Eckoji* had the son of *Vijaya raghava* mounted on an elephant, and the said son named *Chenga mala dasu* made a public entry into Tanjore. *Eckoji* committed the ceremonials of his being crowned to the *Niyogi Brahman,* and retired to his troops without the walls. The ceremony of crowning took place. Subsequently the nurse pointed out the spot in the palace where the treasure, accumulated by the young man's ancestors, had been deposited; whence were taken twenty lacs of pagodas, and six lacs of pagodas in jewels. With this treasure, a portion being reserved for the newly installed king, munificent donations were made to *Eckoji,* and others who had been concerned in the restoration. To defray the expenses incurred by the troops, *Eckoji* received the districts of *Combaconum, Manarkoil* and *Papavinasam,* the revenue arising from them to be so applied. It being customary for a king to have a *Dalávayi*, or prime minister, the general voice was in favor of an appointment of the *Niyogi Brahman* named *Vencana,* to that office; and arrangements to that end were being made; when the young man, consulting his nurse whom he regarded as his mother, she strongly urged the appointment of the *Chetti* (or merchant), who had protected them in their distress; and this advise prevailed. The *Niyogi Brahman,* bitterly

disappointed, counselled *Eckoji* to assume the country, which he declined to do. At length, however, by repeated solicitations, *Eckoji* explained to him that by such a proceeding, he should incense the *Padshah*, and endanger the lives of his father and kindred. While engaged in conveying secret information of the state of things to his kindred, news came of the *Padshah's* death; and *Eckoji* being exempt from fear, from that quarter, next directed his precautions towards Trichinopoly, inquiring if he had to anticipate opposition thence. The *Brahmam* told him not to fear, but simply to come with his troops, and he (the *Brahman*) by his management would insure him the Fort, perhaps without firing a shot. In the Fort, the *Brahman* busied himself with magnifying the anger of *Eckoji* concerning arrears unpaid; and on the intelligence of *Eckoji's* troops being in motion, the panic was wrought up to such a pitch, that the young man fled; and thought himself happy in receiving from the Poligar chief of *Ariyalur*, assurances of hospitality and protection. *Eckoji* entered the Fort without opposition; and from that time downwards his descendants ruled. Their names are mentioned; the names of the children of *Chenga mala dasa,* and some of their marriage connections are added. They received fiefs, first from *Choka nát'ha;* and, at a later time, when Trichinopoly had been taken by the Mysoreans, these also extended protection to them. During the time of *Tippu Sultan,* the king of *Candi* sent for some of the existing dependents, married them to his relatives, and gave them fiefs in Ceylon. At the time when the manuscript was written, a descendant of *Vijaya raghava* was living in the village, close by the fane of *Jambhukésvara.* With the mention of this circumstance, and the statement that such is a full account of Tanjore, the manuscript ends.

Remark.—This manuscript is in a very good state of preservation; and, by consequence, does not need to be restored. It is historical, and valuable. The opening portion very clearly connects the close of the *Chola* dynasty with the commencement of the *Rayer's* acquisition of that country; and fixes the time to the reign of *Achyuta ráyer.* This is an important point gained; and one which I had not before met with. The native line of viceroys from *Vijayanagara,* become princes by the fall of that capital, is another acquisition. The other events confirm or explain, the statements contained in the Telugu manuscript, translated and published in the 2nd Vol. of Oriental Manuscripts, with some variations; as must always be expected in two distinct and independent narratives of the same events. On the whole, I consider this document very valuable, as a contribution towards the history of the Tanjore country, during the whole of the 15th and 16th centuries; and as such, I strongly recommend its full translation.

This highly valuable book is of medium size; and, when examined, it was in good order.

2. No. 897. *Krishna raya vijayam,* or the triumph of *Krishna raya,* Old No. 42, C.M. 308 :—

The following is from my analysis.

This book is in Telugu verse, of an ornamental kind. Its object is chiefly to celebrate a victory obtained over the Mahomedans and a treaty cemented by marriage with the *Gajapati* or king of *Orissa.* After the victory over the Mahomedans, it was judged expedient also to curb the *Gajapati* who was in alliance with them. At first, war was commenced; but difficulties arising, by the counsel and skill of *Appaji,* the *Rayer's* minister of state, proposals of peace from the *Gajapati* were brought about, and the latter offered to give his daughter in marriage to the *Rayer.* In the native manner, a parrot, it is said, was sent to narrate to the *Rayer,* the descent and superior qualities of the other *raja's* daughter. This office the parrot discharged, and the marriage was celebrated, with which the poem concludes.

This copy of the work is written on palm leaves decayed at the edges, but otherwise complete, and in good preservation. Its restoration does not seem to be urgent, or indeed important; the following is a fuller abstract of the contents.

The author's name is *Vengaiyan* son of *Calai.* who invokes his gods, and the poets of antiquity, such as *Valmiki* and others. He wrote by direction of *Sri-rama* given in a dream. *Hari hadi chenna Vencata bhupala* was his patron, who instructed him to write the history of *Krishna rayer.* He first celebrates *Vijayanagaram* and the praises of *Narasingha rayer* (father of *Krishna rayer;*) he states that *Narasingha rayer* demanded of him an account of the primitive state of the *Vidyaranya,* (site of *Vijayanagaram*) and of the worship of *Virupacshi* (a form of *Siva*) and of the proceedings of *Vidyaranyalu* (a sage) before the town was built. These are narrated to the following purport.

Isvaren assumed the form of *Vidyaranyalu,* afterwards called *Sancaracharya;* he demanded and received from *Lachsmi* the privilege of having a town built in that wilderness, bearing his name, where she *Lacshmi,* (that is, plenty) might always reside. She directed him to go, and choose some place. He went to the banks of the *Tumbudra* river, and there seeing the fane of *Viru pacshi isvarer* he inquired into the origin of the place; which those versed in such matters narrated to him. The legend was founded on a tale from the *Rámáyanam.* *Sugriva* ascended this hill, but *Vali* could not do so. There are five hills called *Malvatam, Yema cutam, Busuva stringam, Madhangaparvatam, Kishkindi.* They told him that this sacred land was suitable for his abode. At the same time he perceived a hare chasing a lion, at which

being surprised, he remarked that this was a special place for the brave, and here a town must be built to be called (after his name) *Vidyanagaram.*

A transition is then made by stating that *Narasingha rayer*, after hearing many things on the ancient history of the place, addressed his minister *Appaji*, stating his wish, that his son *Kṛishna rayer* should be crowned or installed, which was accordingly done. *Kṛishna rayer* sought advice, and kingly prudence from *Appaji*, who instructed him. He then desired to see all the forts, and other strong places; he acquired full information on all points; he also went out in disguise, the better to know if the matters conveyed to his knowledge were true. He thus lived some little time in a *Brahman's* house unknown; but being found out by his *harcaras*, the *Brahman* asked why he so came? He said it was for "the destruction of the evil and protection of the good." The minister *Sáluva timma* brought to him great treasure. The *harcarras*, in his hall of audience, reported to him matters concerning *Visiapuram*, and the *Nizam*; that a negotiation was being carried on between the *Nizam*, the *Gajapati* prince, and the rulers of *Visiapuram*, in consequence of a dread, or dislike of *Kṛishna rayer's* accession to the throne of *Narasingha rayer.* The minister represented that, as the *Gajapati* was a worshipper of *Jaganat'ha*, and a protector of the *Brahmans*, it would be right to pardon him, and it was determined on to proceed against *Delhi* (the Mahomedans) in preference. To this end, preparations were made; and *Kṛishna rayer* proceeded at the head of his army. Many favourable omens occurred: inferior chiefs of districts were overcome and their districts assumed. All who submitted were protected; at length, after many conquests, he directed his march against *Golconda.* A great army, amounting to a hundred thousand cavalry, came thence with precipitancy, and halted on the other bank of the *Kṛishna* river. A general, assuring the *Rayer* of his ability to disperse the Mahomedans, received permission to do so, and he fell upon them on the bank of the river; when, after hard fighting, the Mahomedans were defeated and fled.

Some persons advised the *Rayer* to assault the town; but the advice of the minister was, that the place was too strong: he rather advised to direct their course eastward against the *Gajapati* who had harassed and impeded them on their march. The *Rayer* consented, and while on the way to attack the *Gajapati*, he was opposed by scattered portions of different people, fighting without union or plan, who were one by one overcome, and at length they all came proffering submission. The *Rayer* received them favorably, and confirmed them in their possessions, (as tributaries understood.) Proceeding onwards, the *Rayer* with his army invested *Amidanagara* (*Ahmednagur*). The Mahomedans of the place made fierce resistance; but were at length defeated. *Kṛishna rayer* took that hill fort, and erected his flag on it.

Still advancing against the *Gajapati,* his minister *Sáluva timma* represented to him, that though he could unquestionably conquer the *Gajapati,* yet that the road was difficult, opposition would be considerable, and that it would be best to make a treaty of peace with the *Orissa* prince.

Krishna rayer paid no attention to him; but saying that the forest was no great thing, it could be cut down, and the *Gajapati* no great matter, he proceeded in anger. On the way, *Sidavu khan* opposed with sixty-thousand bowmen. The fighting was obstinate; the *Khan* having for his object to promote the glory of the *Gajapati.* News came to the *Orissa* prince, that *Krishna rayer* was approaching, and the ministers of that prince advised him to go to the reinforcement of the Mahomedan chiefs; sixteen other chiefs around the *Gajapati* rose up, and asked leave to go aganist the invading army, which leave was granted. *Krishna Rayer* hearing of their coming, became discouraged, and reflecting on his having before slighted the advice of *Appaji,* he sent for him, admitted the error, and asked him how it was now suitable to act; *Appaji* said, it would not be possible to conquer their opponents; but that division must be caused amongst them. Receiving all needful treasure from the *Rayer,* he wrote deceptive letters, addressed to the sixteen chiefs, and sent them in boxes in which were presents of money, with honorary dresses and ornaments; these were given to messengers who were sent on alone, and falling into the hands of the *Gajapati's* people, they were taken before him. The *Orissa* prince read the letter with great astonishment. The purport was to say, that *Krishna rayer* consented to the terms proposed by the chiefs, and that if they would take, and deliver up the person of the *Gajapati raja,* the villages, money, and jewels, as stipulated, should be made over to them. The *Orissa* prince, fearing for his personal safety, retreated to some distance privately; and the chiefs not seeing the king, or knowing what was become of him, desisted from fighting. The *Rayer* on his part, did not advance his troops, and made no assault. *Appaji* now proceeded to the *Orissa* prince, and told him that *Krishna rayer* desired his welfare. The *Gajapati* hesitated for a time; but at length, thinking the *Rayer* might be trusted, he came to an audience, bringing presents. Both parties exchanged salutations; the *Gajapati* offered his daughter in marriage; and *Appaji,* being greatly rejoiced, strongly recommended the union. At the desire of the ruler of *Orissa, Appaji* followed him; being treated with great honors, and allowed to see the king's daughter. When about to return, the daughter, named *Tucáramani,* sent a parrot to her father, who transmitted it by *Appaji* to the *Rayer.* The bird after narrating its own divine origin, and the perfections of the person sending it, gave the *Rayer* satisfaction. The marriage was celebrated, and the *Rayer* returned to *Vijayanagaram.*

Note.—This somewhat full abstract may perhaps supersede the necessity of any translation, so far as historical objects are concerned. Ferishta

admits, that *Kṛshna rayer* severely defeated the Mahomedans: the other matters are probably historical. The ornament at the close may be oriental metaphor merely to designate a messenger who was to repeat what was ordered, and no more. *Sáluva timma*, seems to have been the proper name of the minister; and *Appaji* a sort of title of office. Many tales are current of the skill and address of *Appaji* the minister to *Kṛshna rayer*.

The book is of medium size, it is marked with two dates "September 1837" and "1839" with my initials; designating, I think the times of a cursory, and fuller examination. Though then in good preservation, it is now very much worm-eaten, and urgently requires to be copied anew. The information is contained elsewhere: but the heroic poems *Calingatu parani* (in Tamil) *Párasu ráma vijayam* and *Kṛshna rayer vijayam* (in Telugu) might merit publication.

3. No. 910. *Singhála dwipa cat'ha*, or a narrative relating to Madura and Ceylon. Old No. 124, C.M. 328.

The following is from my analysis: it is referred to in Volume 2, of this work.

In the time of the government of *Pedda Krishnapa nayadu*, son of *Visva nat'ha nayaniyaru* over the *Pandiya* country, the feudal chieftain, named *Tumbichi nayadu* built a fort in *Paramagudi*; and thence with the people under him made various forays on surrounding places, plundering and ravaging at his discretion, alike in the *Pandiya* and *Chola* countries. On receiving a cautionary prohibition from *Pedda Krishnapa nayadu*, the ruler of the *Pándiya* country he treated it with contempt, and continued his course of plunder. The *Pándiya* ruler sent some troops to take his fort, and kill him. In consequence, *Tumbichi nayadu*, his younger brother, and his brother-in-law assembled their adherents, and fought obstinately in self-defence. The *Pandiya* ruler sent continually increasing numbers of troops against them. Many chiefs, and people fell on both sides, among the rest the *dalacarta* (or general) of the *Pandiya* troops, named *Pedda Kesavapa nayadu*, was killed by *Tumbichi nayadu*; and the son of former, *Chinna Kesavada nayadu* stimulated by a desire of revenging the death of his father, solicited, and received the office of general, and went with thirteen chieftains, whose names are given, 18,000 troops, and six pieces of ordnance, to the site of war. He succeeded in capturing the fort, and taking *Tumbichi* prisoner; cut off his head, and sent it to *Pedda Krishnapa nayadu*, the viceroy at Madura. In consequence, the latter confirmed the son in his father's office of general. The fort of *Tumbichi* was dismantled, and razed to the ground. The two wives of *Tumbichi nayadu* brought their two children, and placed them at the feet of *Pedda Krishnapa*, with the deepest expressions of sorrow. The king

relenting, extended favor towards them ; and bestowed on the two children the village of *Pambur* in free gift for their maintenance ; and placed them as custodes, or wardens of *Paramágudi.*

After these things, *Pedda Krishnapa nayadu,* heard that the king of *Candi* having taken offence at the death of his friend *Tumbichi nayadu,* had spoken injuriously and contemptuously, concerning himself, the Madura ruler. Being incensed thereby, he levied troops and directed them against Ceylon, under the orders of fifty-two* of his feudal chieftains ; placing himself at the head of the whole. He embarked his army at the place termed *Nava pashana* (or the nine stones, being the alleged remains of *Rama's* bridge) and landed with them in Ceylon, at Manar. A message was then sent to the capital, demanding homage and tribute, which message was rejected. The king of *Candi* sent forty thousand troops to oppose the invasion, under the orders of four *Mantris* and eight (*Desanát'halu*) subordinate chiefs. The *Candi* troops halted at *Puttalam,* and *Chinna Kesava* with a few other chiefs and twenty thousand troops, advanced a little in front and attacked the *Candian* army ; when a pitched battle attended with great slaughter ensued, the Madura general having the advantage ; he took two of the *mantris,* and five of the *désalu* prisoners, whom he delivered to the Madura ruler. The latter treated them, and the other prisoners humanely, separating the wounded from the whole, in different tents ; having the former attended to, and their wounds dressed ; while all the prisoners were supplied with clothes and provisions. This treatment induced the captive ministers, and chiefs, to consult together ; when they agreed that *Tumbichi nayadu* had received only merited treatment, and resolved on trying to effect a reconciliation. They requested to be carried before the Madura ruler ; and, being permitted to appear in his presence, they requested that all their wounded countrymen might be sent back to their homes. This petition was readily granted. They desired another audience the next day, and then the two *mantris* desired that, accompanied by two envoys, they might be sent to *Candi :* the whole of the chiefs engaging that, if this embassy failed of effect, they would with their districts and people, recognize an allegiance to the Madura prince. Leave being granted, they proceeded to *Candi,* and first stated the matter to the prime minister (there being four *mantris* in all) : he approved their counsel, and strengthened with his opinion they represented to the king of *Candi,* that his own people were rude and untrained, and unable to cope with the invaders, who were well trained and disciplined soldiers, accustomed to warfare. The king refused to listen to them, or recognize any superior. They returned unsuccessful, and then offered their allegiance and services to the Madura prince, who declined to

* The entire number of subordinate feudal chiefs to Madura was seventy-two.

make use of them in fighting, but directed them to remain in the rear of his troops ; and after the expected battle, he would give them an answer. The king of *Candi* assembled sixty thousand troops of his own people, and ten thousand Caffers, and at their head advanced to the combat The manuscript here contains details of various skirmishes, and stockade fighting; in the midst of which the Madura king came up to the support of his vanguard, with all his troops, and a general engagement ensued, which was sanguinary. Two kings were visible on either side, each on his elephant. Eight thousand of the Caffers fell fighting, and also many out of the sixty thousand Singhalese : the rest fled, the chief minister was deterred from flight by a sense of honor and shame ; and being wounded, was taken prisoner. The king of *Candi* with ten of his near relatives, now mounted on horseback, and being resolved on selling their lives, killed a great many people ; till at length the king alone remained; in consequence of the other ten having been captured, and of an order from the Madura chief, not to kill the *Candi* king, but to take him prisoner. The Madura general *Chinna kesava* stopped the *Candi* ruler in his work of destruction, parrying his blows without returning them ; until, being severely wounded in the arm, he rode up to the elephant of the Madura prince, and showed his wounds. The *Candi* king followed ; and, biting his own hand with rage at the sight of his rival, struck at him, and cut his elephant on the trunk, at which the animal became terrified and receded. The other king now gave up further forbearance, and from his howdah shot the king of *Candi* with an arrow; who thus received what is esteemed an honourable death from the hand of his peer.

The king of *Candi* being a crowned head his dead body was respectfully placed on his elephant, and sent to the capital, to receive the usual funereal rites. The other king, at the request of many of the people, advanced to the capital, and remained there three days. He sent the late king's family and household, inclusive of children, to a town called *Auramgam*, in former times the site of royal residence (probably *Anuradhapur*) where they were supplied with all necessaries. He then placed his brother-in-law named *Vijaya gopala nayadu* as his viceroy over Ceylon. The king afterwards set out on his return ; and bestowed largesses on various fanes (which are enumerated) by the way, in order to expiate the slaughter of the war: he came back to Madura. On a representation from the *mantris*, and others, that it was customary in Ceylon to regard the king as a god, and to pay him divine honors, the Madura king complied with their request to be so considered. He, besides regulated the tribute to be received ; and was obeyed both by the Ceylon viceroy, and (as the manuscript states) by the *Malayála* king, named *Ráma rája*.

The manuscript then makes a rapid transit down to later times ; and the

mode of expression implies that the account was written by one or more of the descendants of the Madura princes, during their exile at *Vellaicurchi*, subsequent to the Mahomedan troubles. There are some statements concerning inter-marriages with Ceylon, and connected negociations.

Remark.—This palm leaf manuscript is in extremely good order, as regards preservation, and legibility of writing; but it wants the concluding portion. The whole is complete, down to the end of the forty-eighth leaf; and the remainder is deficient. Probably the whole would only consist of three or four more leaves; and the interest of the narrative may be considered as ending with the mention of the tribute regulations as to Ceylon. Restoration is not needed; and the preceding abstract is so full, as almost to supersede translation; which nevertheless, as the document possesses considerable interest, might still be desirable.

In editing and translating the *Carnataca* dynasty,* I felt desirous of further details concerning *Tumbichi nayadu,* which this manuscript supplies: the two accounts agree, except in one unimportant particular, and thereby confirm the authenticity of that circumstance, which is besides alluded to in the family records of various Poligars: some of which have been reported on. In the *Carnataca* dynasty there is no mention of the invasion of Ceylon; nor do I remember allusions to it in the accounts of the Poligars, or feudal chiefs; but the matter must be kept in mind, with the view of obtaining such correct corroboration. The narrative in this manuscript is too particular, as to names, places and cricumstantials, to be a mere invention; and being given by descendants of *Pedda Krishnapa* the Madura prince, they probably had family records, or authentic tradition for their guide. I have no doubt that confirmation of the general fact of such an invasion, and conquest of Ceylon is obtainable from papers in the collection; if the same really occurred.

The translation from the manuscript here termed Carnataca dynasty was made from a manuscript book, when not knowing that this was a sequel; and that another book contained the earlier history including the reign of *Pedda Krishnapa nayak.* On searching for the latter book, for the present use, it was found to be missing.

This book is of medium size, narrow leaves, slightly injured by insects. The leaves are now thus 1—5 and 8, 9 and 14—18, and 23—25, and 27—31: the missing leaves are probabiy gone to make a book elsewhere; but the treatment which the library his sustained is very censurable.

* Or. Hist. M. SS., Volume 2.

VIII. Hymnology.

1. No. 346. *Brahma gitulu*, chants ascribed to *Brahma*. Old No. 117, C.M. 470, 1—12 *adhyáyas*.

The general purport is to enforce a mystic, and *védanta* system which is averse from sacrifices, rites and ceremonies.

The book is of medium size, and in tolerable order.

2. No. 581. *Vishnu dwitiyam*. Old No. 26, C.M. 341, chants in honor of *Vishnu*.

The book is long, of medium thickness, old, and slightly injured.

3. No. 592. *Krishna dévaki nandana satacam* a centum on *Krishna*. Old No. 136, C.M. 360—102 stanzas.

Its subject is *Krishna*, the son of *Nandana* and *Dévaki*, and relates to his early life, his youthful sports, and his marriage with *Rucmini;* but does not enter into the warlike actions of this hero. A thousand names are ascribed to him, and the result of meditation upon his excellencies, is stated to be future beatification.

The book is short, of medium thickness, in good order.

IX. Lexicographical.

1. No. 560. *Andhra sabda caumudi*. Old No. 33, C.M. 488.

A fragment of seven leaves. The title imports a lexicon; but it is connected with grammar, on the coalition of words.

The book is long, very small writing, in good order.

X. Miscellaneous.

1. No. 579. *Váni vilásam* the amusement of *Sarasvati*. Old No. 76, C.M. 458.

This is a large, and rather closely written manuscript, containing, a poem on multifarious topics by *Rangha sayi* of *Tiruvallur*. The literal rendering of the title is "the sport or pastime of *Sarasvati;*" the said *Sarasvati*, as consort of *Brahma*, being regarded as the patroness of poetry, and eloquence. There are seventy-seven chapters in this poem, each on a distinct subject; to abstract which fully seems in no wise requisite; a brief indication of the contents of each chapter, will suffice, in order to give a general idea of the work. It is narrated by *Suta rishi* to *Sonaca rishi*.

1. Discourse between *Varuna* and *Brighu* on beneficence, or charitable donations to *Brahmans*.

2. Discourse between *Siva* and *Parvati*, on the duties and deportment of females.

3. The perfections of the deity, discoursed of by *Suta.*

4. Some geographical details, as to the four quarters of the world, the seas, and similar topics.

5. The merit and usefulness of the three-lined horizontal *Saiva* mark on the forehead, with *vib'huti*, or ashes of cow-dung.

6. Concerning the age of *Brahma.*

7. Relates to the formation of mundane eggs, or various rudiments of worlds, or systems of worlds, within the body of *Brahma* ; that is, the universe.

8. *Bhū lóca pramánam*, or statement concerning the earth, and the seven upper worlds ; *Satya lóca*, or the world of *Brahma*, being the highest.

9. Concerning the celestial sphere, or the region of the stars.

10. The conformation of the human body.

11. Relating to the origin of water in general, and seas, or rivers, in particular.

12. The legend of *Gaya.* The excellency of the place, and fane at *Gaya*, and merit of pilgrimage thereto.

13. The legend of *Calinda*, a river at *Gaya.*

14. The legend of the *Godaveri* river, its virtue or excellency.

15. The legend of *Bhadráchalam*, a hill so called in *Telingana.*

16. The legend of *D'herma puri*, a town or village.

17. The legend of *Vencatáchala*, or *Tripeti.*

18. The legend of *Cánchi puram*, or Conjeveram.

19. The excellency of *Saiva* fanes in general.

20. The merit or power of the *Pravara c'handa*, a formulary of prayer concerning family lineage; used at morning, noon, and evening.

21. The superiority of the *Brahmanical* tribe, or caste.

22. The importance, and value of friendly patronage.

23. Concerning the *annicam*, a formulary of evening devotion.

24. The formation of the human species, by *Brahma.*

25. The threefold homage of *Brahma* to the Supreme Being.

26. The splendour, or variously coloured brilliancy of the stars.

27. The beneficent art of medicine.

28. The different kinds of presents, or donations suitable to be made by females, to others of their own sex.

29. Rules or previous observances, in the proper conduct of war in general.

30. The attributes, marks, qualities of the ten kinds of *Brahmans,* as the *Niyógis, Váishnavas, Váidicas,* &c.

31. Observance of feeding *Brahmans,* on the recurrence of the anniversary of the death of a parent, or other near relative.

32. Rule for the *Brahman* partaking of such food, as to time and quantity ; fulness, even to repletion, being allowed.

33. The origin of the *tulsi* plant, or basil.

34. The merit or excellency of the *tulsi* plant.

35. The merit of maintaining a lamp, in a fane, near an image.

36. The merit of presenting food to the image in a fane.

37. The merit of presenting a cow, or cows to a *Brahman.*

38. The merit of giving food to *Brahmans,* or other persons in need.

39. The merit of presenting a female in marriage to any person, defraying the attendant expenses.

40. The merit of giving water to thirsty travellers, in water booths, or otherwise.

41. The duty of repaying loans, or clearing off debts, and the crime of not doing so.

42. The merit of fasting on the *écádasi,* or eleventh day of the moon's bright, and dark fortnight.

43. The story of *Rucmana dhara,* a king and a devotee of *Vishnu,* who would not break that fast ; adduced as an example to kings.

44. Concerning the birth-day of *Rama;* a festival of nine days' observance.

45. The virtue of reading ; especially of the *Védas.*

46. The virtue of meditation on the *Védas.*

47. Relates to astrology.

48. }
49. } These relate to the sexes, and their mutual intercourse.

50. Consequences good or bad, of journeying on different days of the week.

51. Concerning the *calpa,* or great period of time so called ; the *manuvanteras* and *yugas,* or included ages.

52. Concerning the ages, or duration of life of mankind.

53. Relates to dreaming, and the particular import of dreams.

54. Account of the *gandharbas,* or choristers of *Indra's* world, and their tendency to earthly attachments.

55. Relates to modes, places, and merit of bathing.

XI. Palmistry.

1. No. 909. *Sámudríca lacshanam.* Old No. 113, C.M. 451.

The title denotes the quality or character of moles, warts, or other marks on the body; and is taken technically for a treatise on that subject, including palmistry, or fortune-telling, by inspecting the lines of the hands. It also derives prognostics of good or evil, from the size, and relative proportion of the different members of the body; for example, long arms and long slender fingers are deemed fortunate; and one of very large body, and very long feet will be always poor. It is, however, superfluous to enter into details.

A fragment of thirteen leaves. Notices of the work occur in a foregoing volume. The book is long, and much worm-eaten.

XII. Philological.

1. No. 600. *Lacshana chudámani.* Old No. 92, C.M. 486.

This is a philological work, on the formation of the Telugu, containing also notices of various Telugu works of reputation. It seems to be not merely a book on the art of writing, but also a directory, and critical estimate of the value of standard works. Besides, it contains an account of the *Niyógis* or secular *Brahmans;* whom the manuscript books of this collection show to have obtained extensive settlements, and power in the Northern Circars, under the *Ganapati* and other princes. As a work of reference, this manuscript is stated to be valuable. It is composed in the *padya cávyam,* by *Casturi Rangaiya* son of *Krishnaya,* of what town or place does not appear in the work. It is old in appearance; but is complete, and very slightly injured.

The book is long, of medium thickness, on narrow leaves.

XIII. Pauranical.

1. No. 572 *Varáha puránam.* Old No. 103, C.M. 290.

The subject of this work was translated from Sanscrit into Telugu verse, of the kind termed *padya cávyam,* by *Singhaiya cavi,* son of *Ganda nayah,* in the time of *Narasimha rája,* son of *Timma rája,* whose genealogy is prefixed; whence it is deducible that he was the poet's patron.

The following is a brief notice of the contents:—

1. *Adhyáya* or section. *Adi varáha* (or *Vishnu*) at the request of *Bhúmi dévi* (the earth personified) narrates the creation; the formation of the elements; the formation of solids and fluids; the origin of *Brahma* and other gods; and states various matters relative to *Casyapa, Atri, Náreda,* and other *rishis*; also concerning *Indra,* and the regents of the eight points of the compass and the various genera of living beings: these matters are stated in some detail.

During the *manurantira* of *Chacshusha manu*, a king named *Parivriddha rayen*, divided his kingdom among his sons, and became an ascetic in the *Naimisaranya* wilderness.

Section 2. *Raibyan*, a king, became desirous of acquiring mystical knowledge; relinquished his kingdom; and went to the same wilderness as an ascetic.

Section 3. His grandson, named *Sudhyumna*, acquired great power and fame; and among other exploits, went to the world of *Indra*, giving an occasion to describe the *apsaras*, and other attendants of *Indra's* court.

Section 4. *Indra* being conquered by the said *Sudhyumna*, went to the presence of *Vishnu*, who protected him in his celestial kingdom. Further occasion is taken by the poet to describe the world of *Indra*, its buildings, shrines, attendants; their magnificence, ornaments and the like; the model being the metropolis, and court of a *Hindu* king.

Section 5. This portion of the work is entirely occupied with the narrative of *Dacsha's* sacrifice; the origin of *Virabhadra*, from the anger of *Siva*, and other matters; which having been heretofore given from the *Bhágavata*, need not here to be repeated.

Section 6. Mentions the transmigration of *Dacsha's* daughter, and wife of *Siva* after death; when she became the daughter *Himála*, or *Parvata rayen;* and, after a long penance by *Siva*, was again married to him as *Parvati*.

Section 7. Contains details, concerning the four *yugas*, and the progressive degeneracy of mankind, from virtue to depravity.

Section 8. The ten *avatáras* of *Vishnu* are described. Further, an account is given of the materials, from gold and silver downwards, proper to be made use of in forming images, or symbols of those incarnations. Those persons who present offerings to such shrines, and who feed and clothe the *Brahmans*, have their beatification assured.

Section 9. *Vishnu* repeats the instructions, which were given by *Durvasa rishi* to *Bhadrásura*, a king. They relate to ceremonials on certain days, especially the *écádasi*, or eleventh day of each lunar fortnight, and dilate on the merit of gifts and offerings to *Brahmans*; which, in effect, is the substance of the said instructions.

Section 10. Mankind enjoying great plenty, and many persons having acquired wisdom, or initiation into mystical knowledge, the jealousy of *Indra* was thereby excited; so that, he went to the presence of *Vishnu* and complained. *Vishnu*, after some reflection, determined on the introduction of various irregular systems of doctrine; such as the *Jainas, Páshandas* and *Báuddhas*. It was effected by means of certain *Brahmans* going to the presence of *Gáutama*

rishi, without being attentive to the usual courtesies, and the reverence becoming to be paid. In consequence, he denounced on them the doom of going back to earth; full of intellectual skill, but destitute of right knowledge, and a good state of mind. These persons, under the said perverted bias, introduced the perversions of the aforesaid systems.

Section 11. Concerning *Mahéshasura.* This person acquired great power; so that he conquered on all sides, and none could resist him, but fled away. An appeal was consequently made to *Parásacti;* who, as *Durga,* encountered the said *Mahéshasura;* and, at length, killed him with an arrow. The incidents of this combat are given in some detail.

Section 12. Relates to modes of initiation into the *Saiva* and *Vaishnava* systems of credence. The benefits of reading this *purana* are stated, and respectful mention is made of *Vyasa;* through whom, instrumentally, all the *puránas* were declared to mankind.

Note.—This manuscript is a little old in appearance; two or three leaves, towards the conclusion, are damaged, by being broken: the book is otherwise complete, and in good preservation.

Remark.—The use of this *purana* in illustrating mythology is considerable. In so far as historical inquiries are concerned, the most remarkable sections are 10 and 11. The latter, in particular, very clearly relates to the great exterminating war made against the votaries of *Buddha.* The combat of *Durga* against *Mahéshasura* has been by some, ridiculously termed the combat of personified virtue, against personified vice. No doubt there is personification, and mystic allegory; but not precisely to that effect. There are several great wars indicated in *Hindu* story; some of them under a similar mystic veil; as:

1st. That of *Subrahmanya* against the *Asuras.*

2nd. That of *Párasuráma* against the *Cshetriyas.*

3rd. That of *Ráma* against *Rávana,* and other *rácshasas.*

4th. That of *Dúrga* against *Mahéshasura.*

The clue of symbolical writing, which, I have been enabled to get hold of in the course of these inquiries, will, I am persuaded, if patiently and perseveringly followed out, by individuals more capable in the earlier languages than myself, ultimately tend to solve much of the marvellous and paradoxical, contained in *Hindu* writings; and draw aside, at least a part of the cloudy veil which now, like a fog of great density, hangs over, and obscures our view of remote antiquity.

The book is long, very thick, old; a leaf or two only damaged.

2. No. 576. *Vira bhadra vijayam.* Old No. 69, C.M. 321, and

3. No. 580. *Vira bhadra vijayam.* Old No. 70, C.M. 467, triumph of *Vira bhadra.*

Both of these manuscripts are complete copies of a poem, in the *padya cáryam* measure, relative to the destruction of *Dacsha's* sacrifice by *Vira bhadra,* produced by the anger of *Sica,* in consequence of the death of his wife. The narrative was heretofore given in the abstract of a part of the contents of the *Bhágavatam,* rendering enlargement needless; indeed, the story is popularly well known. This work is the production of *Bommana pota rája,* or more briefly *Potaiya,* an author of considerable eminence. Both copies are in good preservation. The manuscript No. 70, has the appearance of being the oldest of the two. This is long, somewhat thick, slightly injured. The other is long, of medium thickness, some of the leaves are damaged.

4. No. 584. *Bhágavatam,* the *saptama scándam,* or 7th book: incomplete. Old No. 21, C.M. 282.

The account of *Prahláda,* and other matters, connected with the man-lion manifestation of *Vishnu.*

The book is long, of medium thickness, on narrow leaves, slightly injured.

5. No. 853. *Bhágavatam,* the *dasama scándam,* or 10th book. Old No. 24, C.M. 285.

This is a complete copy of the tenth, and also of the eleventh book. The manuscript is neatly written, is not very old, and in perfectly good order.

The 10th and 11th books relate exclusively to the incarnation of *Vishnu* as *Krishna.* This portion is the best known, and the most popular of the whole. So many notices have been given, in former volumes, that it is needless to add more here.

This book is long, of double thickness, old, very small writing, in good order.

6. No. 854. *Bhágavatam,* the *panchama scandam,* or 5th book. Old No. 22, C.M. 284.

This is a complete copy of the fifth book of the *Bhágavatam;* but the numbering of the pages, from 221 to 253, shows it to have belonged to a complete copy of the whole work. This manuscript is neatly written; is rather old, but in good preservation. The version is poetical, by *Bommana póta raja.*

The somewhat full abstracts under A. Tamil, come down to the end of the 5th book, v. *supra*. Owing to delay in printing, and to removals, my rough notes as to the remaining books were mislaid, and lost.

This book is long, thick, old, and a little damaged.

7. No. 855. *Bhágavatam*, the *ashtana scandam*. Old No. 23, C.M. 283.

This copy is imperfect, both at the beginning and at the end. It wants twenty leaves at the beginning; and, how many at the end, cannot be determined. A recent marking of the leaves in *ink*, would imply a complete work from the 1st page, which is deceptive. The fragment is not very old as to leaves, and copying. It is also but slightly injured.

The book is long, of medium thickness.

8. No. 911. *Nava khandà désa pramánam*. Old No. 58, C.M.515, according to the title, the nine continents, and limits of countries, *páuranical.*

But this book has received some strange treatment. There are four leaves in the middle, properly from the *désa pramánum*, and other leaves are added. My seal, which was on the label, was removed, and paper pasted to conceal the removal. We have, heretofore, met with such a seal, affixed to a book, but not by me.

The leaves are of differing lengths, between short and medium, not damaged.

9. No. 1113. *Mádhava bhyúdayam*, the manifestaions of *Vishnu*. Old No. 97, C.M. 381. Though this book was entered under IV, on account of its last section, yet the proper place for the whole is here.

The principal subject of this poem, in the *padya cávyam* metre, is the ten metamorphoses of *Vishnu*; composed by *Mádhavuduru gururayya Kichchaya*, son of *Gururayya*, of the house (or lineage) of *Mádhavuduru*, at the desire of *Nága rája*, son of *Kariappa*, a local chief of the Nellore district.

In the opening portion, there is an account of *Nandiraja* of *Nandivaram;* who, by favor of a *Brahman* had acquired the power of visiting *Cási* or Benares, by an ærial transit; and was accustomed to take his wife with him: until by a transgression of rules, as to a certain four days' observance, occasioned by his wife, he lost the said power of making ærial voyages. However, he regained the faculty by making largesses to *Brahmans*, leading to the influx of a colony of *Brahmans* to his town, or capital of *Nandivaram*. This part is introductory.

The patron of the poet dictated, as his subject, the *avatáras* of *Vishnu;* which are then poetically narrated.

1. *Matsya:* the rescue of *Satyavrüta* from the deluge.

2. *Cúrma:* the churning of the milk-sea by means of *Mt. Mandara,* to produce nectar for the celestials.

3. *Varáha:* the killing *Hiranyacsha,* who had rolled up the earth like a mat, and carried it away.

4. *Narasinha:* the killing of *Hiranya casipu.*

5. *Vámana:* the trampling upon *Bali chacraverti, &c,*

6. *Parasu ráma:* the destruction of the *Cshetriyas.*

7. *Ráma Chandra;* the destruction of *Rávana.*

8. *Bala Rama:* the story of the elder brother of *Krishna.*

9. *Krishna:* his early adventures; marriage with *Rucmini:* and other actions.

The composition of the work is stated to be good. It is very full of Sanscrit words, or derivatives.

The introduction, under feigned names, clearly refers to *Pratápa rudra* of Warankal. His own proper name may have been *Nandi;* the other term meaning "famous destroyer" being titular.

The book is long, thick, a little injured.

——— PURANAS local, or MAHATMYAMS.

10. No. 175. *Pandurang'ha mahátmyam.* Old No. 40, C.M. 288.

This is a local legend of a fane, composed in the *padya cávyam* metre, by *Ráma Krishna cavi,* in the reign of *Sri-rangha rayalu;* whose genealogy, as patron of the poet, is given. The *puránam* was declared by *Vyása;* by him communicated to *Suta rishi;* who delivered it to *Saunaca rishi.* It is divided into five sections.

1. The excellency of *Cási.* The *Brahmans,* and other sages: its buildings, people; and a variety of matters, descriptive of its splendour and superiority.

2. Account of *Panduranghan,* narrated by *Siva* to *Parvati.* In very early times *Pundarica,* for his exemplary virtues, was favored with a visible appearance of *Vishnu,* as *Krishna;* and obtained from him special immunities and privileges, for this shrine. Some details are given, respecting the different *tirt'has* or sacred pools, for bathing at this place.

3. Concerning *Calinga patnam.* Account of a *Brahman* of *Calinga,* whose manners and conduct were extremely bad: but, who afterwards, by

worshipping, and bathing at this place, became entirely altered, and finally obtained beatification.

Concerning the *Pundarica tirt'ha*. The value of this particular pool, named after the founder of the shrine, and the efficacy of bathing therein, are illustrated by a variety of legendary anecdotes, or narratives, in the usual strain.

5. Narrated by *Sambu múrti*, or *Siva*, to *Náreda*. This section relates chiefly to *Krïshna* and *Rucmini*; and its being put into the mouth of *Siva*, is apparently designed to magnify the worship and sect of *Krïshna*, to the depreciation of the rival system.

This book is complete on 138 pages, and is older than another, and incomplete copy *infra*. It is long, thick, old, a little injured.

11. No. 563. *Sri-rang'ha st'hala vivaram*. Old No. 107, C.M. 384, a prose account of the fane at Seringham, near Trichinopoly.

It has all the usual marks; but I do not find it entered in my former analysis. An abstract of the *Sri-rangha mahátmyam* was given among the foregoing Tamil documents.

The book is long, thin, the writing very large, slightly injured.

12. No. 564. *Tiru cála kudi kyfeyut*, prose. Old No. 125, C.M. 291.

This is a fragment of six small palm leaves. It is a local legend of a *Saiva* shrine, in the extreme south; a site of military operations in the early part of this century: according to it *Agastya* and *Pulast'hya* were ardent votaries of *Siva*; insomuch, that the latter cut his body to pieces, and the former threw himself into a pit of fire, in testimony of entire devotedness. The account, however, remains very imperfect.

Welsh's Reminiscences contain a detail of the difficulties experienced in capturing this place.

The fragment is long, leaves narrow, two of them damaged.

13. No. 585. *Tinnanúr st'hala puránam*. Old No. 106, C.M. 293.

This legend is stated to have been narrated by *Krïshna* to *Arjuna*, at the latter's request. The leading topics are, the penance performed by the seven great *rïshis*, at this place; and, the appearances vouchsafed to them by *Vishnu*, under the forms of his principal incarnations. The work is written in the plainer kind of verse termed *vachana cávyam*. The writer's name does not appear, the document being incomplete.

The book is long, of medium thickness, slightly damaged.

The place is eighteen miles on the rail road line; it was always reckoned twenty from the Fort, on the old Trivalore road. There is now a

station bungalow one mile north. The proper name of the place is *Tiru-ninravùr*, or the halt of *Lacshmi*, the goddess of plenty. As such, it was given as a *shotriyam* to *Lacshmana*, one of Colonel MacKenzie's *Brahmans*, brother of "Boriah." On his death, without issue, Mr. Freeze, then Collector of Chingleput, took possession. A suit in the Sudder Adawlut followed. The court determined that the gift was for three lives. The present Jaghiredar, a nephew of *Lacshmana*, is my acquaintance. The instance was one, as to the easy way, in which the older government at Madras alienated revenue, in reward of favor-courting sycophant *Brahmans*. The pagoda is a handsome building, dedicated to *Bhakti sáli ravi*, a form of *Vishnu*.

14. No. 858. *Vencatésvara mahatmyam*, legend of Tripetty. Old No. 102.

This is a manuscript of 202 palm leaves, a little old, but in good preservation, and in fine handwriting. It is the production of *Srinivási*, otherwise called *Srinát'ha* or *Vencataryya;* who was patronized by *Anavema reddi* of *Condaviti*. It is in the *dwi pada* measure; and relates wholly to the various shrines, *tirt'has* (or pools), and other localities, deemed sacred on the *Vencatáchala* hill, at Tripetty; considered simply as a *Vaishnava* fane; without any reference to its former character, as a *Saiva* fane, antecedent to *Rámanujacharya*. Of course, the entire production is comparatively modern, and consistent with the era of *Srinivási*.

It is to be noted, that though *Tondamàn Chacraverti*, the first founder is said to have lived in the beginning of the *Cali* age; yet from many sources of deductions, we can prove him to have flourished at a much later period. For the rest, the place owes its distinction to its being near the capital of the *Yádava*, and the *Chandra giri* kingdoms.

There are many versions of this legend in Telugu, or in Tamil, and various previous notices have been given.

The book is long, very thick, and but slightly injured.

15. No. 872. *Pándu rangha mahatmyam*. Old No. 39, C.M. 287, referred to 10, No. 175, *supra*.

This copy has a slight deficiency at the end of the 1st section. The copy is made as far as to the middle of the 3rd section, and left unfinished. It is more recent than No. 175.

The book is long, of medium thickness, slightly injured.

XIII. Romance, Historical.

1. No. 200. *Bháratam*, the *Dróna parvam*. Old No. 11, C.M. 271. The battle under the leadership of *Dróna;* 7th book.

This copy is complete on 227 palm leaves; but these are old, especially the first 43 leaves which are also injured by insects. The remaining portion is more recent, and less injured.

The book is long, very thick, on narrow leaves.

2. No. 248. *Bháratam*, the *Kerna parvam.* Old No. 14, C.M. 274; 8th book.

A fragment leaf 3—16, not more. Some loose leaves follow of the *ádi parvam* of a different copy.

This fragment is long, ends of some leaves broken.

3. No. 269. *Bháratam*, the *Sabhà parvam*, or 2nd book. Old No. 5, C.M. 265, leaf 1—8, and 10—59 the end.

The book is long, of medium thickness, old, a few leaves broken.

4. No. 347. *Bháratam*, the *Salya parvam.* Old No. 16, C.M. 276, the 9th book.

This *parvam* is complete, the leaves are numbered 363—507. It is older, and more worn or injured than another copy, *infra.*

It is long, thick, part of an entire copy of the *Bháratam.*

5. No. 550. *Brahma nayaca dandacam.* Old No. 123, C.M. 468. By *Siva Rama ayyar* of *Tiru konùr* in the *Tondaman's* country.

Praise of the goddess, worshipped, is mixed up with details of prowess of some local chiefs.

The book is long, of medium thickness, large scrawling hand, in good order.

6. No. 591, *Ráma ráju vijayam,* or triumph of *Ráma rája.* Old. No. 43, C.M. 309.

This book otherwise entitled *Narapati vijayam,* is an encomiastic poem on *Ráma raju,* the son-in-law of *Krishna rayer;* who was at first the minister of *Sada Siva;* and, at length, usurped the sovereignty; but was afterwards killed in battle against the Mahomedans at *Talicotta.* It is by one authority ascribed to *Timma raj,* one of the eight poets of *Krishna rayer's* court; on which point, I am doubtful. The subject is, at the outset, a genealogy, deduced from the usual *Chandra vamsa,* or line of *Hastinápuri:* after the close of that race, it branches off into what is termed the *Sinha culam,* or lion-tribe. It comes down, through the *Chalukiya* race, to *Ráma ráju* himself; and thenceforward is extravagant in its panegyric. It must be observed, that the genealogical list is very lengthy; as including the whole of the lunar line, in the most ancient portion; and quite as many names in the more

modern series. How far the author had the means of access to records, subsequent to the cessation of the *Chandra vamsa*, I cannot tell; but it is in that portion that the list would merit to be compared with the various other documents contained in this collection. It seems worthy of remark, that while western, and southern, Peninsular records always mention *Vicramáditya*, *Saliváhana* and *Bhója raja*, the records of the upper and eastern portion of Telingana usually continue the lunar line by transfer to the *Chálúkiyas*; and a careful attention to this distinction may ultimately enlighten all that is obscure in the early centuries subsequent to the commencement of the Christian era.

Leaf 50—75, appears not to finish. The book is of medium size, broad leaves, old, very small writing, slightly injured.

7. No. 622. *Bháratam*, the *sésha dhermam*. Old No. 20, C.M. 280.

A large portion of this book is from the *Bháratam*, but not the whole. The following is extracted from my former analysis.

This is a poem divided into seven sections, each one entitled a *satacam*; the usual name of a distinct work of one hundred stanzas. These sections are as follows:—

1. *Mukti canda satacam.*
2. *Parámanda satacam.*
3. *Rama shadacshari mantram.*
4. *Dattátreya satacam.*
5. *Sampanga mana satacam.*
6. *Sésha dherma.*
7. *Sesha dherma, shashtamúsvásam.*

The first contains various formularies used by *Brahmans*, and relates to the qualities of the soul, and especially to the homage paid to *Siva*.

The second is an epitome of the meaning of the *sastras*, and meaning of the doctrines of spiritual preceptors, still according to the *Saiva* system.

The third contains the various *mantras* on the *Vaishnava* system. The repetition of these *formulæ* is marked and numbered by certain gestures on the hands, members of the face and head; and the repetition, when bathing, and at other times, is a part of the manual, and mental devotion of the *Vaishnava* votaries.

The fourth proceeds on the example of an elephant, when seized on by an alligator, praying to *Vishnu*, who hurled his *chacra* and killed the alligator: whereon is founded the instruction, that votaries who in time of trouble call on *Vishnu*, will be delivered by his sending down his *chacra*, or effecting some marked interposition on their behalf.

The fifth contains explanations on the nature of *Vishnu*, as to his spiritual form; the said form pervading the universe. It inculcates truth

and spiritual homage, and appears to contain the isoteric doctrines of the *Vaishnavas.*

This sixth relates to the gift of food, of place, of land, of a cow, &c. with a comparative estimate of the relative value of different donations.

The seventh contains narratives of different individuals; notices of sacred places; special days of peculiar virtue, and merit of bathing thereon, merit of charitable gifts on Sundays and Mondays, as narrated by *Bhishma* to *Dherma rája.*

The first *sataca* contains 196 stanzas, the second 111 stanzas, the third is a continuous series of formularies. The fourth contains 103 stanzas, the fifth 123 stanzas, the sixth and seventh are irregular, and without any specification of number.

At the beginning, four palm leaves are wanting, and I have not the means of restoring them at present. The book is damaged by reason of insects having eaten away the edges; forming so to speak, the small margin, but leaving the writing uninjured. The work is partly compiled from the *Mahá-bhárata,* by *Kondi Srinivása,* who lived in a village of the *Rajahmahendri* district. The leading title of the work is taken from the two last sections. *Sesha* may be shortened from *Adi sésha,* the thousand headed serpent, on which *Vishnu* is fabled to repose, as some say an emblem of eternity; and *dherma* is a word which signifies, justice, equity, benevolence, morality, alms, or ritual observance. But, *Sesha dherma* may mean supplementary equity.

The book is a valuable one. A literal translation would be of great use towards a full acquaintance with the internal system of the *Vaishnavas,* which is not the one commonly inculcated on the people.

The book is of medium length, and of twice the usual thickness, old, and much damaged by termites.

8. No. 842. *Bháratam.* The *ádi parvam.* Old No. 1, C.M. 161.

This copy contains from the beginning down to the 241st palm leaf, without intermediate defect; but all the remainder is wanting. The manuscript is very old; the handwriting somewhat antique; and the leaves are damaged, in several places, by the eating away of the edges; so that portions of the nearest line have words eaten out.

The book is of medium length, double thickness, on narrow leaves, damaged.

9. No. 843. *Bháratam.* The *ádi parvam.* Old No. 3, C.M. 163.

This copy wants the 1st leaf, it is then right down to the 22nd leaf, deficient afterwards to the 190th, and thence to 114th; right afterwards to the

144th ; so far very old. A more recent handwriting follows, beginning with the 185th leaf; right thence to 188. No. 189 is wanting. From 190 to 214 is right; defective to 217; right thence to 227. No. 228, is wanting; thence right to 226 ; defective to 242 right thence to 245, and defective to 254. The remainder complete down to 288 the end.

This manuscript is very old. The former portion more so than the other, which is in a different handwriting. It is also damaged; not so much by insects, as by the wear and breaking of the leaves by decay.

The book is of medium size.

10. No. 844. *Bháratam*, the *ádi parvam.* Old No. 2, C.M. 162.

This copy is complete at the beginning and down to the 208th palm leaf, the remainder is wanting. It is a comparatively recent copy; but the leaves are perforated by insects in several places; so as occasionally to destroy some letters, but not so as to destroy legibility.

The book is long, and very thick, leaf 17—19, and 42—99, and three at the end are now damaged.

11. No. 845. *Bháratam*, the *Bhishma parvam.* Old No. 10, C.M. 270; the 9th book.

The first ten or fifteen leaves are seriously damaged by insects. The copy is otherwise complete; containing 146 palm leaves in all. There is attached a copy, not perfect, of the *Dasarat'hi sataca*, by *Ráma dása*, containing a eulogy of *Rama Chandra* as *Vishnu*, appearing under ten metamorphoses, or incarnations.

Leaf 1—15 much damaged, 75—78 damaged ; ends of leaves broken. The book is long, thick, on narrow leaves.

12. No. 846. *Bháratam*, the *Bhishma parvam.* Old No. 9 C.M. 269; the 9th book.

This copy is right from the beginning to the 89th leaf. There is then a mistake in the numbering of the leaf, 100 being written for 90 ; but the connection of the composition is uniform. It is then right to 136, the end; by consequence a complete copy, save only that the 21st leaf is broken off, and part of it wanting. The book is slightly worn at the edges and touched by insects: but these do not affect, or injure the meaning. The copy is a little old.

The book is long and thick, leaf 1, 2, 8, 9, 24 to 26 and 63—81, and at the end now much worm-eaten.

13. No. 847. *Bhàratam*, the *Dróna parvam*. Old No. 11, C.M.271. (These Nos. and my seal removed, and paper pasted over.)

This copy is complete on 227 palm leaves; but these are old, especially the first 45 leaves, which are also injured by insects. The remaining, and seemingly more recent portion, is not touched.

The book is of medium length, and of double thickness, old, on narrow leaves.

14. No. 849, *a*. *Bhàratam*, the *Kerna parvam*. Old No. 12; the 8th book.

A complete copy in 90 palm leaves; old, but notwithstanding, in good, preservation

A few palm leaves are appended, containing panegyrical stanzas addressed to the consort of *Siva*.

The book is long and thick, leaf 8, 9, 12, and at the end now damaged.

15. No. 849, *b*. *Bhàratam*, the *Kerna parvam*. Old No.13, C.M.273.

This manuscript is complete, as regards the *parvam* itself; though the paging is from 228 down to 362, as part of a fuller copy of the *Bhàratam*.

The book is long, thick, old, now slightly injured.

16. No. 850. *Bhàratam*, the *Virata parvam*. Old No. 6, C.M.266; the 4th book.

The beginning is found in this copy to the 20th leaf, with a chasm thence to the 50th leaf. Thence right to the 146th leaf. The manuscript is old, though apparently not quite so old as the last. It is a little worn at the edges, and very slightly touched by insects inside; neither amounting to injury.

At present the injury is greater. The book is long, thick, on narrow leaves.

17. No. 851. *Bhàratam*, the *Udyóga parvam*. Old No. 8, C.M. 268; the 5th book.

This is a recent copy, as to palm leaves and writing, but not finished; from the beginning to the 36th leaf is found herein; the rest is wanting.

The book is long, thin, damaged by insects, some leaves illegible.

18. No. 852. *Bhàratam*, the *Zánti parvam*. Old No. 18, C.M. 278; the 12th book.

This copy is complete in itself; but the paging is from 152 down to 348. This manuscript is old, worn at the edges, discolored inside, damaged at the beginning, and more seriously at the end by insects.

The book is of medium length, thick, the end nearly destroyed.

19. No. 856. *Rang'ha nát'ha Rámáyanam.* Old No. 99, C.M. 399.

This manuscript is very old, and exceedingly injured ; not so much from the ordinary cause, that is insects, as from wear and tear by use. The leaves are broken off in the middle, a half only remaining; or broken partly, a larger part remaining; many entire leaves are wanting; and the whole so very deficient, that a particular enumeration of defective parts would be equally tedious and useless.

Vide No. 100 *infra.* The book is somewhat long, of double thickness very small writing, very old, and greatly damaged, with bits of leaves not holding together.

20. No. 857. *Rang'ha nát'ha Rámáyanam.* Old No. 100, C.M. 400, another copy.

This is a very small, and still more imperfect manuscript. It wants the beginning and the ending, is not regular in the middle; and though not so much broken by use, as the last copy, yet is injured in this way, chiefly at the two ends. It is not touched by insects; it does not seem any way possible to form one complete copy from both of these fragments. Being a popular book, it can always be procured, as it is very common northward of Madras. It is the production of the aforesaid *Brahman*, composed in the *dwi pada* measure; and written under the patronage of *Buddhana siddha reddi*, a chief in the Cuddapah district, who bestowed money very liberally on him. As it is a version from the well known Sanscrit poem, an abstract of the contents is not required.

There are notices of the work in Vol. 2.

This copy is short and thick, very old, and injured as above.

21. No. 862. *Rághava pándaviyam.* Old No. 41, C.M. 395.

This is a poem of difficult construction; and is represented as delivered by *Savunaca* to *Suta rishi.* The verses are capable of a double sense ; being read in one way, a part of the contents of the *Rámayanam* is given, concerning the marriage of *Sita* and the crowning of *Vibushana ;* while in another sense, a part of the *Bharata* is represented, referring to the marriage of *Draupadi* with the five *Pandavas,* and connected incidents. The manuscript is very defective; and the name of the author does not now appear in it.

The book is long, of medium thickness, old, leaf 41—46, and 67—70, worm-eaten.

22. No. 865, *b.* *Vijaya vilásam.* Old No. 45, C.M. 462. Victorious pastime.

Reference to the five *Pándavas,* and to *Draupadi,* their wife. The adventure of *Arjuna* in recovering the stolen cow of a *Brahman.* *Arjuna's*

pilgrimage to the great rivers in the Peninsula. Near the Godavery river he formed a loose marriage with *Uluchi*, a woman of an outcaste tribe. Going to *Manipuram* (jewel-town), a mutual attachment arose between him and *Chitrangada*, the king's daughter; a son being the issue of their marriage. After a circuitous pilgrimage, *Arjuna* went to the court of *Kṛishna*, where he married the sister of *Kṛishna*, by a stratagem; much to the discontent of *Kṛishna's* elder brother *Bala Ráma*.

The work is not complete, the first three or four leaves are wanting at the beginning, hence the poet's patron, by name, is not now found in the book. His own name is stated to be *Vencata raja;* who, however, may have had some other name or title.

The remains of the sections, in the *padya cávyam*, measure are found: if complete, as I am told, the work contains six sections. The leaves, in the beginning, are broken off at the ends, the remainder is of fresh appearance, and in good preservation.

Notices of this poem occur in Vol. 2, numerous copies from this one having been made.

The book is of medium size, leaf 1—14, and 47—55, now damaged by insects; one end looks as if gnawed off.

23. No. 873. *Narasa bhúpáliyam.* Old No. 37, C.M. 482, talipat leaves.

24. No. 880. *Narasa bhúpáliyam.* Old No. 36, C.M. 483, in five *asvásas.*

The copy No. 36 is complete in sixty-six palm leaves, of recent appearance; two or three leaves at the beginning are touched by insects; the remainder is in excellent order.

No. 37 is written on talipat leaves: the two first are wanting, also the 4th and 9th right, thence to the 32nd leaf, where it breaks off, without being finished. A few of the leaves at the beginning are damaged by mildew, and one leaf is torn.

The two manuscripts are copies of a poem, by one of the *Ashta dicgajas*, at *Vijayanagaram;* there having been eight learned men, so termed, by way of distinction. *Timma raju*, or by title *Bhatta murti*, from poetical eminence, was one of these eight poets of *Kṛishna rayer's* court. This work written by him, is entitled after the father of *Kṛishna rayer;* and as usual contains the genealogy of the patron. Its subject is rhetorical and poetical, on the laws of the drama, and poetical composition. It is highly esteemed, and regarded as a very superior work.

The same title is given to another work entitled also *Chandrica parinayam*, by *Mádhava raya*, which tends to cause confusion.

No. 23 is long and thin, leaves a little broken.

No. 34 is long, of medium thickness, in good order.

25. No. 891. *Párasu Ráma vijayam*, or the triumph of *Párasu Ráma*. Old No. 84, C.M. 388.

Vyasu and *Válmiki*, being in the celestial world (or *Sverga loca*) narrate to *Indra* the events which occurred in the *Treta yuga*, or second age of the world, to the following purport. The *chacra*, or missile weapon of *Vishnu* disputed with its holder, telling him that by means of itself (the *chacra*) *Vishnu* had gained his victories over the *asuras* and others. In consequence of this presumption, *Vishnu* condemned the *chacra* to be born on earth. Accordingly the *chacra* came into the world as the child of *Krita viriya*, but without either legs or arms. Astrologers being consulted, recommended the monster's being abandoned, and exposed in the woods, or waste places. Being so exposed, *Athiseshan* fed it with poison, considering the case to be desperate; as if not nourished it must die, and the case could be no worse if poison failed of yielding nourishment. The child survived, and the serpent carried it to a fane of *Siva*, and left it there ; after committing it to the protection of *Siva*. By command of the god, the *Brahmans* belonging to the fane reared up the child. Subsequently, *Siva* asked the lame and helpless monster what gift it wanted. It requested five hundred hands, and a thousand legs. The petition was granted, and the name of *Karta viriya Arjiuna* being bestowed, this now powerful being was appointed a *Chacraverti* or emperor. He ruled in *Jambuna puri*, a town built for him by *Visvacarma* (the artificer of the gods), who was especially summoned for the purpose. While he was thus ruling, on the banks of the *Narmathi* (Nerbudda), indulging in the usual kingly recreations, *Rávana* came hither, and by his orders was imprisoned. In consequence of this imprisonment a war arose, as the younger brothers and other relatives of *Rávana* did their best to effect his release ; but their efforts were too feeble, and *Karta viriya* merely sent his son against them, by whom they were conquered. *Vibüshana*, younger brother of *Rávana*, thereupon, went to *Pulast'hya* (the great *rishi*) from whom their family was descended, and besought his interference. *Pulast'hya*, in consequence, interceded with *Karta viriya*, representing that *Ráma chandra* was appointed to come and kill the said *Rávana*, on which representation *Rávana* was released. Subsequently *Karta viriya* contemplating the extent of his power, his numerous family clients, and dependents became elated, and greatly vexed the *Brahmans*—

(In this place there occurs a chasm in the manuscript.)

Párasu Ráma being greatly incensed, comforted his mother with the assurance that he would go and kill this *Karta viriya*, who had so slain his

father (i.e. *Jamadagni.*) Taking with him the bow which he had received from his preceptor *Subrahmanya* (which the latter had derived from *Indra*) he produced to *Jambuna puri*, and sent a challenge before him by a messenger, announcing to the tyrant *Karta viriya*, that he was coming to do deadly battle. The monarch incensed, prepared to go out to war, by collecting troops and munitions; but his younger brother *Chitra viriya* represented that the occasion did not call for so much, and that, if permitted, he would proceed to meet this enraged *Brahman*. *Chitra viriya* was accordingly sent; but his troops were destroyed, and himself slain. The king hearing of this disaster, was again about to proceed, when another younger brother named *Sassi muc'ha* made a representation as the other brother had done, and was in like manner sent forth with troops; in fighting with *Párasu Ráma*, he also fell. The son of the monarch named *Haya-haya* now came forward; and after considerable fighting with *Párasu Ráma*, he could not conquer, but himself was killed. The monarch was distressed, and wondered that a *Brahman* could possess so much prowess. His wife's brother *Cáma crotha* offered his services, and was sent forth at the head of the troops. He went to the contest; and, after sacrificing his troops, also perished in the combat. *Karta viriya* now took counsel with his ministers, who represented to him that this *Brahman* was certainly an incarnation of the divinity; so that it must be useless to attempt resistance; that consequently, the proper course would be to effect a treaty of peace, when the adversary would become a protector. His queen named *Caruniya devi*, made similar representations, which were disregarded; as were also the cautions of his other advisers. Having already lost his nearest relatives, he disdained to crouch, merely for his own life, to a *Brahman:* sending out missives to all his warriors, he assembled them, and putting himself at their head, he entered his war chariot, and went forth to battle. The contest lasted for twenty-one days; when *Karta viriya's* people were all slain. *Párasu Ráma* now took counsel with *Náreda*, as to the expediency of fighting with *Karta viriya*, when *Náreda* observed that the adversary was the *Chacra*, and that specially for the purpose of killing the incarnation of that weapon, he (*Párasu Ráma*) had been born. Encouraged by this information, *Párasu Ráma* came to the personal contest. It continued for seven days; and at the close, when *Karta viriya* was injured, and disabled by the arrows, which had been poured in upon him, *Párasu Ráma* came to close quarters; and, with his axe, chopped off his five hundred arms. *Karta viriya* now made the last desparate attempt to fall upon, and thereby crush his assailant; but in the attempt *Párasu Ráma* forcibly struck the monarch's head with his hand, and deprived him of life. The whole of the celestials witnessing this result, greatly lauded *Párasu Ráma*. The queen, and the other families of the palace, who had lost their husbands in the battle, were desolated with grief; but *Párasu Ráma* dispatched *Nareda* to them, with

the consoling assurance that all things had happened by superior causation (or by destiny.) The whole of the said females burned themselves on the funeral pile, with the bodies of their slain husbands, and thereby obtained beatification.

Pārasu Ráma returned to his mother and announced, that the pre-existing cause of enmity, had been to the fullest degree avenged; and upon receiving her commands, he, in obedience thereto, returned and assumed the government of *Jambunapuri*; releasing from prison all the persons whom the late king had confined therein. While he was prosperously ruling there, the whole of the *Brahmans* assembled, and represented to him, that on account of the fault which had a reference to his mother, he had previously, in promise made over the whole of the land in free gift to them (the *Brahmans*,) and could not equitably assume the reins of government himself. Not to forfeit his veracity, he determined to act up to his promise; and, relinquishing the whole land to them, retired and built himself a hermitage of branches and reeds. The *Brahmans* however still pestered him; asking him if it was right to sell jewels, and other valuables, when he had already made over every thing to them. Incensed beyond endurance he went away, and besought a territory from the sea; which he received, in accordance with his request, and there he resided. While living there, *Ráma Chandra* together with *Sita* his consort came that way *Párasu Ráma* scolded him for taking the same name saying. "I am *Ráma*, but if you indeed are *Ráma*, then bend this bow." The other *Ráma* did so, but (according to this authority, differing from the *Rámáyanam*) it broke. *Párasu Ráma* perceiving the stranger's strenth, paid him great compliments; and then dismissing him, sent him away to *Ayoddhya*. *Párasu Ráma* himself continued to reside on the territory which he had acquired.

Observation.—The chasm in this manuscript (extending it appears to 41 palm leaves) would, in a literary point of view, be serious; especially as the book is a copy of a poem, become, as I understand, very scarce, and not to be met with elsewhere at Madras.

In the bearing of the half-legendary, half-historical, subject on the leading object of the present researches, the deficiency can be briefly supplied from other sources, to the following effect:—

The *rishi* named *Jamadagni*, father of *Párasu Ráma*, possessed the cow of plenty, *Cámadhenu* or *Surabhi*; and by means of this cow, on the occasion of a certain hunting party, all the suite of *Karta viriya* were satisfied. The monarch, in consequence, considered the possession of this cow to be an object to him, and asked it of *Jamadagni*; who refused it, as a matter of course, it being the cow of the gods. No solicitations or molestations, being sufficient to obtain the cow as a gift, *Karta viriya* killed *Jamadagni* to get at the desired treasure by force. Hence, the resentment and vengeance of *Párasu*

Ráma. It is probable that the missing leaves would contain an account of the birth of *Párasu Ráma.* Towards the close of the poem, the *Brahmans* remind *Párasu Ráma,* of the fault, concerning his mother, which is rather equivocally expressed; but most probably alludes to the following circumstance:—

Jamadagni's wife, the mother of *Párasu Ráma,* was named *Renuca;* and one day for a mental transgression of strict conjugal fidelity, the father in anger told *Párasu Ráma,* to take his axe, and cut off her head. He obeyed, and cut off the head of his mother, near a *parcheri,* or hamlet of outcast people; as well as the heads of some of those persons, on their opposing his design. The father, approving his proceeding, asked what reward he required; when he requested, that his mother's body might be re-animated. The father consented to his request, having at the same time power to fulfil it; and gave directions to his son, as to the mode in which the head and body should be joined together, promising him to re-unite, and re-animate them. In the hurry of the moment, instead of his mother's head, *Párasu Ráma* applied the head of an outcast woman, to his mother's lifeless trunk: when the whole became re-animated. It is stated, that on this legend the *Pariars* (or outcasts) found their worship of various local *numina,* being none other than ideal forms of the wife of *Jamadagni,* considered to be divine, as having given birth to an alleged incarnation of the divinity.

I have no doubt that all the alleged *avatáras* of *Vishnu* shadow forth, each one, some great historical event, not always possible to be rescued from the obscurity of fable. The preceding ones seem to have had their site out of India; but from *Párasu Ráma* downwards, all clearly appear to have occurred within the boundaries of this country. Hence, I think the incarnation of *Párasu Ráma,* points to the first acquisition of power by the *Brahmans,* after their coming to India, from the northward of *Himalaya.* There is, however, much more connected with the destruction of the *Cshetriyas,* or aboriginal rulers of the land, than can with propriety be founded on so comparatively slight an authority as this poem. The whole, however, will probably come under view; and it may be safer to advance step by step, than to hazard conclusions, without carrying full conviction to the mind of the reader.

It is superfluous for me to notice the oversight in this poem, by its author, as to dignity and consistency of subject. A weapon reproaches its wielder—is sent down to the earth for penance, and followed by the offended deity to overcome it there; and the deity without foreknowledge, is in some doubt as to the prudence of attacking its own instrument, under so formidable an appearance, until set right by that very questionable character, and meddler in all mischief, termed *Nareda:* to which may be added the existence of a duplicate *avatára,* and the elder portion not recognizing the younger one. These noddings of intellect are, however, so common in *Hindu* mythology, that

they must not be thought strange. It is the inseparable concomitant of falsehood that it carries, within itself, the evidence of its own character.

The book is long and thick, worm-eaten, leaf 1—2 and 11—12, and 15—20 and 76—98 and 102—110 and 119 to the end, are damaged.

26. No. 900. *Ráma bhyudayam,* or the fortunes of *Ráma.* Old No. 98, C.M. 292.

This poem in the *padya cavyam* is by *Ráma bhadra cavi,* who, by one account, is said to have flourished in the reign of *Krishna rayer.* This poem was his principal work. It contains an abstract of the general subject of the *Rámáyanam.* The lamentation of *Rama,* on the loss of *Sita* is, by some considered to excel in pathos. This copy is exceedingly imperfect; many palm leaves being wanting, what remains is in good preservation.

In Vol. 2, my "allusion" to this book, as now extracted is noticed; with details of proceeding as to assorting the leaves of this copy, and getting a complete copy of the poem by restoration.

The book is long, thick, old, partially damaged.

27. No. 902, *a. Kirartarjuniyam.* Old No. 82, C.M. 378. (There should be another copy, No. 83, C.M. 379.)

The subject of this poem, in *padyam cávyam* metre, is the penance of *Arjuna* near, the *Himálaya* mountain; and the battle between him and *Siva,* disguised as a hunter, which led to the obtaining by *Arjuna,* of super-human weapons.

The two copies are very incomplete; and in consequence, the writer's name does not appear in either of them. In both copies old, and recent leaves are mingled.

It appears to be a translation from the Sanscrit poem by *Bháravi.*

The book is of medium length, thin, injured by insects.

28. No. 1075. *Bháratam,* the *udyōga parvam,* or 5th book. Old No. 7, C.M, 267.

This copy is complete from the beginning up to the 139th leaf, which is the end; or in other words, it is a complete copy, save only, that the wearing or breaking away at the edges, and the breaking off, of a few leaves inside, occasionally destroys the co-herence of the versification and meaning. The copy is rather old.

The book is long, thick, and now very much damaged by breaking, and by worms.

XIV. Saiva.

1 No. 551. *Balhana raya charitram.* Old No. 56, C.M. 492.

Many copies made from this one, were entered in Vol. 2, with more or less of abstract, and under the head of Tales; from the word *charitram* being in the title. It is proper, however, to notice its sectarial bearing, as got up to please native taste, and of a *Saiva* kind. *Balhana* was a liberal king; who gave, whatever, any one asked. *Náreda* reported this circumstance to *Siva;* and *Siva,* disguised as a *Jangama,* came to *Balhana,* and asked for a chaste woman. As no one else unexceptionable could be found, *Balhana* gave up his youngest wife, named *Chellama;* and the god transformed himself into a child in her arms. The legend is adverted to in the Madura local *puranam,* and in that of Trinomalee.

The book is short, of medium thickness, a little injured.

2. No. 595. *Balhana raya charitram.* Old No. 57, C.M. 344.

This is another copy. The book is long, of medium thickness, rather old, and a little injured.

3. No. 885. *Cailasa nat'ha sátacam,* a poem on the lord of *Cailasa.* Old No. 88, C.M. 371.

There is a scrap of three palm leaves containing a few stanzas on the war between *Ráma* and *Rávana.* The *satacam* follows, having the beginning, but incomplete at the end. It is copied in different handwritings; and the whole has an appearance of age. Some of the leaves are broken by wear. The subjects are a reference to *Siva* assuming illusory forms, mingled with matters relative to intercourse of two classes of human kind. Homage to *Déci,* the consort of *Siva.* The panegyric of *Timma Bukha rája,* including his ancestors, tribe, and other eulogistic matters. There follows a philippic against the *Cómti* tribe, or traders and bankers. The remainder is wanting.

The book is long, of medium thickness, a few leaves are damaged.

4. No. 896. *Cálahasti mahatmyam,* the legend of *Cálahasti.* Old No. 76, C.M. 22.

It is otherwise named *Yádava rája charitram.* The contents are of the usual character in such legends. *Siva* is said to have assumed the form of a *Jangama* ascetic; and to have related to a king of the *Yádava* race, the origin of the image at this place; and the excellence of the shrine, as illustrated by various tales of devotees of *Siva,* who, in consequence, obtained union with his form, or beatification.

The book consists of a larger manuscript in the *padya cávyam*, containing the legend, which is complete; and of a smaller book, containing a brief abstract in Telugu prose; being a summary of the contents of the poem.

There is a fuller notice in Vol. 2, taken from a translation of the above abstract: copies of both were made from "Browne's collection."

The book is long, of medium thickness, without boards, leaves 2—10 and 15—18, are very much worm-eaten.

5. No. 1111. *Balhana ráya charitram.* Old No. 55, C.M. 345.

The following abstract was given in my former analysis, varying a little from the notice above given.

This is a story, or perhaps a satire, in which the principal persons are the said king, and *Siva* under an assumed form. *Balhana rája*, was a very liberal king, who gave to all comers what they desired; and, like the *Chacravertis* of old, on no condition swerved from a promise once given. *Parvati* is represented as discoursing with *Siva* respecting the exemplary devotedness of this votary; and it is agreed on, between them, to put the same to a severe proof. He accordingly assumed the form of a very personable *Saiva* ascetic of the *Jangama* class; causing great admiration by his appearance. On presenting himself before the king, the latter asked what he wanted: and he requested to be presented with a wife, who could be certified to be virtuous. The king acceded to his request; and then had inquiry made among four castes of females, and from house to house, by his messengers. The result of the inquiry being fruitless, the king was reduced to the necessity of offering his own wife; which he preferred to breaking his word of promise. The proof of devotedness being complete, *Siva* appeared in his proper form; and, after bestowing many gifts on his followers, returned to *Cailasa*.

No. 55 is complete: the leaves are a little worn, or broken at the edges, but not otherwise. The handwriting is rude and old fashioned. I think the manuscript must have been copied many years since.

The book is short, of medium thickness, and now somewhat further damaged.

——— *Saiva sacti.*

6. No. 557, *b.* *Bhógini dandacam.* Old No. 80, C.M. 350.

The *dandacam* is a species of composition that has been elsewhere described: it is a sort of homage to some *sacti* of *Siva*. Such is the case, in this instance, *Bhógini* being a local name of an evil goddess. This *sacti* was long worshipped by *Sarvajna Singha rao*, a local chief; and, at length,

the said goddess appeared to him in a vision, and told him, she wanted blood. To appease her, he cut his own throat; and the evil demon, first being gratified by drinking his blood, then touched the wound and healed him. The poem was composed by *Bommanapotu raja*, a writer of eminence in Telugu literature.

Note.—The manuscript is merely a fragment; very little is written on each leaf, in a large handwriting.

It is short, of medium thickness, in good order.

The same No. 557, was affixed by Mr. Browne's people to a very valuable manuscript the *Tanjavur charitram* VII, 1 *supra*. On entering upon the present work, the first thing done, was to assort the collection, when several books were remanded from Browne's to the MacKenzie collection. I have little doubt, that the said Manuscript VII, 1, was one of them. Not only were the numbers affixed without judgment as visible in XIV *supra*, and in many other instances; but the many duplicate numbers now found on the MacKenzie manuscripts would appear to have been affixed with the design of subtracting valuable books, and leaving behind worthless ones, bearing the same number.

XV. Tales.

1. No. 242. ***Mula stambham.*** Old No. 111, C.M. 292. "Original pillar."

Legendary tales apparently of *paúranical* origin; but chiefly taken from the *Visvacarma puránam*, ascribing the origin of all things, gods and men included, to *Visvacarma*; and, therefore, of sectarial bearing. It seems to belong to that class of *Saivas*, who worship *Sadá Siva* and five *Rudras*, and acknowledge the usual Hindu deities as subservient.

The book is long, somewhat thick, and a little injured.

2. No. 554. ***Chandrabánu charitram.*** Old No. 53, C.M. 354.

A tale composed in the *padya cávyam* by *Mallana*, at the desire of *Vencatapati*, son of *Tirumala rayudu*, (of *Chandra giri*, I believe). The subject is taken from the family of *Krishna*. By *Rucmini*, he had a son named *Manmadu*, and by *Satyabhauma*, a son named *Chandra bánu*. The latter is the hero of the poem; and there is also a heroine. The subject being suggested from a passage of the *Bhágavatam*, is amplified in Telugu verse.

The book is somewhat long and thick, slightly injured.

3. No. 558. *Káttama raja charitram.* Old No. 58, C. M. 315, border minstrelsy.

This poem, of inferior construction, narrates a petty war between *Siddha raju,* chief of Nellore; and *Cátama ráju,* chief of certain herdsmen, who refused a claim of tribute from the former, which led to a war; the incidents of which are narrated in a style of exaggeration and hyperbole. The final defeat of the Nellore chief is alleged to have been caused by the cows belonging to *Cátama* and his adherents. The class of *Chacliyas* (or tanners, and sandal makers), also bore a conspicuous share in the circumstances of this border struggle.

Remark.—The manuscript is complete, and in tolerably good order; one are two places being slightly touched by insects. It is not of high consequence; being on a level with ordinary border minstrelsy; and the struggle narrated, might be compared to that between Dutch boers and Caffres, in the interior of Africa. The *Chacliyas* of Madras are said to sing it about the streets, to the honor of their tribe. Its literary claims are very low.

The book is of medium size, and continues to be in good order.

4. No. 559. *Vicramarca charitram.* Old No. 65, C.M. 464. Another copy 8, No. 573 *infra.*

These books contain the tale concerning *Vicramáditya,* and his attendant *Vétala,* or familiar demon; popularly well known, and needing here no abstract. No. 64 is old; in regular order, as to the paging from page 1 to 165; but it is considerably damaged; not so much from internal perforation of the book-insect, in the ordinary way, as from the eating away of portions of the edges: the work externally as it seems of termites. It contains thirty-two stories complete. At the beginning, the narration of them is ascribed to *Siva,* as told to *Parvati.* No. 65 is recent, in a neat handwriting; slightly punctured, and injured within, by insects; for the rest, in good preservation. It contains only two of the tales complete.

The above 4 is long, of medium thickness, neat handwriting, slightly injured.

5. No. 561. *Cali yuga rája charitram.* Old No. 131, C.M. 330. Account of kings of the last age.

The title *charitra,* caused this book to be overlooked under VII, Historical; to which rank, however, it is not well entitled. The following is extracted from my former analysis.

This manuscript reckons at the commencement by the era of *Yuddhi-*

st'hira, the whole of which era is stated to include three thousand and forty-four (3044) years. In this period the following kings reigned;—

	Years.	Era of *Yuddhist'hira*.
Paricshit..	60	—
Janamejaya..	30	90
Suba Satanica..	10	100
Balhana raja..	204	304
Sudra maha raja..	182	486
Sukethan..	142	628
Vishnu Verddhana...	286	834
Chandra gupta..	210	1044
Vicramáditya (son of *Chandra gupta*)	2000	3044

The era of *Vicramáditya*, beginning with him, continued 135 years.

	Years.	*Vic*. era.
Bhója raja....	114	—
His son (name illegible)	21	135

To the south of the *Narmathi* (Nerbudda) river, the reckoning by the era of *Vicramaditya* ceased; but continued to the north of that river. The era of *Sálivàhana* followed, containing eighteen hundred years. In this period the following kings reigned:

	Years.	*Sal. Sac.*
Sálivâhana..	21	—
Madhava verma...	30	51
Kotta kevana...	70	121
Nila Kant'ha...	33	154
Mukanti...	66	200
Choda maha raja, and his race... ...	217	437
Yavana Bhoja...	41	478
His race during eight generations...	417	895

Subsequently came *Rama deva rayalu* and others. There were from *Sal. Sac.* 895, three thrones; that is, the *Narapati*, the *Gajapati*, and the *Asvapati*; the whole of whom ruled during a period of five hundred and ninety-one (591) years. The *Narapati* and the *rayer* dynasty (of *Vijaya-nagara):* the family names of the two dynasties being *Champita* and *Sala-gola*. The *Gajapati* are the *Vaddi* kings (of *Orissa*), the family name of the dynasty being *Miryala*. The *Asvapati* are Mahomedans. The *Ganapati*, ruler (of *Warankal*) named *Rudra*, yeilded them no obedience; and inclusive of *Pratápa Rudra* and his race, a period of 160 years is reckoned down to *Sal. Sac.* 1505. This race is stated to have governed fourteen principalities. The *Gajapati* race is said to have ruled for 155 years; during which, they built

many *agraharas* (or alms-houses) for *Brahmans.* The accountants employed by them, were o: the Tamil country; and the head inspectors were *Coúras* (a class of Telugu people.) Both were afterwards removed to make way for the *Niyogi Brahmans.* This was in *Sal. Sac.* 1210. Subsequently, six generations of the *Reddiváru* ruled, during one hundred years; down to *Sal. Sac.* 1310. There follow some details, in which the concerns of the *rayer* dynasty, and affair of the *Gajapati, Mukanti* and Mahomedan rulers, are much interwoven. The account comes down to the grandson of Alum Shah, named Ahmed Shah, *Sal. Sac.* 1672, (A.D. 1750): after which period, and down to *Sal. Sac.* 1720, (A.D. 1798) it professes ignorance.

Remark.—This manuscript of nine large sized palm leaves, fully written, is, for its size, respectable. There seem to be some anachronisms, and an occasional inversion of the order in which the rulers mentioned governed; and it is quite evident, that too long periods are given to individuals, especially at the commencement; but these periods are not always to be understood as wholly occupied by the individual mentioned. He may be the head of a race; or the only person of any note during that period; and, sometimes, such authors, as the present one, must be understood as doing the best they can. Upon the whole, this manuscript might deserve full translation; the requisite checks and comparisons to be supplied by annotation. The book is complete, and in tolerably good preservation.

It is long, thin, in tolerable order.

6. No. 562. *Vipra Náráyana charitram.* Old No. 134, C.M. 302.

The subject of this poem, in the *dwipada* measure, is either to frame an apology for the theft of a valuable utensil, from the shrine at *Srirongham,* near to Trichinopoly; or else to feign that circumstance, as a *vehiculum* for matter of a gross, and sarcastic character. The period of occurrence as to the leading incident is placed in the time of a *Chola rája,* no name being specified.

The book is long, thin, leaf 1 and 3 wanting, slightly damaged.

Copies were made for Browne's collection; and abstracts in Vol. 2, may be referred to. The subject was also dramatized. It is a severe lampoon on one of the *'Aluvàr.*

7. No. 569. *Surábhandêsvara,* the lord of the liquor jar. Old No. 51, C.M. 410.

This is a tale concerning a *Brahman,* who became infatuated by the venders of spirituous liquor, and justified himself by the example of *Krishna.*

In the end, he was concealed, and stifled to death, in a jar of ardent spirits. Owing to the *Brahman's* former merit, his dead body, and the jar,

were transformed into a *Saiva* emblem : now said to be worshipped at Benares as *Surábhandésvara,* or the spirit jar-god. It is added that those who bathe in the river there, and hear this book read, will go to *Cailasa.* The poem was written in *padya cávyam* metre, by *Ghotlie,* son of *Yellaiya.*

There is another copy, like this one, imperfect. This book is long, thin, a little injured *v. infra* 32, No. 896, various copies were taken for Browne's collection, see notices Vol. 2.

8. No. 573. *Vicramarca charitram.* Old No. 64, C.M. 463, *v. supra* 4, No. 559.

This book is of medium length, thick, damaged.

9. No. 575. *Keyura báhu charitram.* Old No. 44, C.M. 377.

The manuscript contains a series of tales made to rest on a fictitious supposition of the minister of *Keyura báhu,* a local chief (alleged to be of the *Surya vamsa*) narrating persuasive arguments to *Retna sundari,* daughter of a king, or chief of the *Chandra vamsa* to induce her to marry the said *Keyura báhu.* From the genealogy it would appear that *Keyura báhu* is intended to designate a petty ruler descended from the *Reddis,* who, before had held extensive authority in *Telingana.*

Leaf 161, 184, 185 broken, defective at the end.

The book is long, of medium thickness, a little worm-eaten.

10. No. 578, (*b.*) *Harischandra cat'ha.* Old No. 33, C.M. 368.

(There is another copy, No. 34, C.M. 365, *infra* 28, No. 892.)

The substance of the narrative contained in this poem, is derived from an episode in the *Mahábhárata.* It is put into the mouth of *Vasishta,* as narrated by him to *Visvamitra* in a dispute which occurred between them. *Harischandra* was a great prince of extreme liberality, and being a *Chacraverti,* it was not permitted him either to degrade himself as to caste, or to tell a lie. One day a mendicant *Brahman* obtained from him a promise, which involved a very large gift of money. The *Brahman* did not then take the money; but went away, and returned after many years: claiming his money with the interest due thereon. The king, unable to liquidate the debt, sold his kingdom, and still there was a balance due. The *Brahman* said, that if he would tell a lie, or marry an outcaste woman, the whole of the money should be restored; but the king preferred abandoning his kingdom, and selling himself, his wife and son as slaves, in order to pay the debt. In pursuance of this design he came, (so this book states) to *Cási;* where his wife and child were purchased by a *Brahman,* and he himself by a *Chandála,* whose office was to attend

burning-grounds. The *Brahman* sent the boy out one day to gather wood, when, being bitten by a snake, the child died; and was by the mother taken to the burning-ground; at which her husband was, by this time, stationed to perform the work of a *Chandála*. He refused to do what was customary without fees; and the mother had nothing to pay. He said, that if she would give him the marriage token (synonymous in effect with a ring) it would suffice. She refused; but conjectured, from this demand, that the man must be her husband, as no one else knew that she possessed any such thing. At this juncture, officers of the king of the country came, and took away the child, on suspicion of its being the king's own child, that was missing; and the likeness being great, the king sent instructions that the man at the burning ground should put the woman to death with a sword. *Harischandra* struck one blow, when flowers burst forth; he was about striking a second, when *Bhagavan* (or god) appeared; praised his exemplary virtues; and restored him to the possession of his former prosperity.

Remark.—This work of the *Upa jnána* class, of course bears evident marks of artificial structure; and the source, whence it is taken, being poetical, it deals in the ornamental. The Telugu poem is *dwi pada*, or in two-feet stanzas, by *Yellana*, brother of the distinguished poet named *Allasani Peddana*, who was also entitled *Gaura mantri.*

This book is short, thick, old, two leaves broken, defective at the end.

10½. No. 581. See 34, No. 901, *infra.*

11. No. 582. *Vasu charitrum.* Old No. 31, C.M. 459, part of two *asvásams*, defective.

This is a mere fragment of an elaborate and celebrated work, composed by *Bhatta murti*; one of the eight celebrated poets at *Vijayanagaram*. It is in the *padya cávyam;* and is said to have been much admired, and made a model by later poets. It was written after the capture of *Vijayanagaram*, and under the patronage of *Timma rája* of *Pennaconda*, son of the ill-fated *Ráma rája*, last of the *Vijayanagaram* dynasty, and elder brother of the two rulers at *Chandra giri* and Seringapatam. It should contain six *asvásas*, or sections; the genealogy of *Timma rája* being given at the commencement. The subject of the poem is a love-tale, relative to *Vasu*, a king's son, and his marriage with *Giri canyaca*, mountain-nymph; with the usual filling in of description and metaphor.

At the beginning three leaves are broken in two, and the halves are lost; the 9th, 10th and 14th leaves are in the same condition: for the rest the first section is right. There is only about a quarter of the second section; and the entire remainder is wanting. The loss is not very material, as the

poem is not scarce; but the passing off, this and many other fragments on Colonel McKenzie, as if complete manuscripts, certainly was a grave fault, on which it is superfluous to enlarge.

Various other copies are noted in Vol. 1 and 2, with more or less of abstract.

This book is long, thin, very much damaged, bits of leaves, as ½, ⅓, ⅔, remain.

12. No. 583. *Dasarat'ha rája mandana charitram.* Old No. 95, C.M. 558.

This manuscript is complete, in four sections; and remains in tolerably good preservation. It is a version in Telugu metre, of peculiar difficulty, concerning the father of *Ráma chandra*, that is, *Dasarat'ha;* his sacrifice; of the services of *Visvamitra;* the birth and early adventures of *Ráma.* down to his marriage with *Sita*, the daughter of *Janaca jaya rája.* It is the production of *Basavapa cavi*, a *Vaishnava* and votary of *Ráma;* whose taste for poetry was formed by the early study of the Sanscrit *Rámáyanam;* a part of which he transfused into Telugu, in this production, which is held in high esteem.

The book is long, of medium thickness, injured by worms.

13. No. 594. *Nanja rája charitram.* Old No. 90, C.M. 386.

A manuscript in tolerably good preservation, but not complete at the end. On examination, it proved to contain the subject of a poetical drama, in plainer prose The drama itself exists, and merely celebrates the marriage of a king, whose capital was Seringapatam, in the Mysore country.

The book is long, thin, damaged by insects.

14. No. 859. *Svaróchisa manu charitram.* Old No. 118, C.M. 321, on the label erroneously *Sancara vijayam.* See another copy 20½ No. 878, *infra.*

"The above copy wants the third leaf of section 1, and the first leaf of section 2; all the rest is complete in six sections."

Both copies bear within them, the title of the poem *Svarochisa manu samb'havamba*, and the name of the author *Allasani peddana*, son of *Chocaiya.* The writer makes the tale to proceed from an inquiry propounded by *Marcandeya* to *Vachchusu;* and the outline of the subject proceeds on the wish of a *Brahman* to visit the *Himálaya* mountains: his wish is gratified by supernatural means, and certain adventures result; when, ultimately, *Svarochisa manu* was born, as the offspring of a *Gandharba*, and became sovereign of *Jambu dwipa.* The real object of the poem is to please, panegyrize, and

flatter the poet's patron *Krishna rayer*, son of *Narasinha rayer*. *Allasani peddana* was one of the "eight elephants" of *Krishna rayer's* court, and of high eminence among those eight poets. He was greatly esteemed by his patron; and seems to have entertained a lively gratitude, in return for the kindness shown. As regards fine and harmonious poetry, these books are valuable; though one complete copy cannot be formed from them; but there is nothing of historical value in them. As such, I pass them by, without minute abstract, or detail.

The book is long, of medium thickness, in good order.

15. No. 860. *Harischandra Nalópákhyánam*. Old No. 32, C.M. 369.

This is a manuscript containing five chapters with two leaves left blank, towards the end of the first chapter; the same having been deficient in the one copied from. What remains, is thenceforward complete, and in tolerably good order, being only touched by insects in one or two places, without serious damage. It is in an unusually beautiful, and modern handwriting.

It is a production of a peculiarly difficult kind; being read one way, it contains the story of *Harischandra*, and in another sense, it gives the story of *Nala*.

The book is long, of medium thickness, injured by insects.

16. No. 868. *Narasuri parijátam*. Old No. 89, C.M. 687.

A narrative drama by the poet *Náráyana Appava* of the village of *Narukur*; composed in the *padya cávyam* metre, and dedicated to his patron *Bangáru Yachama nayadu*, the ruler of the *Vellugóticáru* race at *Vencata giri*. The subject is ornamental, and fanciful. *Krishna*, when ruling in *Dwáraca-puri* had eight wives, to one among whom, that is *Rucmini*, he presented a flower of paradise; which excited the jealousy of *Satyabhauma*, another of his wives, who entreated him to procure, for her, the flower named *parijáta*; and to satisfy her, *Krishna* sent to the paradise of *Indra* for the said flower; which was procured and given. The object of such a drama, of course, was to please the poet's patron; and get a reward.

It is a fragment, long, thin, damaged.

17. No. 870. *Chandrangadu charitram*. Old No. 28, C.M. 353.

This is a poetical love-story ending in a marriage, and is a work of invention; at the same time an effort of poetical talent by *Vencatapati raja*, at first a soldier, and afterwards one of the poets of *Krishna rayer's* court. To abstract such a story, is not required. It is divided into six *asvásams*, or chapters, and is written in the *padya cávyam*, kind of versification, in recon-

dite language employing classical expressions from the best works; and being redundant in words from the Sanscrit. The copy is on palm leaves, not very old; yet variously perforated by insects, at present not to the injury of the sense; but requiring to be looked at from time to time; the handwriting is neat and modern.

The book is long, somewhat thick, it is damaged.

18. No. 871. *Bhoja raja cat'ha.* Old No. 68, C.M. 351.

The book is a fictitious work on the plan of the *Pancha tantra,* and similar productions. It is not concerning *Bhoja raja* himself; but the different tales are represented as having been narrated to him by *Sarpata siddha.* One of the tales, at the commencement, relates to a great hunting match, made by a king of the *Anga* country, to destroy the wild beasts, by the advice of his ministers; and other tales are of a like artificial structure: the object in view is to teach stratagems, artful devices and cunning, adapted to outwit others. It is in good Telugu; but with orthographical faults. The book is complete, and in very good order.

The book is long, thick, very narrow leaves, in good order.

19. No. 874. *Chàru chandródayam.* Old No. 86, C.M. 357.

A romance narrating the adventures of *Chàru chandra,* a son of *Krishna* by his wife *Rucmini.* The adventures are of the wildest, and most extravagant kind. The leading outlines are—a hunting excursion; meeting with a *rácshasa;* visit to the superior world of *Brahma,* and then to the world of *Indra;* whence he obtained a celestial car; he then fought with, and overcame the *rácshasas.* Subsequently he formed an attachment, and married; which is, the conclusion of the poem. This is written in *padya cávyam* metre, by *Chennama rája.*

Leaf 17 and 53 wanting, the book is long, of medium thickness, old, a few leaves injured.

20. No. 876. *Bhadra rája putra charitram.* Old No. 79. The story of *Bhadra raja's* son.

This is an incomplete manuscript. The commencement is given; though the numbering of the palm leaves shows that foregoing leaves are wanting, either of introductory matter, or of some other subject. Four *adhyáyas,* or chapters are complete, and the fifth unfinished; leaving it quite uncertain how much may be wanting. It is a poetical romance by *Vencatá-charya;* and contains the fictitious adventures of *Bhadra rec hudu,* born to *Bhadra rája,* in consequence of the merit of a sacrifice, and so called from having a mark on his hand: he was also called *Pancha mantrudu,* from having five ministers. His town was called *Sobana puram* at *Bhadrachalam* in *Telingana;* and his acquisition of that principality is ascribed to the merit of *Bhadra* in a former birth, as a general of *Ráma chandra,* in superintending

a sacrifice. The locality of *Bhadráchalum* is real; the filling up of matter is only encomiastic, in the extravagant way customary to *Brahmans* not scrupulous about truth, when eulogizing their patrons. *Bhadra reḍhudu* the king's son, is made to be a great conqueror, and supernatural machinery is brought into operation; but the manuscript, besides being incomplete, has no claim to serious notice in the investigation of history.

The book is somewhat long, of three times ordinary thickness, much damaged at the beginning and end.

20½. No. 878. *Manu charitram.* Old No. 30, C.M. 458, referred to from 14, No. 859, *supra.*

The third and some other *asvásams.* It is more defective than the other copy. Many notices of the poem occur in Vol. 2.

This book is somewhat long, of medium thickness, very much damaged.

21. No. 879. *Cambhója rája charitram.* Old No. 87, C.M. 373. Tale of a king of Camboge.

The foundation, or introductory matter of this work is made to be the pilgrimage of *Mahudu*, a king of Camboge who was afflicted with leprosy; and who, after relinquishing his kingdom to his son, visited different rivers and sacred pools, for the purpose of bathing therein; but without obtaining a cure. In consequence, he directed his footsteps towards the *Vriddha ganga* (or ancient Ganges), and, by the way, met a woman who inquired his object, and on hearing it, directed him to another place, to obtain a cure; teaching him a *mantra*, or formule proper to be used. In consequence of this instruction, he went to a river, where the sage *Dáttátreya* was employed in teaching disciples. He bathed in that river, and was cured. He then attended to the sage's instructions; and the substance of these is given in the following portion of the work; which, as announced, should contain six sections. These instructions are of the *Vaishnava* kind; and in the earlier part, relate to the floating of *Vishnu* as *Náráyana*, upon a leaf, on the surface of the waters; the birth of *Brahma* from a lotus flower, proceeding from the navel of *Vishnu;* the creation and destruction of worlds; some account of the *matsya,* and other *avatáras* of *Vishnu;* and thenceforward is a series of minor narratives, in which the legend of the shrine at *Srirangha,* has a precedence to the other tales. These relate chiefly to immunities proper to *Brahmans;* and tend to enforce respect to that order; and obedience to their directions, by examples of benefit derived from obedience, and of injury arising from an opposite course. Out of the six sections, there are only three complete; the fourth breaks off abruptly; evidently owing to the copyist not having completed his task.

The book is long, of medium thickness, leaves 1—7, and 25—29 are damaged.

22. No. 881. *Kalà dharopákyánam.* Old No. 71, C.M. 372.

The title is derived from epithets applied to *Vishnu*, and a word denoting elucidation. It is a production in ornate verse by *Vencatupati* of the *Nandavaram* race, professed to be recited in the hall of *Timma raja*, as I suppose at *Pennaconda;* and his genealogy of course is given, with laudatory panegyric. The remaining, and principal subject of the poem is an extravagant romance.

Kaládhara, a name of *Cáma*, son of *Vishnu* went to a fabulous island, constructed by *Viswacarma*, and afterwards visited other places, marrying different ladies; the principal object of the tale being erotic.

The book is long, of medium thickness, worm-eaten, leaf 1—18, and 25—47, especially damaged.

23. No. 882. *Raja vetti Vira Bhadra charitram.* Old No. 59, C.M. 294.

This is only a fragment of a legend of the fane of *Vira Bhadra*, at *Rajavetti*, near Cudapah. It is represented to be a very ancient foundation; greatly enriched by donatives from many kings. The names of *Krishna rayer*, and *Achyuta rayer*, are mentioned among others. On the country coming under the English, the then Collector of the Ceded Districts, Mr. Munro (afterwards the Right Honorable Sir Thomas Munro, Bart., Governor of Madras) had the grants investigated, and restored to the fane, all its ancient rights and privileges.

The work when complete, I am told, is a large one.

It has a reference to XII, local *puránas.*

The book is long, thin, stout boards, leaf 1—3 and 5—9, and 17—20 damaged.

24. No. 884. *Sámba vilásam.* Old No. 67, C.M. 404.

This poem, in the *padya cávyam* metre, relates to the adventures of *Sámba*, a son of *Krishna;* who associated with the *Chengi* people or wild foresters; and ultimately carried off a daughter of *Duryódhana*. It is founded on a part of the *Bhágavatam*. The author's name is *Vencata rámana*. The beginning and three following sections are contained in this manuscript; but other sections are wanted to complete the work.

The book is long, thin, old, leaf 1—7 and 11 to the end damaged.

25. No. 888. *Sananda charitram.* Old No. 75, C.M. 405.

This is an old book, considerably damaged by wear, and also imperfect, by the loss or deficiency of many leaves. It is an ultra *Saiva* production, by *Singaiya cavi* of *Cálahasti*, written in the *dwipada* measure.

The birth of *Sánanda* is described; he became a devotee according to *Jangama* system, and a follower of *Basavésvar*. He visited *rshis* or devotees, in a wilderness, and with them went to *Yama puri*. He there saw all the various tortures suffered by *Pápàtmalu*, or wicked souls; and was greatly affected thereby. Moved by fear and compassion, he uttered aloud every where in that doleful region, the *Saiva* five-lettered formule— "*Nama Sivayi*" the hearing of which led to its repetition by the whole of the sufferers: the potency of the charm was so great, that they were delivered from their state of peril, and translated to *Cailasa*, the paradise of *Siva*. Disgusted at losing his subjects, *Yama* went and complained to *Siva* againt *Sánanda*; but *Siva* replied that *Sánanda* was born under a special influence from himself; was a faithful votary; and recommended *Yama* to return whence he came.

The book is of medium size, old, and very much injured.

26 No. 889. *Chandrangada charitram.* Old No. 29, C.M. 352.

This manuscript wants thirty-four palm leaves at the beginning; thenceforward it is complete to the end: the palm leaves are old, worn, and a little perforated by insects, at the end. The handwriting is large, bold, and modern.

The above title written on the label both in English and Telugu, is erroneous. The contents are only a fragment of the *Sri-rangha mahatmyam* in Telugu, in the kind of versification called *dwipada*. The subject of that legend is the bringing of the image to *Sri-rangham*, and islet of the *Caveri* by *Vibúshana*. An abstract of the legend was given from the Tamil. It may be consulted. V. *supra* page 132—135.

The book is long, thin, damaged.

27. No. 890. *Sárangadhara charitram.* Old No. 61, C.M. 407, *dwipada* metre.

Only a fragment of the entire work; which, when complete, is large. Many copies occurred in Vols. 1—2, and various abstracts were given. *Sárangadhara* unjustly accused by *Chitrangada* his father's youngest wife, was mutilated and exposed in a wood. He was miraculously healed, and became one of the *nava nát'ha siddhas*, or especial magicians of horrible celebrity.

Up to leaf 91 wanting, 94—95 deficient, thenceforward the leaves damaged. The book is long, and of medium thickness.

28. No. 892. *Harischandra cát'ha.* Old No. 34, C.M. 365.

Referred to from 10, No. 578, *b. supra:* from the two copies one complete could be made. There are, however, many copies already noted in the foregoing volumes.

The book is long, of medium thickness, on narrow leaves, somewhat injured.

f 1

29. No. 893. *Vishnu chitiyam* (or *Amucta mála*) *vyakyánam.* Old No. 27, C.M. 342. Referred to copies of the original as 34, No. 901 and 10½, No. 581 *infra.*

This copy wants 4 leaves in the 5th section. The book is long, thick, middle and end very much damaged.

30. No. 894. *Hamsa vimsati,* twenty tales of a Swan. Old No. 77, C.M. wanting.

This book contains a poem in five *asvásas,* or sections, written by *Naráyana* in the *padya cávyam* measure. The introduction of the series of tales relates to a king of Ougein, who had all the excellencies of *Harischandra* and other famous monarchs, to whom a *yogi* or ascetic was introduced. This ascetic was a great traveller; having visited Bellary, Madras, and many other places; on which account the king deferred to his superior judgment, as to the surpassing attractions of a lady of whom he was enamoured. After some time the king was absent from his spouse, who was inconsolable. But a bird (*hamsa*) of the genus *anser,* narrated a variety of tales, in order to amuse her, to divert her attention, and to console her with hopes of his return; thereby preventing a criminal intrigue. The author pays his repects, in the usual form, to *Allasani Peddana, Tikkana Somayajin,* and other distinguished poets; from which circumstance, and the mention of modern towns, the work may be considered of recent composition; and, except perhaps as a poem, it is of no value. It is complete, and in good preservation. Part of the leaves are very recent, part somewhat older.

The book is long and thick, on narrow leaves, very much worm-eaten, and in some places illegible in consequence.

31. No. 895. *Patita pápana charitram.* Old No. 78, C.M. 389.

This is a fragment by *Vencatapati cavi* son of *Kechana,* or *Krishnaya.* There are three sections; and three others are wanting. The contents are narrated as if from the mouth of *Válmiki,* addressed to the *muni Bharadvája.* The praise of *Ráma chandra,* as an incarnation of *Vishnu,* is enlarged upon; and *mantras* proper to the *Vaishnava* system are given. The worship of *Vishnu* as *Vencatáchala,* his more modern and popular form in the neighbourhood of *Tripeti* is likewise eulogized, illustrated by a legend. It is wholly a *Vaishnava* production.

The book is long, of medium thickness, partially worm-eaten.

32. No. 896. *Surabhándésvara.* Old No. 50, C.M. 496: referred to from 7, No. 569, *supra.*

The copies are both very incomplete; so much so as to render any minute specification needless. Notwithstanding the gravity of the conclusion,

which is affected, the whole is a lampoon upon the *Brahmans*: whether votaries of *Krshna* or *Siva;* and the conclusion seems to be a sarcasm on the close of most *puránas;* the simple hearing of which is generally said to ensure beatification.

The book is long, thin, a little injured, the last leaf damaged.

33. No. 899. *Ambarisha charitram.* Old No. 47, C.M. 339.

A poem in five sections, in the *padyacávyam* metre, composed by *Rangha sayi;* as stated by the express command, and inspiration of *Rama.* It is, however, a borrowed tale from the *puránas,* respecting *Ambarisha,* king of *Saketapuram,* that is *Ayoddhya.* The leading incident is the said king going out to hunt in a forest, meeting there with the daughter of *Casiyapa*, and ultimately marrying her. Subsequently, he devoted himself to a life of abstract devotion: and the *chacra* of *Vishnu,* effecting an interposition in his behalf, took him to the other world.

Copies were made from this book for Browne's collection, and there are notices of them in Vol. 2.

The book is of medium length, thick, and many leaves are now much injured by book-worms.

34. No. 901. *Amucta mála* otherwise *Vishnu chitiyam.* Old No. 25, C.M. 340: another copy 10½, No. 581. Old No. 26, C.M. 341.

The first of the two is long, of medium thickness, in good order save that half of leaf thirteen is gone; the second one is long, of medium thickness, old, and slightly injured.

The comment is *supra* 29, No. 893. Old No. 27.

The two manuscripts are copies of a very difficult poem by *Allasani Peddana,* which was written in the *padyacávyam* metre, and so abstruse, that some say, he himself wrote the prose explanation contained in No. 27, in order to render his poetry intelligible, even to other poets. In the early portion there is a reference to mythology of the *Vaishnava* kind, and to *pauranical* history. The lunar race is given, and by the medium of the *Tuluva* country, the line of *Narasinha rayer,* and *Krshna rayer* is panegyrically narrated. The latter was the poet's patron, and has herein an epithet given him, as being the *Vira Bhadra,* who conquered the fort of *Condavidu;* also giving the credit of the work to him, by inserting his name as the author. It is then observed, that the special object of the work is to narrate an account of the ascendancy of the *Vaishnava* system at *Sriviliputtur* in the ancient *Pándiya* country. A *Pándiyan* king of early times, being embarrassed on the subject of religious differences, assembled votaries, some of whom told him, he ought to worship *Siva,* some said *Brahma,* some *Agni,* some said *Váyu;* and so on. Thereupon *Vishnuchit,* a *Brahman* of *Srivili-*

puttur, publicly disputed in the king's presence, with the votaries of other systems; confuted them, carried off the prize, which the king had appointed as the reward of the successful disputant; and converted the king to the *Vaishnava* faith; who, consequently built shrines and fanes, especially at *Sri-viliputtur*. At a later period, one named *Yamunáchâryar*, of the same place, in like manner overcame in a polemical discussion; and, by the *Pandiya* king of the day, was very munificently rewarded. The work then adverts to the history of *Krishna* with a profusion of poetical ornament, concerning the *Gopis*; and expatiates on the excellence of his shrine at *Viliputtur*. A remarkable story occurs: a *racshasa* (or savage) having caught a *dási*, or female slave of the fane, purposed to kill, and eat her (another trace of cannibalism in the south of India), to which the *dási* made up her mind; but begged permission first to relate some stories. She drew on her knowledge, in order to narrate the Hindu account of the origin of the world, mythology, and the like; with such marked effect, that the barbarian renounced his anthropophagy; became a convert to the *Vaishnava* system, and had his "vile body" transformed into one resplendent with lustre. Subsequently, the incarnation of *Rámanúja* is stated; together with his victories, as a champion of the ultra *Vaishnava* system. See notices in Vol: 2.

35. No. 902, *b*. *Purúruva charitram*. Old No. 49, C.M. 399.

By *Appaiya mantri*, son of *Sanaparti rayana mantri*.

This is a poem in a difficult species of versification; two palm leaves are wanting in the midst. The principal subject is the birth of *Purúruvas*, the son of *Budha* and *'Ila*; and the birth of *Ayu*, the son of *Purúruvas* by *Urvasi*; one of the females of *Indra's* world. The birth of *Agastya* and *Dróna* are introduced, as a part of the narrative. *'Ila* is herein said to be the daughter of *Vaivasvata* obtained by means of a great sacrifice, and on *Vaivasvata* expressing disappointment, and dissatisfaction, at the birth of a daughter, *Vasishta* changed the sex of *'Ila*: but, *'Ilen* intruding on a forbidden domain, again became a woman, and was married to *Budha*. Along with these leading points, there is a filling up of gross matter; according to the *Hindu* taste. The legendary points are found in various portions of *Hindu* literature; and this work is only the clothing of those early fragments, in a poetical and popular style. This manuscript therefore is of little consequence; except as a poem.

Various copies of this book were made for Browne's collection, and in noticing them, by abstract, the grosser matter was a little more fully defined.

The book is of medium length, somewhat thick, leaf 1—5, and 38—44 damaged, the rest in tolerable order.

36. No. 904. *Déva mallu charitram.* Old No. 62, C.M. 36.

This is a panegyrical poem, composed by a *Brahman* named *Vencaiya*, in praise of a district chief, named *Déva mallu*, or *Cupal mallu;* the word *mallu* denoting the tribe, and *cupal* being an epithet applied by the eulogist, in consequence of the liberality of his patron, who gave money, not by count, but by handfuls. *Déva mallu*, had two brothers, named respectively *Ráma-svami* and *Vencataramanaiya.* The *mallu* tribe derive their name from living on hills, and are connected with the *Yánádulu*, and similar wild tribes, not aboriginally *Hindu.* The khonds, I understand call themselves *Mallaru*, or hill poeple. This *Déva mallu* seems to have been a mountain chief; though the precise locality of his residence,* or rule is not determinable; and indeed the mountaineers do not appear to form towns. As to the subject of the poem, it contains a pedigree and detail of banners, and prowess; but, for the rest the *Brahman* seems to have drawn largely on his own inventive powers in the first instance, and then largely on the patron's eulogised munificence. The work is of no serious moment, as to history; yet otherwise not without use. Though in Telugu, as to basis, it is full, to affectation, of Sanscrit terms, in the usual manner of *Brahmanical* composition. There is some error in numbering the palm leaves, by the copyist, but the work is complete.

The book is long, of medium thickness; leaf 8--12, and end leaves damagëd.

37. No. 905. *Nala charitram.* Old No. 35, C.M. 385.

This is an old manuscript. Palm leaves are wanting from 13 to 28, the remainder continues in regular order forwards; but it is not complete at the end; where, besides it is especially damaged. It contains a poetical account of the fortunes of *Nala rája* founded on an episode in the *Mahá bhárata.* Versions of the tale are found in all the languages of the Peninsula. There is no need of abstracting it here.

It is founded on the *Naishadham*, of which, various notices occur *passim.* The Tamil versification is recondite. It has always been in common use as a school book, chanted without knowing the meaning. Some benevolent individuals giving an account of a school wrote, "the children read the history of a good king;" not distinguishing between *Nala* a proper name, and *nalla* the Tamil adjective *good.*

The book is long, of medium thickness, one leaf is broken, half remaining, other numerous leaves damaged.

38. No. 906. *Capóta vácyam.* Old No. 129, C.M. 375. Tale of a pigeon.

* Various mention of the *Mallu* rulers occurs, in local papers concerning *Telingana,*

The subject of this composition in the *vachana cávyam*, is a sort of fable, stated to have been delivered by *Ráma* to *Sugriva*, when he needed the help of the latter, and his foresters, in the war against *Rávana*. The substance is the willing devotedness of a dove that gave itself to death, when its mate had been previously killed, and some similar matter. The moral of the fable seems to be to urge the exposure of life in the recovery of *Sita*; both the life of *Ráma* and *Sugriva*, with his sylvan followers.

It is the same, in substance, with the *Sugrivavijayam*, notices of which have often occurred.

The book is long, thin, the first leaf damaged, and otherwise a little injured.

XVII. Tatva Metaphysics.

No. 887. *Tarpà kuri kota málakai*, check numbers gone.

An allegory of a fort, having a palace with four gates and various attendants; the said palace being the human body: its various faculties being treated in a mystic way, so as to connect a sort of religious meaning. Something of the kind appears among the older English poets.

The book is long, thin, the beginning and end leaves damaged.

C.

Canarese Palm-Leaf Manuscripts. 1st Family.

I. Accounts.

1. No. 1868. Statement of debts, or loans by *Chennada náyaca-udiyàr*, chief of *Immadi*, and having reference to *Múkùr*. These appear to have been loans taken up by him, and other persons; not bonds, but merely memoranda of accounts, on eleven leaves. The book is short, and worm-eaten.

II. Advaita.

1. No. 1867. *Sancara vijayam*, a sort of biography of *Sancará-chárya*.

Siva guru dicsha was directed by *Siva* to become incarnate, in order to eradicate bad forms of religion; and he accordingly was born as *Sancara* by name. Some anecdotes. Among others, when bathing, he was bitten by a crab. He released it from its curse of being confined in such a body; that is, he killed it. In consequence, he assumed the ascetic mode of life himself. (*Sancara's* vow was made when in danger of drowning, on going through a river.) He was instructed

by *Govinda bhagavat pádáchárya,* as to the *Sanniyási* rules; and was instituted, by effusion of water, to the office of teacher, as *Sancaráchárya.* Other matters. Among them it is stated, that *Sarasvati,* the consort of *Brahma,* was cursed by *Durvasa rishi,* and condemned to become the wife of *Mandana misra,* a *Brahman,* whom *Sancara* overcame in disputation: when the wife challenged the conqueror to dispute in her own science, which he then declined; but at a future period took up the challenge. He gathered disciples and opened schools as at Conjeveram and other places. He travelled about, disputing with, and overcoming all opponents. In this way he established the *siddha advaitam,* or correct non-dual system. He founded a special *matam,* or college at *Sringeri;* where he instructed disciples. In the end, he quitted his body.

Some details as to his disciples, who became his successors, follow; especially *Vidyáranya tirt'ha,* a title, he himself bore.

Reference to a Telugu copy in Vol. 2; most probably translated from this book; though a deceptive account of its being borrowed by stealth, &c., is given in that work.

Appended is, *Anjinaya ashstottra satanama,* or praise of *Hanumán* by 108 names or epithets.

The book is of medium length, thin, on broad talipat leaves, in good order.

III. Ascetic.

1. No. 1872. *Kaivalya padadhi.* By *Nija guna Siva yogi.*

In four *st'halas,* places, or sections incomplete. The stanzas all end with *guru sanc'ha linga angitam.*

There is an *upanishada* entitled *kaivalyam*; and it is probable, that this book is an adaptation of that treatise, by translation, to the *Saiva* way.

—*Siva karunya prat'hana,* a prayer for the favor of *Siva.*

—*Jiva sambōdhana,* teaching the need of relinquishing family concerns, and becoming an ascetic.

—*niti kriyácharya pritipatana,* moral instruction to the mind on devotedness to *Siva.* Description of various classes of ascetics, up to the *parama amsa* who is a particle of godhead.

—*Paramátma tatva gnánam,* a knowledge of the true nature of God: in its form, addressed to the human soul.

—82 leaves, some in the midst gone. Such a book, though anything but free from fault, is yet to be distinguished from a herd of other books.

It is of medium size, old, very much injured.

IV. Astrology.

1. No. 1857. *Jyotisha sangraha,* a few *slócas;* but chiefly *padya cávyam,* and with a little Sanscrit prose.

Mostly on natural astrology. Fruit or influence of the new moons, according to the *nacshétram* or lunar asterism in which they severally occur. The lordship of the different planets in different years; one rules over grain, another presides over kings &c.; and they change about in different years. The *ins* and *outs* of the seven plants. Fruit or result, according to the moon's place in the zodiac, on the first day of each of the twelve months: that influence extends through each month.

Influence from the *drishti* (opposition) and *kúdu* (conjunction) of the different planets. The special influence of *Sani* (Saturn) in the different lunar mansions.

Specialties of five planets, Mars, Mercury, Jupiter, Venus, Saturn; as to rising, setting, motion retrograde, and direct. The effect of *samyogam* or conjunction of two, three, or more planets in one sign. On the rainbow, parhelion, eclipses, wind, clouds, lightning; and chiefly as to rain, to corn, and a good harvest; or the opposite, famine.

On *dhūma kétu* "smoke tail," or comet. Influence of comets, fall of kings, famine, slaughter of people.

By the aforestated means, and by combinations from the effects of appearances and configurations, when observed, prognostications are to be framed as to rain, growth of corn, famine or dearth, health and welfare of people, kingly matters, and various other details. In general good, or evil inferred from astrological science. It is known that the *Brahmans* in the Peninsula acquired, and maintain their influence by this art, or by pretensions to it.

Something on augury from crows, their cawing, the sound itself, which differs ; the place whence, the time when heard &c., leaves 110 incomplete.

This book is at least a curiosity, and as such, worth translating. Natural astrology is not liable to the quackery, nor tinged with the divination, of judicial astrology.

It is of medium size, on narrow leaves, much injured.

V. Culinary.

1. No. 1853. *Supa sastram*, art of cookery, at the beginning 18 stanzas, all the remainder prose.

Oranges and various other kinds of fruits mingled with other materials, for cakes, &c. Mode of treating milk-curds, butter-milk, in composition with other articles for food.

On baking cakes, bread, &c., on making a sort of blanc mange, from various materials as milk, sugar, flour, &c. On cooking brinjals, or egg-fruit; also plantains, ripe and unripe, jack-fruit. Making these into curry for food. More than one mode of treating the different materials will be found stated.

The book is long, thin, old, injured.

VI. Divination.

1. No. 1808. Two pieces.

1.) *Zacuna prabhanjai*, on omens. By *Jáca raja: padya cávyam.*

Properties of different clases of *svaras*, which may be sounds, or sneezing, or mode of breathing.

On different kinds of birds, and on augury from them, from their cries or other signs, from the kind of bird, their mode of flight, discrimination of different sounds from the same kind of birds. Omens thence derived, or augury as to a variety of matters; such as, concerning kingdoms, or kingly power, service to kings, rain, mode of corn growing, as to prospects of its value, famine &c., concerning food, whether it will nourish, or occasion disease. Concerning marriage, pregnancy, signs when going on a journey, concerning any one's expected coming, will come or will not come: as to anything lost or stolen, whether it will, or will not be recovered. Concerning the event of sickness, of war; and other matters.

Astrology is sometimes mixed up with augury. Complete on 45 leaves.

2.) *Pinjáli zacuna sastram; padyas.*

It resembles the foregoing piece. Augury from birds, voice or cry, gestures, mode of walking or flying, how many birds together, manner of flight in flocks, sounds, omens drawn from such topics; with some difference, as to matter and signification from the preceding section: 20 leaves incomplete.

The book is long, of medium thickness, very old, worm-eaten, and broken at the beginning and ending.

2. No. 1854. *Parvati koravánchi. Parvati's* fortune-telling: *yeeha ganam* or mixed metre, by *Vencasári ragela.*

The *Kora vanchi* usually contains some love adventures; but not so in this instance.

As *Kaūsolya,* a wife of *Dasarat'ha* was sorrowful from having no child, *Parvati* by command of *Siva* assumed the disguise of a *Curatti* (gipsey) and came to *Kaūsalya,* proposing to tell her fortune by palmistry, and other means of divination. She fortells the birth of *Ráma;* and hence the poet takes occasion to introduce, as if prognosticated by *Parvati,* a brief outline of *Ráma's* life and adventures; leaf 1—2 wanting, then 3—17 the end.

The book is long, old, slightly damaged.

VII. Historical.

1. No. 1675. *Ráma nát'hana cadhé kálaga padyas,* one *sandhi,* but some leaves are wanting.

One *Campila rája* ruled on a hill called *Hosa:* his son was named *Ráma nát'ha.* The *Turushcaras* or Mahomedans came against him; and, in a battle with them, he was slain. They cut off his head, and took it to *Delhi.* It was presented to the Padshah, in the presence of his daughter, and courtiers. They were astonished; and would have preferred his having been brought alive, a prisoner. As it was, the head was put in a salver, and respectful homage being made to it, the head was carried round the capital in procession; and then sent away.

Vide infra 10, No. 1882, for a fuller abstract.

The book is short, of medium thickness; 45 leaves, some in the middle wanting; old, a little damaged.

2. No. 1804. Mysore *rájalu dic vijayam,* the conquests of Mysore kings: prose.

This, I believe, is one of the books made use of by Colonel Wilks, in his sketches of Southern India. It contains accounts of the reigns of *Bettada chámunda rája,* of *Kant'hirava Narasu rája,* of *Déva rája,* of *Dotta déva rája* and a few others. Their prowess, their wars, and other acts are detailed. Of course, the book has value, and might be translated. The first leaf wanting, then 2—157.

The book is short and thick, on broad talipat leaves, in good order.

3. No. 1809. It is difficult to know how to class this book. There appears to be a mixing up of at least two books; one concerning *Matésvara*, and the other containing details of a *Chola rája*, perhaps *Cari cála chola;* but the leaves are so confused, and without numbers to them, that they cannot be read consecutively. Time, and much patience, would be required to set all right, and the injured state of the leaves would cause difficulty. The whole is in *padya cávyam:* fifty leaves in all, without apparent end or beginning. One of the ends is so rounded, that how much is gone cannot be determined; or whether the leaves were not broken in two, and the halves put together.

The book is short, of medium thickness, very old.

4. No. 1819. *Ráma nát'hana kriya;* by *Nanjunda: shadpati* 5th to 43rd *sandhi*, not finished; leaf 23—226 and 228—230.

Campila rája had a son named *Rámanát'ha*. The king's younger wife, named *Retnaji*, tried all arts to seduce him without effect; she infused suspicion into the old king's mind, who ordered his son to be killed. The *mantri* contrived to save, and hide him. The Mahomedans invaded the kingdom, and the king was terrified. The minister then produced the king's son, who offered to go against the invaders and proceeded—the rest wanting. There were various portions of this work entered in Vol. 1. I believe, as fiction. See No. 10, 1882 *infra*.

The book is long, very thick, worm-eaten, and two leaves broken.

5. No. 1834. *Sirómani krüti padyas*, by *Palayya*,—5 *sandhis*.

Sirómani was a king of the *Yádava* race. He warred with *Narasinha*, king of *Pennaconda*. The events of the war are described. *Narasinha* came against *Sirómani;* and on the first assault, *Siromani* had the advantage. In a second affair, *Kachchana*, one of *Siromani's* sons, led on against *Narasinha*, and had the victory. In a third encounter another son, *Vira Badhra*, led, and was killed fighting against *Narasinha*. On the last occasion *Sirómani* himself was killed; and went to *Sverga*. Nothing stated as to appropriating any country: leaf 2—73. Is it fact, or fiction?

The book is of medium size, old, slightly injured.

6. No. 1835. *Belegiri arasa vamsávali*, genealogy of a local chief: *padyas*.

Andana's son was named *Parishta raya*, and his son was *Mandanna vadayan*. Genealogy of these chiefs at *Penna-conda*, or subordi-

nate thereto; the rule of each one; their hunting, and liberality, and management; their titles, and ensigns. Among them, some warred with the Mahomedans of Visiapore, and at other places, and defeated them. Details as to marriages, and children; down to *Basavéndra rája;* but incomplete: 50 leaves.

The book is of medium size, on broad talipat leaves, in good order.

One of the hill-forts, near the river *Kṛishna* was called *Balam konda.* If this book relate to that place, it would possess interest.

7: No. 1848. *Kant'hira Narasu rájéndra charitram, shadpati, 25 sandhis.*

The posterity of *Cháma raja* of the *Yádava* tribe ruled in the Mysore country. A genealogy of those kings is given. Among them, *Bettada Cháma raja* had a son named *Narasa raja.* Details of his kingdom, and of his reign are given. Narrative of a war with the Mahomedans, who came and laid siege to Seringapatam. He routed them, and thence derived the title *Kant'hira,* signifying a lion. Accounts of his discussions with *Chamhalli Bhágùr,* and other towns, or districts, occasioned by their refusal to pay him tribute. He fought against, and conquered them. The mode of life of the said *raja* in a religious reference, as to the observance of *vrütas* or fasts, public processions, attendance on temples, and the like. Details also as to public processions, on festivals connected with the shrine of *Pacshama rangha nát'ha,* the form of *Vishnu* at Seringapatam; with, of course, a variety of other matters: 125 leaves.

The book is long, of medium thickness, very old, worm-eaten; and especially at one end, destroying the coherency of the writing.

8. No. 1858. *Cholana cat'ha; shadpati* or hexameter. Part of the first and second *sandhis*; and one-third of the leaves appear to have been wanting at one end, when the boards were fixed on: leaf 13—36.

As far as the subject could be made out, it appeared to be an account of a war; because, a *Pándiya* king refused tribute to a *Chóla* king. Hence the *Chólan* besieged the other in his capital. No distinct names appear in this fragment.

The book is short, thin, old, half leaves, and one-eighth of leaves remaining.

9. No. 1871. *Kéladi nrṣpa vijaya cávyam.* Account of a chieftain, or Northern Poligar; 1st section wanting 2—12 *asvásams* not ending.

A place in the *Carnataca* country is called *Kéladi puram.* An inhabitant of it named *Basavapa nayaca* had a son named *Chandapa nayaca.* He dreamt that great riches were buried beneath a certain temple; and, going thither, dug them up, and took possession. In S.S. 1422 (A.D. 1500) he was crowned king of that town, and its suburbs. A genealogical list is given of his descendants. The following names appear. *Sada siva raya, Dotta sanc'hana, Chicka sanc'hana, Vencatapa, Vira bhadra, Sivapa, Bhadrapa;* with the title *nayaca,* or lord, added to each name. Some details as to the periods of their rule. There are connected details as to Delhi, to *Vijayapur* (Bijapore) and to *Bhágana garam* or Hyderabad, and as to rulers there; but all as entirely subordinate to the leading topic of the *Nayaca* rule at *Keladi:* leaf 3—77, not ending.

The book is of medium size, on broad talipat leaves, in good order. The handwriting is small and close; and the book may contain some details of value.

10. No. 1882. *Cumára Ramana charitram* six feet lines: two parts, the 1st part has 1—3 *sandhis,* thence to 37th *sandhi* wanting; the 2nd part has 4 *sandhis* at the end. See 1, No. 1675, *supra.* The following notice of the two copies is given in a supplement to my former analysis:

Cumara rama charitra, No. 3, C.M. 537
Do. do. ,, 4, ,, 538

These are two copies of a local narrative, much resembling the accounts of *Palliyacarers* in the south. No. 3 appears a little old; and No. 4 a more recent copy. The book narrates the adventures of *Cumara Rama,* son of *Campila raya* by *Hariyammal.* He greatly distinguished himself under *Rama deva rayer* of *Anagundi,* at *Rayadurga* (or Roydroog), and against the *rája* of *Guti* (Gooty), also a local chieftain. He afterwards served *Pratapa Rudra* of Warnkal; and was engaged in various contests with the Mahomedans: among others in that which issued in the capture of *Pratapa Rudra*, and the conquest of his kingdom; in which war, *Cumara Ráma* was killed.

There is a filling up of matter in the *Hindu* taste, and style of writing. The sum total is that, *Cumara Ráma,* the son of a local chief, was an able and brave general, and this account of his life is not without use, in illustrating or filling up any account of the wars with the Mahomedans, which ended in the voerthrow of the *Vijaya nagara,* and Warankal kingdoms.

From the imperfect state of most of the copies, and the romantic portion (closely resembling the tale of *Sárangadhara)* being best preserved, this poem has, in various instances, been classed as erotic, or under tales. The above brief notice, from my former analysis, is better than most others given; because, that had escaped my recollection. It has more of an historical character than I was disposed to assign to it; but so much mixed up with hyperbole as to injure its value, as a whole.

Cumara Ráma was the son of *Kampila,* by the eldest of five wives; and *Kampila* was the son of *Sringara nayaca,* who had been a commander under *Ráma raya* of *Dévagiri;* who, being defeated by the troops of the Delhi padshah, *Sringeri nayaca* returned to his native country, in the N. W. of Telingana, and succeeded a chief named *Malla rája.* His son *Kampila* succeeded him. At an early age, *Kampila's* son, *Ráma,* accompanied a foray against the chief of Gooty, who was taken prisoner. The other wives of *Kampila* became jealous of *Ráma's* superiority over their sons, and sought his life: so that he was induced to go and place himself under *Pratápa Rudra* of Warankal. That prince became jealous on hearing a bard's praises of *Ráma.* He left Warankal, and defeated a force sent to bring him back. He defeated the Reddis of *Condapillai,* and a king of *Madugala.* He was instructed in a vision to institute a new festival; and at the celebration *Retnaji,* the youngest of his father's five wives saw him, and fell in love with him. While *Kampila* was absent with a hunt, *Ráma* was playing at tennis with his friends; when the ball flew into the apartments of *Retnaji.* He went for it himself, and *Retnaji* took that opportunity to explain her wishes. As he did not comply, she accused him to his father, and proved his trespass on her apartments. *Kampila* ordered *Ráma,* with his companions, to be killed. The *mantri* or minister, who received this order, secreted *Ráma;* and deceived his father by a specious, but false statement. The Mahomedans now invaded *Kampila's* country; and he was greatly alarmed. They were at the outset successful; but the *mantri* sent *Ráma* against them. He subdued them; and then the minister explained his device to *Kampila,* who was highly glad; while *Retnaji* made away with herself. The Mahomedans returned in greater force, and with a new commander. *Kampila* retreated to *Hosa durga,* and left the defence of *Gomati* to his son *Ráma.* The Mahomedans are stated to have brought over the *sacti bhaktis,* and in this way to have brought about treachery; so that the Mahomedans were let into the fort by night. *Ráma* went out to meet them at a disadvantage: his people fell around him, and, his own head was taken off and carried to

Delhi. Here the supernatural is introduced. At length, after paying the head almost divine honors, it was sent to *Kampila* at *Hosa durg.*

Thus there is the outline of a connected story; but it could only be given by one acquainted with the entire narrative. The matter in No. 1675 is near the end of the tale. The matter in this No. 1882 is fuller, and in the first part relates to *Ráma's* wars with the *Reddis* and others. The second part contains the matter about *Retnaji* down to the first and second combat with the Mahomedans; and the legend of the head, and to very near the end: 135 leaves in all, damaged; see also 4, No. 1819 *supra.*

The book is of medium length, thick, old, much worm-eaten.

VIII. Hymnology.

1. No. 1815. Six pieces.

1). *Guru siddhésvara stottra, trivadi,* or three feet lines. Praise of a deified *Saiva* teacher; the epithet is sometimes applied to *Siva:* complete.

2). *Siriyála sacti stuti,* a kind of hexameter verse. This is praise of a local goddess of the *Saiva sacti* kind. It appears to be complete.

3). *Visvapati anjita niti.* 26 *kanda* stanzas. Ethical matters; but each stanza ending with *Visvapati,* addressed to some deity: the word means, ' universal lord.'

4). *Udéyaca raga padangulu,* only two stanzas: praise to *Siva,* used on first rising in the morning: so far 32 leaves.

5). *Prabhu déva tárávali.* The last word means, the chain of lunar mansions in the zodiac. A stanza corresponding to each one (twenty-seven in all) contains praise of *Siva;* but on topics amorous, or ornate; termed *sringára padya.*

6). *Nija linga satacam,* 100 stanzas. By *Nija gunayya.*

These hexameters relate to *Siva,* in a way of praise; and are supposed to be *Vira Saiva* in kind.

The two last pieces contain 45 leaves, homogeneous.

The book is of medium size, no fault noted.

2. No. 1874. Two pieces.

1). *Virupacsha stottra;* said to be from the *Chitambara khanda* of the *Scănda puránam:* the *Pampa cshétra mahátmyam,* 1 *adhyáyam* complete; containing 137 hexameters of the kind known as *Bhá-*

mani shadpati. The contents are chiefly praises of *Siva* by the name of *Virupácsha*, worshipped at various places in the north, near Bellary. The name *Virupacshà*, as a direct address, ends each stanza.

2). *Mallésa stottra*, 71 stanzas termed *vártica shadpati.* Praise of *Siva;* each stanza ends with *Mallésa Parvatésè.* Attached are three ethical *slocas*, with Canarese version: 32 written leaves.

The book is short, of medium thickness, very old, and worm-eaten.

IX. INSCRIPTIONS.

1. No. 1803. About fifty copies of inscriptions relative to gifts made to the temple of *Gókerna cshétram*, not far from Goa: Canarese prose.

The following are merely a few specimens, S.S. 1336 (A.D.1414) one *Malla nát'ha déva*, gave a grant, and certificate thereof to a fane at *Bommana kéra* a village so called.

S.S. 1338, (A.D. 1416) one *Bhóla hebbálu* gave a donation of land.

S.S. 1347, (A.D. 1425) gift of land by one *Hari appa raniyeru.*

S.S. 1349, (A.D. 1427) one *Chandra saliyà déva*, repaired the *Mahábali* fane at *Gókernam.*

S.S. 1361, (A.D.1439) one *'Anandapa raya* gave a *cshétram* or *agrahåram* to *Brahmans.*

These, and others similar. Some of them are by *Déva raya* and *Hari Hara raya* of *Vijayanagaram.* Others are by *rajas* or great men; the gifts are, to the fane of *Mahabali déva* at *Gòkerna*, for pouring on butter oil, and other acts of homage; for food to *gurus*, or head teachers: gifts of village-lands *i.e.* of the revenue arising from them; of alms-houses for *Brahmans;* and sometimes of gold, or other valuables. Said to be copies from the *múla dána*, or original deeds: 152 leaves.

[I think these were copied off into a large Manuscript Book which will come under the 2nd Family.]

The book is of medium length, somewhat thick, old, in good order.

2. No. 1831. This book contains two classes of subjects; genealogy and inscription.

1). Genealogy.

—of chiefs of *Kéladi-simi*, or country. *Basavapa nayaca* his descent, and particulars of his race.

—of *Ickeri arasu,* kings or chiefs in some part of the *Carnátaca* country; a list of names, with the periods of their rule.

—of the *Vijayapur* (or Bijapore) padshahs, or Mahomedan rulers.

—of the *Delhi désa,* list of Moghul padshahs.

—Mysore *samustánam* (or capital) particulars of Mysore kings, ruling in that country; names of their sons, time of accession, and other particulars.

2). Inscriptions.

S.S. 1567 (A.D. 1645) gift of a garden having 2170 trees bearing the areca nut, in the township of *Nimpè,* to the fane of *Narasinha svámi* of *Hallabeda,* by one whose real name is *Sassidhananta svámi* of the *Sringeri matam* of *Sancaracharya.*

S.S. 1563 (A.D. 1641) gift of certain lands in the *Mat'huranc'ha váda* district to the fane of *Narasinha svámi* of *Hallabéda* by *Virabhadra nayaca,* of *Kéladi* province.

S.S. 1584 (A.D. 1662) free gift of the revenue of the township of *Hallabéda* to *Purushóttamayya;* for the service of the temple there; by *Sri rangka deva* of the lunar race.

S.S. 1585 (A.D. 1663) gift of lands to *Visvésvara svámi* of *Ickeri,* by *Kéladi Bhadrapa nayaca.*

S.S. 1586 (A.D. 1664) gift of some land in the township of *Mallari* to *Lócayya svámi,* by a woman named *Abaca déci chautaru.*

There are various other copies of inscriptions; but the above may be a sufficient specimen: 45 leaves in all.

The book is of medium length, on very broad talipat leaves, old, but in good order.

3. No. 851. Copies of Inscriptions.

These are taken chiefly from stones: but some few from copper-plates. They contain grants by kings of various dynasties, as the *Gajapatis* of Cuttack, the *Ganapatis* of Warankal, and Mysore *rájas.* The following are a few specimens:—

S.S. 1270 (A.D. 1348) *Pracása deva raya* of the *Yadu vamsa* at the time when he was instituted by effusion of water, and crowned, gave to the *Brahmans,* as an *agraháram* or. alms-house, *Hantuganakire;* its measurement stated.

S.S. 1303 (A.D. 1381) *Hari hara raya* of the same race (at *Vijayanagaram*) bestowed a township named *Cudalùr.*

S.S. 1454 (A.D. 1532) *Achyuta raya* gave a choultry, or rest-house.

S.S. 1473 (A.D. 1551) *Krishna déva raya* (some error) gave an *agrahâram*, or alms-house to *Brahmans*.

And so, as to others, 25 in all, gifts to *Brahmans*, to shrines, or for repairs of temples; leaf 28—54 and 79—141.

These are probably copied off in a large manuscript book, if not, they should be copied, as this palm leaf book is perishing.

It is long, of medium thickness, much worm-eaten, and injured by termites on one side edges.

X. Jaina.

1. No. 1802. *Nága Cumárana charitra purána*, by *Bagu bali:* hexameters 1—26 *sandhi* incomplete, containing a detail of wonders in the life of a young man of the *Jaina* persuasion.

Jayandhara rája of the *Jina matam* had a son whose birth is narrated. When an infant, it was protected by a serpent, and hence the child was named *Nága cumara*. An account of his contest, with the daughter of a king, as to skill in playing on the *vina* and *kinnara*. They were afterwards married. An account of his seizing a must elephant, in a forest, and killing it. He also seized a wild horse; and mounting, rode on it, without saddle or bridle. A statement of his overcoming other kings by device, or subtlety. He conquered a *sura*, named *Vyalan* who had (*nosalu kanu*) one eye in his forehead. He had a contest with another king's daughter as to skill in playing on the lute, and conquered. He overcame a *bétála* or demon; and secured his services as a familiar. Details of *dic vijayam*, or conquering other kings all around the eight celestial points, and so forth. The class would be romantic tales, if it were not desirable to keep *Jaina* books together: 151 leaves, and not complete.

The book is long, thick, a little injured.

2. No. 1805. *Nemi Jinéndra charitram*, By *Manga arasa*, *padya cávyam*, 1st to 35th *sandhi*, incomplete.

Details of the great antiquity of the *Jaina* system, as derived through the race of the *Pándavas*. The origin of the *Pándavas:* the race of *Kurus*. The *Hari vamsam* or race of *Krishna*. Various particulars are given of that family, unimportant here. Of that *Yadu vamsam* was a king named *Abdi vijaya arasu*, who by *Siva dêvi*, his wife had a son named *Némi jinésa* and it would seem, from the contents, that he

is made to be contemporary with the story in the *Bháratrm;* as to the gaming match, sojourn in a wilderness, and struggle to regain the kingdom. Some matters of a religious kind appear towards the end. The death of *Nemi jinésa* and his consequent beatification, are stated. The book has 224 leaves; yet remains defective.

3. No. 1816. Two pieces.

1). *Bharatésvara charitram, padyas,* the beginning wanting, 13 *sandhis,* incomplete.

Bharata, a sovereign, was of the *Jaina* creed. He was taught that system together with the *tatva gnánam,* and the system of *níti* or morals. He inquired, and teachers replied. He gave food to *munis* of that creed. His homage to divinity stated. The *gurus* taught him the *tatva,* or physical doctrine. He rendered homage to the *Tirt'hésvara.* In the end, he turned ascetic; became a wandering pilgrim, begging his food; and ultimately obtained release, or was beatified.

2). *Nága Cumárana charitra puránam.* By *Bahubali,* a fragment. The beginning of the 8th *asvásam,* and the 97th *asvásam,* not more. See 1, No. 1802, *supra.* It is herein stated, that he made a *Srî-panchani vrüta,* a special observance by the *Jainas.* Of both pieces there are 112 leaves.

The book is of medium size, on talipat leaves, variously injured.

4. No. 1817. *Padmávati ammana charitram.* Otherwise *Jina dhatta raya charitram,* hexameters in 12 *sandhis* complete.

In *uttara Mat'hura,* one *Sahacára rájéndra* by his queen *Sri-yalla devi* through the favor of *Yacsha devata* had a son named *Jina dhatta raya.* The father going out to hunt, met with a *Vedharchi;* whom he brought home, and retained as a concubine. She tried to induce the king to kill his son. He was warned of his danger by *Padmávati* a goddess, who invited him to come to the town containing her temple, called *Pompuja puram.* He escaped thither, built a town; and, being crowned king, he promoted the *Jaina* religion; and in the end was beatified: 82 leaves.

The book is of medium size, on talipat leaves, in good order.

5. No. 1818. *Samiyactva Caúmudi charitram;* hexameters.

By *Manga arasa,* 12 *sandhis* complete.

A series of connected tales. *Srenica maha mandalésvara* was a king, who was so wrought on by the *Jaina* notions of worldly renuncia-

tion, that he was about to leave his kingdom, and retire to a wilderness. His *mantri* preferred the existing state of things; and, getting the *purohitan*, or astrologer, on his side, they together related to the king a series of ethical tales. A female, employed by them, told the king a variety of tales of an amorous bearing. Both kinds related very much to public processions of the *Jaina* religion. In the end, by means of the various tales, and examples, the king was deterred from quitting his kingdom, and thought it was as well, or better to remain as he was.

The book is of medium length, thick, injured by insects.

6. No. 1829. *Lóca svarúpa*, form of the world, termed *Jaina mata siddhantam*, the complete *Jaina* way: 125 *kanda* stanzas.

On the three great divisions, *naraca. bhuloca;* and *sverga loca*, or hell, earth, sky. On *Cailasa*, and other mountains. On *Ganga*, *Sindhu* (Indus) and other rivers. On *Jambu dwipa*, and other *dwipas*.

On *Amarávati:* and other *ashta dic*, or celestial points.

The shape, or form of the different localities, real or imaginary is given; according to the *Jaina* system: 15 leaves.

The book is of medium length, and in good order.

7. No. 1830. *Abarájadésvara satacam*, 125 *vrüta padyas*, complete.

The *tatva gnanam* or true wisdom of the *Jaina* way is described. Moral instructions are given, on various circumstances of worldly life. Devotedness to *Abarajadésvara* is needful, indispensable. Two leaves appended contain *mangalakara*, names or epithets of a *Jaina* deity, put into verse, in the form of the ordinary *namávalis:* 16 leaves.

The book is of medium length, on broad talipat leaves, which are injured.

8. No. 1833. *Triloca satacam.*

By *Retnocara aryya*, 125 *kanda* stanzas.

On *naraca loca*, *nara loca*, and *sverga loca.*

On *bhuvana loca*, and *nacshetra loca.*

On *Jambu dwipa*, and *Vrishabha dwipa.*

On the *siddha locam*, or perfect world.

Those different worlds and continents, with their inhabitants, are described, according to the *Jaina* system; which differs, in these matters, very materially from the *Saiva* or *Vaishnava* details. It contains a

panegyric on the *Jaina* way, as excelling all others. They who follow this system will obtain beatification: 10 leaves.

The book is short, on broad talipat leaves, in good order.

9. No. 1836. *Padmavati ammana charitram,* otherwise *Jina dhatta raya charitram:* hexameters, 12 *sandhis* complete.

Sahacára rajendra of the *Jaina* way by the favor of a *Yacsha devi,* named *Padmávati,* had a son named *Jina dhatta raya.* The king his father was disposed to kill him, through the influence of a wood-huntress, whom he had taken as his mistress. *Jinadhatta* had incurred her hatred, because he resisted her advances. The above *Padmávati* informed him of danger, in a dream. She invited him to *Pompuja puram,* where she was enshrined. She directed him to go thither, and build a town. He accordingly proceeded, followed by *Sriyana devi,* his mother. He built a town, married, ruled; and at length, attained to a superior world: 97 leaves.

The book is of medium size, on broad talipat leaves, in good order.

10. No. 1840. *Trishasti lacshana mahà puránam,* or *Chaúnda raya puranam.*

By *Gunga bhushana,* prose, a few stanzas.

Nareda told this of old to *Zangama.* He took the essence of all the *puránas* and *sastras,* and reduced them to legends, illustrating the *Jaina tatvam,* and the entire system as follows:—

—shutting the ears against every thing worldly; and being wholly occupied with meditation on *Bhagavan* (or God.)

—hearing attentively all legendary narratives, illustrative of *dherma* rectitude; technical for the *Jaina* way.

—repressing all disposition to kill any living thing.

—studying to be without fear, anger or any other bad disposition, or passion. These are a few specimens: and in like manner, *trishasti gunas* or sixty-three dispositions are described, as belonging to the *Jaina* way. They who attain to, or possess these dispositions will be exempt from the pain of future births, and will be liberated from the burden of individual existence. The quality, character, or excellency of such persons described. Exemplifications are added, in the way of legendary tales of various persons, *Tirt'hacaras:* who embodied that excellency, and hence are termed *trishashti purusha,* men of the sixty-three.

It is stated that twenty three *puránas* detailed their legends; and the names of these *puránas* are the following:—

ádi p.—*agita* p.—*shambhava* p.—*abhinandana* p.—*sumati* p.—*padma-prabhu* p.—*suparsva* p.—*chandra prabhu* p.—*pushpadanta* p.—*sitala* p.—*sreyamsa* p.—*vasupujya* p.—*vimala* p.—*ananda* p.—*dherma* p.—*zanti* p.—*kunda* p.—*arra* p.—*mimisu vrüta* p.—*nammi* p.—*nemi* p.—*parsva nat'ha* p.—*vartamána* p. These contain details concerning twenty-three *Tirt'hacaras.* See 2, No. 1805 *supra.* 11, No. 1841, and 12, No. 1843 also 13, No. 1850 *infra.*

The book is of medium length, somewhat thick, on talipat leaves, in tolerable order.

11. No. 1841. *Zantisvara parama puránam.* By *Kamila bhava; padyas.*

This is one of the twenty-three just stated. The first leaf wanting, 1—15 *asvásams* of the 16th only 3 leaves.

Legendary narratives of meritorious *Jaina* votaries; as

Ujvalana bhatta mahà rája, his reign and glory.

Trishashti rája, with *Svayam prabhà dévi,* his reign as *Yuva rája* or secondary king, or crown prince. Details of his killing lions, and elephants.

Amida dezi, his birth, education, marriage, and other details.

Zántisvara chacraverti, his rule or empire. This gives the title to the book; but there are other legends. Accounts of their adopting the *Jaina* system, and of their high attainments, and excellencies.

12. No. 1843. *Dherma mitra puránam.* By *Naya sina déva padyas.* In 14 *asvásams,* complete.

A detail of the chief, or essential points of the *Jaina* system, having for its object complete liberation from any earthly body; or, in other sense, beatification.

Of these *darsanam* is the principal, that is, a discerning the existence of only one God.

To know this great leading truth is *ágamam.* (The *Saiva* term for a sacred book).

The meaning contained within that said knowledge is *tatvam* or truth, reality.

The firm belief, or assurance of that truth is *darsanam,* or vision.

This plenary assurance is resolvable into eight *angas*, members or parts:

1. *nisanc'hya*, trust, without any doubt.
2. *niscunchi*, deire of future beatitude.
3. *nirvichicatsi*, asceticism, a rejecting worldly possessions and cares.
4. *amula drishti*, continnually seeking beatitude.
5. *upa guhanam*, a resting in that hope.
6. *stit'hi karanam*, quality of fortitude?
7. *vátsalyam*, tenderness, affection.
8. *dherma prabhávam*, general benevolence?

There are five *vrütas* or restraints, 1 not to kill; 2 not to lie; 3 not to steal; 4 not to commit adultery, on the female part; 5 not to injure another's house, or property.

Where these fourteen (illogically including *darsanam*) are found, there will be no more pains of future worldly births; but full and perfect liberation (which, on this system, seems a negative idea; positive good not being specified).

A legendary tale is given to illustrate each one of these attainments, in the manner of *puránas*, showing some one who exemplified them severally. And supposing them all attained *(quod opus est)* then *cui bono?* 158 leaves. The book is very long, thick, and a little injured.

13. No. 1850. *Pushpa danta puránam*, by *Guna varma*, *padyá cavyam*. In 14 *asvásams*, complete, 61 leaves.

Ancient details concerning *Padma rája* and also concerning his son *Mahà padma*. This last was *Yuva rája*, or secondary king. Account of his conquest *(dic vijaym)* in that office. He married the daughter of *Jaya varma*. Some details on the *(dampati)* domestic affairs of the couple. From him, the *Jinéndra svámi*, known as *Pushpa danta*, was born.

Indra came, and caused him to be crowned head over all *Jainas*. His wonderful proceedings and glory, in the style of *puránas;* with his final release, or beatitude. He was one of the *Tirt'hacaras:* see 10, No. 1840 *supra*.

The book is somewhat long, of medium thickness, on broad talipat leaves.

14. No. 1863. *Harata nīti:* leaf 1—10.

15. No. 1619. *Jina muni tannaiya:* leaf 11—19.

There is every reason to consider these two as one book; but divided by some hocus-pocus proceeding. These palm-leaf books with two or three exceptions were not abstracted in my former analysis: hence I have no check; but enough has been repeatedly stated to evidence unfair dealing.

Both books are in *kanda* stanzas: the subject matter in both is chiefly ethical; but of the *Jaina* kind. The size, kind of leaf, the writing, agree; and two or three stanzas from the first one are copied *in ink* on the second one. Perhaps they are two *satacams* of one work.

The first is on *vrütas;* on *dherma;* on *suc'ha punyam,* or health-giving virtue; stated on the *Jaina* system. If these are observed, without fault or defect, in the midst of worldly prosperity, the-so-doing will promote present benefit. There does not seem to be any reference beyond temporal benefit: 100 stanzas.

The second also contains ethical matters, modes of devoteeism as regards the *Jaina* system: 93 stanzas.

Both are of medium length, thin, on talipat leaves.

16. No. 1887. *Jinadhatta raya charitram,* or *Padmāvati ammana charitram;* hexameters in 12 *sandhis,* complete. See preceding, and the following notices.—

The book is of medium size, on broad talipat leaves, in good order.

17. No. 1888. *Jinadhatta raya charitram:* hexameters in 12 *sandhis,* complete.

Sahacara raja by his wife *Sri-hala devi,* and through the favor of *Padmavati devata devi,* had a son named *Jinadhatta.* The old king having his mind poisoned by a female forester (huntress) intended to kill his son. The latter warned by *Padmavati* fled to *Pompaji puram;* married; built a town; ruled; and, after kingly prosperity, obtained beatification. Three stanzas in *nāgari* letter, on *Hari bhakti,* or devotedness to *Vishnu:* 104 leaves.

The book is short, of medium length, on broad talipat leaves, in good order.

18. No. 1889. *Sanatcumāra cadha.*

By *Bommarasu,* hexameters.

In 7 *sandhis, sringāra prabandham.* This book would come under the class erotic, or tales; were it not desirable to keep all *Jaina* books together.

Visvasena māha raja had a son named *Sanatcumāra.* When he was accompanying his father's troop, his horse (a sort of kelpi) carried him off alone into a wood, or wilderness. While he was staying there, he conquered a *siddha* (magician) and a *yacsha* (sprite). In that wilderness one *Bána vega,* a chorister of the *yacsha* tribe, had eight daughters, all of whom the said *Sanatcumára* married. A certain *Vajra vega* forcibly took possession of *Sumanta,* a daughter of one *Surata.* She appealed for aid to *Sanatcumára,* who overcame the said *Vajra vega* in combat, and rescued the female; whom also he married. Various other adventures of romance, in conquering different individuals. Wonderful to relate, he married one hundred daughters of *Chandra vega:* At length he brought all his wives to his paternal town: and was again publicly married to them. He also made kingly processions, with other such like matters. And finally, by the *Jaina* mode of credence, he attained to their mode of beatification.

The *Chintámani,* a *Jaina* poem, goes on the same principle of a hero conquering many persons, and marrying many wives. Like other sectaries their ethical works, and their poetical tales are very incongruous.

The 1st leaf, and a few other leaves are missing; 103 remain. The book is of medium size, on broad talipat leaves, a little damaged.

19. No. 1891. Two pieces.

1). *Gumata svámi charitram.* By *Chandra mani,* hexameters. In 17 *sandhis,* complete.

Pándiya a (so called) *Jaina* king caused an image of diamond stone to be made, so as to represent one of the most ancient deities of the *Jainas* known as *Gumata svámi.* This image, being domiciled in a temple, he directed allowances to be made for the daily pouring on of butter-oil, and other ceremonials to the honor of this *avatáram* of divinity. Various tales, termed *itihásamayi,* are given in the manner of *purúnas:* 109 leaves.

2). *Loca surúpa.* See 6, No. 1829, *supra.* By *Chandra mani,* 136 *canda* stanzas: on 10 leaves, complete.

It contains a description of the upper, middle, lower, worlds on the *Jaina* system, great divisions, form, extent, general character, hills, rivers, towns, &c.

The book is long, of medium thickness, on broad talipat leaves, in good order.

20. No. 1892. *Jinadhatta raya charitram*, by *Padmanáva*, hexameters. In 12 *sandhis*, 105 leaves complete. See various notices, *supra* :

The book is of medium size, on talipat leaves, old, and a little damaged.

21. No. 1893. *Jinadhatta raya charitram*, hexameters from the second to the twelfth *sandhi*: leaf 1—5 and 7 wanting, being the whole of the first *sandhi :* leaf 8—70 remain. *Vide supra.*

The book is of medium size, on broad talipat leaves, in tolerable order.

22. No. 1896. *Puja vada charitram*, hexameters, 15 *sandhis* complete.

Under the convenient guise of a tale, occasion is taken, in various suitable places, to introduce the mode of *Jaina* rites, such as marriage and others; so that it is intended to be a vehicle of the *Jaina* system; perhaps with a view to proselytism.

One of the more ancient *Jaina* worthies again became incarnate as *Pujavada*, son of *Mádhabhatta* a *Jaina Brahman*, and his wife *Srî-dévi.* On his growing up, his daily exercises are detailed; ceremonies in the early morning; mode of *puja* or ritual homage; his *bhakti* or fiducial devotedness. His formal initiation *(dicsha)* into the *Jaina* monastic life; his *tapas* or mode of penance; his *vairagyam* (ascetic zeal) *paramart'ha sátacam*, or, his insisting on a spiritual meaning in rites and ceremonies (beyond the mere form) these, and a variety of other matters, illustrate the practical part of the *Jaina* system. The speculative follows. The *trailoca surúpa*, elsewhere distinct, is here introduced as to the nature of the three worlds; *sverga, madhya, pātāla*, upper, middle, lower, with details; so as to include the *dwipas*, seas, &c. *Kāla nirnayam*, chronological division of time. Reference to books on the incarnations of the *Jaina* sages or *Tirt'hacaras*. On the *Jaina dherma*, or moral and benevolent rule of conduct. *Jina mantras*, spells or prayers. *Tatva gnānam* or true wisdom, recondite attainment; *japa* prayer, *tapas* penance, and other *Jaina* observers: the whole of them *seriatim :* 158 leaves.

It seems to me that this book, if translated, would at once show how far the *Jainas* agreed with, and how far they differed from, the *Vaishnavas*

The book is of medium length, thick, on narrow leaves, slightly injured.

23. No. 1897. *Jivandharana charitram.* By *Bhâscara cavi*, hexameters In 18 *sandhis* complete: this book might be classed with Tales; but it is *Jaina* in character.

Satyandhara a king, gave himself entirely to the female apartments, and with *Vijayavati*, his queen, occupied his time in *stri-lólam*, or dalliance. He gave up the management of his kingdom to one named *Kashtángara;* and this man, thinking to get the kingdom into his own possession, sent men to kill the king. The latter escaped; and placing his queen in a peacock-shaped vehicle, sent her away into a wilderness; she being pregnant. He then encountered his opponent; and, through rash courage, fell in the contest. His queen gave birth to a son named *Jivandhara.* At a subsequent time, being placed with a merchant he acquired a variety of sciences; by means of which he overcame, in poetical skill, various females; and afterwards married them. The names of these were—1, *Gandharva dhatta*; 2, *Guná malai*, 3, *Padmásya*; 4, *Kanaka málati*; 5, *Sura manjali*; 6 *Lacshmi dévi.* And these, or some of them, chose him from the midst of others, at a *svayam varam*, or assembly of dignified suitors. He also fought with his late father's adversary; conquered him: and obtained possession of his paternal kingdom: 99 leaves.

The book is of medium size, on broad talipat leaves, in good order.

24. No. 1901. *Trishashti lacshana mahà puránam;* otherwise *Chavunda raya puránam:* chiefly prose, complete. On sixty-three special acquirments; and on their exemplification by twenty-three *Tirt'ha caras.* See 10, No. 1840 *supra:* the author is therein stated to be *Gunabhúshana.*

25. No. 1902. *Dherma paricsha*, test of credence in 10 *asvásas*, complete. By *Mritta vilása.*

A controversial book in favor of the *Jaina* system; with a severe test applied to ordinary Hindu books.

One *Jitaripu rája* had a son named *Manó véga* (mind-swiftness) and one *Prabausaca rája* had a son named *Pavana véga* (wind-swiftness). An account of their birth. When of mature years, they travelled about in different provinces, or countries; in order to establish the *Jaina* system. They conducted their disputation by *níti* (ethics) by *itihasas* (old records) by *slócas* (heroic stanzas) and by tales. They also extracted from the *puránas.* In disputation they overcame many opposers; and convinced many persons of the truth of the *Jaina* religion.

Some examples of their arguing are given: and it is this part which constitutes the *paricsha,* or test. A sifting as to *Brahma, Vishnu, Mahésvara, Indra,* and all other gods, trying them by certain tests. On *Isvara* and on the *suras,* or demi-gods, and *Arjuna:* their weapons considered to be *Siva's* trident; the *astra* or rocket of *Arjuna;* and the like. On *Brahma's* claim to the supreme rule of the universe, as the first cause. On *Vishnu's* alleged preservation of the world. On the skill, or power ascribed to *Agastya.* On the *Káuravas;* on *Bhagirata;* on *Abhimanya;* on *Indra-jit.* On *Vyása* and *Kerna,* as to their mode of birth, irregular, and not creditable. On *Rávana, Sugriva,* &c. their birth. Concerning the prowess of *Rama* and *Lachmana.* On the slaying of *Rávana, Jarásandha, Dundubhi;* and others, beheaded. Also on the irregularities and immoralities ascribed, in Hindu books, to the above gods and others. From the whole, the popular modes of Hindu credence are treated as scandalous, and false: 78 leaves.

The book is long, of medium thickness, in good order.

[It may deserve consideration, whether on closer scrutiny, the latter part of this book might not be copied off, corrected and printed, by such as have a controversy with Hinduism.]

XI. Lexicographical.

1. No. 1574, Section 1. *Abinávi nig'hantu,* a lexicon in poetical hexameters.

1). *Sverga cándam,* the whole of it.

2). *Bhu cándam,* 1st and 2nd *vargas* are wanting ; 3rd, *vanaúshati varga ;* 4, *mriga v.* 5, *pacsha v.* 6, *pasu v.* 7, *grihópakarana;* 8, *áhára;* 9, *manushya;* 10, *Brahma;* 11, *Cshetriya;* 12, *Vaisya;* 13, *Sudra v.* 14, *Strí gótra v.* 15 *déhákára v.* 16, *játi; v.* 17, *vaidhyam; v.*

3). *Pátala cándam, mrita varga, sarpa v. vari v.*

4). *Sámánya cándam,* 1 *varga* only, complete.

5). *Nánart'ha cándam,* 1 *v.* only, complete.

The book contains Sanscrit and Canarese words; but only such of the former as are used in the Canarese language. The lexicon agreeing with the *Amera cosha* in the terms used, but differing in the arrangement, indicates the probability of *Jaina* authorship.

For other sections, see XVII.

The book is of medium size, on broad talipat leaves.

2. No. 1852. *Agarádi,* or *Vaidhya nig'hantu,* medical lexicon, but incomplete. It has from the beginning of the vowels, and down to the syllabic letter *ti.* The words are arranged in alphabetical

order, as usual in European dictionaries; implying some superintendence over a native mind. The words have a special reference to medicine; and the book may be termed a medical nomenclature: 30 leaves.

The book is long, injured by insects.

XII. MISCELLANEOUS.

1. No. 1838. Seven pieces.

1). *Nama'sivayi ashtacam, slócas.*

An octave verse, on the five lettered *Saiva* formule; but incomplete.

2). *Basavasa pancha retnam, slócas.*

Five-jewelled praise of *Basava,* which may be *Siva's* vehicle, or the head of the *vira Saivas.*

3). *Mallica málai,* nine *padyas,* praise of *Siva.*

4). *Prabhu divya mantra gopiya,* seven hexameter stanzas. It appears to relate to *Allama prabhu,* and the *vira Saiva* system.

5). *Rája niti* hexameters.

Náreda to *Dherma rája.*

On the manner of sacrifices when celebrated by kings, on kingly ethics.

On the proper conduct of an assembly of *Brahmans.* Reference to a superior world, with its *níti,* or moral rectitude.

6). *Maitana Rámayya ragela.*

Rámayya son of *Maha dévi,* having been told by his mother, in a joke, that *Siva* was his cousin, so ardently desired to see his relative, that *Siva* took a liking to him; and ultimately carried him to *Cailasa.* See various other notices.

7). *Lingarchana ragale;* a chant on the rites of the *linga* worship, according to the title. The book dwells on the praises of *Virupacsha* a form of *Siva,* and also on *mánassu puja,* or mental homage: incomplete, 68 leaves in all.

The book is short, of medium thickness, very old and very much injured.

2. No. 1842. Matters of public accounts; mixed up with some historical circumstances.

—A list of annual proceeds of certain villages, or townships. In some of the memoranda there is Hindustani, in the Canarese letter.

—Concerning some chiefs of *Ickeri kélladi, Sitála* in the *Carnátaca* country, and of *Bihiji* or " Bijapore," and concerning Ibrahim Abdul saheb, a padshah, supposed to be the same as "Adil Shah."

—Some details as to wars and negotiations in the 16th century, treaties of peace, and like details; historical in kind, but not fully written; and looking like memoranda dotted down for future use, and enlargement.

—Concerning the revenue for the anointing with butter-oil, certain rites entitled "commands" and other appointments for homage at the temple of *Mahabalésvara* at *Gókernam* in the N. W. of the Peninsula.

—Proceeds from the annual revenue of *Mañjè, Mihipè, Hosa-kerà, Hegdirè,* and other townships.

—Details as to extent and quality of donations, by various individuals to the above, and other temples.

—The mode and order described, or defined of various annual festivals, at different temples.

—Specification of various offerings; such as money, fruits, grain, &c., 85 leaves in all.

The book is very long of medium thickness, on broad talipat leaves, in good order.

3. No. 1906. *Viràn mana nidhi,* the treasure of *Viràn mana,* the author's name.

1). *Bhúcóla pramánam,* geographical.

On *Méru, Cailasa*—the capitals of the guardians of the eight points of the heavens. On the seven superior, and seven inferior worlds. On the regions of the nine planets. On the seven great *dwipas; Jambu Kraùncha,* &c., and seven seas of milk, sugar-cane-juice, &c., the whole being the rule, or measure *(pramánam)* of the visible universe.

2). *Kála chacra pramánam,* chronological.

The age or life of *Brahma*—how much of it is passed—on the *manuvanteras* or periods of the 14 *Menus,* on the *yugas* or great periods; the special manifestations or *avatāras,* which occurred in the four *yugas;* being the time-circle rule.

3). *Jiva rási pramánam,* natural history. On birds, beasts, mankind, and other orders of beings or creatures. Different kinds of food or nourishment, including that of fishes: the rule as to existing lives.

4). *Pancha̋nga pramánam,* astrological. On lunar and solar days; on the 27 lunar mansions, or daily places of the moon in the zodiac, on the *yógas* and *karanas* or good, and bad portions of the zodiac, and the like; being the five-member rule.

A further description of the *Brahmandam,* or universe; the *dwipas;* 14 worlds; cycle of nine years, &c. In the *dwipas* the gods, men, mountains, rivers, &c., this part seems to be termed *Brahmanda vernánam.* It has considerable details, 120 leaves; but incomplete.

The book is short, of double thickness, worm-eaten.

XIII. PAURANICAL.

1. No. 1847. *Bhágavatam, padyas.*

The fifth and sixth *scandas,* but not complete. In the fifth, are the tenth, eleventh, twelfth, *sandhis,* each one right. In the sixth, first to seventeenth *sandhi,* so far right, but not ending the *scandam.* In all 822 stanzas.

The subjects are a description of the sufferings in *naracam,* and the glory of *Vishnu.* The leaves are 5—144.

The book is long, somewhat thick, injured.

2. No. 1849. For Section 1, see XVII. Section 2, *Bhagavatam, padyas.* Only three *sandhis* of the second *scandam,* containing an account of the *avataras* of *Vishnu.*

The book is of medium length, somewhat thick, old, much injured.

3. No. 1875. *Gangè Gaúri samvatam; padya cavyam.* The first *sandhi* complete, of the second, only a little.

Five leaves at the beginning are from a different book, the tale of *Kariya bantana;* and his adventures with an ogress, and her daughter: fuller copies will occur under XIX.

The proper legend—in consequence of *Parvati* hearing that *Siva* intended to place *Ganga* on his head, she quarrelled with *Ganga* and with him. He pacified her. The book narrates his going to *Retnagiri* (jewel-hill) to receive *Ganga;* but anything beyond is wanting: leaf 11—50.

The book is of medium size, and very much injured.

4. 1894. *Jaganát'ha vijayam*, or triumph of *Krishna: padya cavyam.* By *Rudra bhatta* 1—10 *asvásams*, other sections wanting.

Vasu déva and *Devaki* had as sons *Bala Ráma* and *Krishna.* The childish sports of *Krishna.* His killing *Putána* a *racshasa*, sent by *Camsa* to poison him, by poison put on her nipples. He twisted her breasts and killed her. He killed the serpent *Kálinga* by trampling on it. His upholding the mountain *Goverdhana*, and so protecting the cowherds from the fire of *Indra.* Sports in water, and otherwise with the *gopis.* His killing his uncle *Camsa.* His war with *Jarasandha*, marriage with *Rucmini*, and other special acts of *Krishna* in his *avatáram:* does not finish. It is probably taken from the *Bhágavatam*, as to matter: 90 leaves.

The book is of medium size on broad talipat leaves, a little damaged.

—PURANAS local.

5. No. 1814. *Kyfeyuts* of certain *dévast'hānas* or temples.

1). *Vaidhya nát'ha devast'hana utdánam*, It was founded by *Gálava rishi:* a fragment of seven leaves, has no beginning, nor ending.

2). *Surayya mahà déva.* This *linga* was established in the time of the *Pándavas*, or ancient people. Details of its present state, with ritual homage, offerings: on two leaves.

3). *Maradála mā káni kyfeyut.*

The manner of kings who ruled in that town. Its capture by Mahomedans, and subsequently coming under the English rule. Details of temples in that district, or principality; as *Mahà linga murti, Sada Siva murti* &c., legends of the said fanes; complete on 9 leaves.

4). *Ráma kunji déva st'hánam.* The *Canyaca vanam*, an image of *Rudra déva* was formed by *Durvasa rishi* and as homage was rendered to it by *Ráma*, it obtained the name of *Ráma kunji.* Its present state, and appurtenances described: 5 leaves complete.

5). *Dharalur*, the five *pándavas* formed a *sacti* or *ammen*, named *Durgámbà*, and worshipped it. Details from antiquity downwards: 3 leaves, incomplete.

6). Account of the temple in the district of *Bhanga vádi mákáni. Párasu Ráma*, there established a *Durgámbà;* and also a fane to *Sadà Siva;* 9 leaves.

Some other persons consecrated an image of *Vinayaca,* or *Ganésa.*

The consecration of *Sóma nát'ha déva.* The origin of *Saiva* fanes; and details of existing state, when the account was written, These matters occupy seven leaves at the end.

The book is short, of medium thickness, leaves of differing size.

6. No. 1899. *Bhadri giri mahátmyam,* said to be from the *Brahmánda puránam, Brahma* to *Náreda.* By *Nanji raja.*

This work agrees, as a Canarese version, with a Sanscrit work entitled *Nanji rája vachovilásam* 1—12, *adhyáyas* (13, 14 wanting) then 15, 16 the end.

Parvati having made a *linga,* did penance on the hill named *Bhadra giri.* Her object was to obtain *Siva.* Two *Brahmans* named *Mutgala* and *Uchchayana,* who had been cursed by *Parvati,* lived in a wilderness near at hand: with a view to deliver them from the effects of her spell, and to manifest his divinity, *Siva* appeared there. *Dhermam,* or personified beneficence, appeared there. Details as to its manifestation on that hill. *Brahma* also appeared. *Siva* explained to *Parvati* the nature of the universe, as to the *sacti* energy pervading it. He taught her the *Siva rahasyam.* The glory of the hill, as to its bathing pools; stated. The legend of *Jambu vanta,* who did penance there. *Brahma* rendered homage to *Siva* by repeating the 1,008 names of the latter, used in homage. Towards the end, the leaves are confused, and the book remains defective: 20 leaves are wanting in the midst. The numbering of leaves is over 100, but 82 remain.

The book is short, of medium thickness, on broad talipat leaves, variously injured.

[There is an old temple of the name on the passes up the *Himálayas,* but this hill (otherwise termed *Bhadráchala)* appears to be in the north of Telingana, the seat of a district chieftain. See under VII and IX *supra.*]

XIV. Prophetical.

1. No. 1811. *Chenna Basavesvara kála gnánam,* mixed metre. By *deva cavi Chennapa.*

It is related to *Vira Saiva* books. *ChennaBasava svami* announced to *Siddha Rámayya* and *Rudra muni* to the following effect; that in the *Cali yugam* he would go to *svergam,* and return to earth after the lapse of the *Cali yuga* year 4780 (circiter A.D. 1670), and he gave a detail of events that would occur in the interval, until his return. These are

chiefly evil, painful events, with various examples of the kind of occurrences; such as, that Seringapatam, the capital of Mysore, would be conquered by the Mahomedans, the names of Hyder and Tippoo Sultan being given. In the south, all the people would have bad minds, under the influence of evil counsels, and the kingdoms therein would be destroyed. *Durga nirnayam*, or devastation of communities would occur, with ravages of disease, and the like. But that *Vira Bhója vasanta raya* would be born to set things right again. Details given of his reign. Other matters concerning the excellence of the moving symbol, or *Vira Saiva* devotee, and the value of *bhakti* or devotedness to that creed: 27 leaves, seemingly complete.

The book is short, thin, on talipat leaves.

2. No. 1827. *Kálagnánas.*

1). *Yamayya Basavanna kálagnánam.* Two copies; but with some difference as to contents, poetical stanzas.

Yamayya was a *gnáni,* or sage. He foretold that Seringapatam would be destroyed by Mahomedans; that men, women, kings, all would transgress the rules of *dhermam,* or equitable beneficence. Moreover, that *Basava* would again come down to earth. "O ye people! be cautious, take care when he comes, &c."

2). *Chenna Basavanna kálagnanam,* only 64 stanzas: a little prose, v. *supra* 1, No. 1811.

The book is of medium size, in tolerable order.

3. No. 1837. *Sarvágnyà kálagnánam,* three feet stanzas.

In part prophetical; but a large portion is ethical, or sententious, like the verses of *Véma.*

Many *utpāta* or evil occurrences are to happen. There is to be want of rain, consequent dearth, prevalence of the Mahomedans. But *Vira Bhója,* a champion, is to be born in the *Caliyuga.* The glory of *Basava* declared. There are many other matters wildly prophetical. Of the ethical cast are, the chapter on the *advaita* knowledge, on the benevolence of the *guru,* on the kind of symbol preferred, on the ascetic zeal and wisdom; on astrology, on kingly morals, on ethics in general. The bearing of the whole favors the *Saiva* way.

The author was a *yógi,* who was entitled *sarvagnà,* or omniscient, or all-knowing: 95 leaves, incomplete.

The book is somewhat long, of medium thickness, old, a little injured.

4. No. 1869. *Kálagnánas.*

1). *Chenna Basavanna kálagnánam,* mixed metre, and some prose.

The evils about to happen in the *Cali yugam.* Great mischief to be done in the Carnataca country, by the Mahomedans. The going forth of *Durga* after those times, to destroy men by famine, pestilence, and the like evils. On the *vira Saiva* way, &c. see 1, No. 1811.

2). The same in a prose version.

In addition to the above, it contains a list of Mahomedan rulers, in the Carnataca country; periods and length of rule. Battles, victories.

3). *Kálagnánam,* prose by *Siddha Rámésvara.*

One of the *vira Savia* worthies, to whom the foregoing was delivered: the general subject is similar; but with variations, as to the many and grievous evils to happen in the *Cali yugam.*

4). *Sarvágnyà kálagnánam.*

By a *yogi:* 41 three-lined stanzas, so far 52 leaves.

See 3, No. 1837.

5). A fragment—as supposed of *Yamayya's* prophecy—stanzas; the beginning, and the ending are wanting; leaf 16—24.

In the part examined, the author calls on the people to beware, as evil times are at hand. He enjoins on them a religious observance of the *Saiva* way. Matters, assumed to be prophetical, are mingled up with the rest.

The book is short, of medium thickness, on broad talipat leaves, in good order.

5. No. 1873. *Sarvágnyá kálagnanam.*

115 leaves, but still incomplete. See 3, No. 1837, *supra.*

It was noted from this copy, that the ethical part appears to be chiefly addressed to *Saiva* ascetics, of whom the author was one. Copies made from this work were noted in Vol. 2, and somewhat slightingly. The work should have a close investigation.

This copy is short, thick, worm-eaten.

6. No. 1877. *Kálagnánas.*

Three books, apparently copied off for Browne's collection, and entered in Vol 2. Two copies agree in subject; and in kind of verse, with some variations. The authors' names were either not found, or

not distinctly noted, as to the present book. The third book is by *Krishnamácharya.*

In the first two pieces it is stated that, in the *Cali yuga,* the *Mlechch'has* will enter the Carnataca country. Very great evils will follow—slaughter, dearth, devastation. But to restore all things, *Basava* will again be born, as *Vira Vasanta raya ;* who will govern and protect the people: the exhortation is given, "become now the followers of *Basava* and of *Siddha Rāma* (a *vira Saiva* of leading note, see the *Basava puranam*) in order that you may not be destroyed ; and by that means you will come under the special protection of *Siva.*" Some precepts of an *advaita* bearing, are connected with the rest.

Krishnamácharya's prophecy is in the form of prose. He traces the *Yádava* and *Pándava* genealogies down to the advent of the *Mlechch'has* (barbarians, Mahomedans). List of kings, *Janamejaya, Vicramáditya, Bhója rāja,* &c., to the *Yádavas* of *Hallabédu* and the Mahomedans. The said barbarians are to rule a long time, with grievous attendant evils. But at length, *Vira Vasanta raya* will be born. His reign is to last a very long time, and is to be particularly favorable to the followers of *Basava* (or the *vira Saivas).* For their benefit specially the prophecy was long ago recorded. The three pieces occupy 54 leaves.

The book is very short, thick in proportion, and injured.

[In the matter of philology only, I think, the foregoing books are of sufficient authority to correct the use of *Dirg'ha darsanam* for prophecy, and *Dirg'ha darsi* for prophet, in translation of the Scriptures, and in theological usage. The words signify *lengthened vision,* and *one foreseeing.* The Greek word whence, through the Latin, came prophecy, prophet, means, speaking before, one foretelling. Though the word prophet has the sanction of the Septuagint, and New Testament; yet it does not give the force of *roos* (*rüshi*) a seer, and *nabi* a title of spiritual honor to inspired men. I submit for consideration, whether *kálagnánam* for prophecy, and *kalagnáni* for prophet would not be better than the above-mentioned words, in current usage ; which many critics have objected to, without finding substitutes.]

But further, and as a revised opinion, I think the foregoing prophetical books of the *vira Saivas* should be well, and closely looked into. They agree in pointing to one who answers to the Messiah of the Hebrews ; that is, a warlike incarnation of a conquering prince, who is to subdue the enemies of his people, to lead them on to victory, glory and prosperity ; and to reign over them, and mankind for a millenial period on earth. Many Christians have adopted a large portion of this persuasion from the Jewish writers. The influence of such predictions, in this country, should be considered. *Raya* is a great king, *Vira* implies a hero, *vasantam* is the spring season. A *conquering monarch, refreshing as the spring after a dreary winter* is promised to the

people. And the belief in such prophecy is general. Ten years before the northern rebellion it was stated to me, in a small town 18 miles N.W. of Madras; and the speaker, in the hearing of many natives, asserted that he spoke not merely his own opinion, but the common opinion of all natives. He spoke with the utmost confidence, of the extermination of Europeans; and of the eradication of Christianity, as a necessary consequence. Hence it seems to me, that such books as the foregoing should be examined more closely than is consistent with such a work as the present. The prophecy was every where alluded to during the depression caused by the mutinies. The Mahomedans also have a corresponding prophecy, as to the advent of a conquering *Imām*.

XV. PYROTECHNICAL.

1. No. 1903. The work has no observed title; but its subject is pyrotechny.

The mode of compounding saltpetre, sulphur and charcoal, for the formation of the principal material, and the proportions of each ingredient stated. Then, with the addition of other materials, or without them, the making of blue-lights, port-fires, *pagal vetti* or camphor lights, such as give the brilliant (Drummond) light in festival processions. The *chacra bánam*, or large wheels, the *tapássu* or cracker, or maroon. *ákása bánam* or sky-rocket. The war-rocket was not noted, but is probably included. This last was in all probability, the *pasupatástra* given by *Siva* to *Arjuna:* the subject of so much poetical fable.

The natives have made considerable progress in this art. In the sky-rocket they fail, from not having yet thought of any better vehicle than the short knotted bamboo.

The book is short, thin, (28 leaves) damaged by insects.

XVI. RHETORICAL.

1. No. 1574. For Section 1, see XI.

Section 2, *Carnátaca sabda sittipi.*

10 *parich'hedas* of *sutrams,* and Sanscrit *tíca* or prose; and this relating to the rules of Canarese composition. The sections are very short; as the whole is on three leaves.

Section 3, *Káviáva locana.*

By *Nága verma padya cavyam.*

2 *parakaranas,* or chapters.

Rules to be observed in writing poems as to proper letters, and suitable places; and as to coalition of words, proper nouns; on compound

phrases for titles or epithets; faults of *sandhi* or coalition; properties of words in general. Given in brief *sutras* with examples: 22 leaves.

Section 4. *Kavi raja marga, padyas.* By *Tungadéva.*

On rhetorical figures in Canarese poetry. Chapter 1, discrimination as to faults, and on freedom from faults. Chapter 2, on figures or tropes, contained in a single word. These two chapters are complete. Chapter 3, *art'hálancáram* on tropes, metaphors, in the meaning; or ornament of style generally, only a little: 14 leaves.

The book is of medium size, on broad talipat leaves, much damaged.

2. No. 1826. Two books.

1). *Apratima vira charitram.* By *Tirumala aryya, padya cavyam.* 1—3 *prakarnas,* and part of 4th.

A work on rhetoric; in some degree, resembling the *chandra loca* of *Cáli désa.* Various ornaments of style termed *alancáram.* Such as *súcshma, pihitala, samahitala, bhavódaiya alancáram*; and the like. Specimens of each kind are given by means of Sanscrit *slócas,* with a version in prose Canarese. The *padyas* of the author differ: these also are rendered into prose. A tale of the prowess of *Chicka déva raya* is added, with the object of giving examples, as to the different rules. There is much machinery as to the intervention of gods. It has the appearance of being an ingenious work: but it is incomplete.

2). *Chicka déva raya yashōbūshana,* prose and composite stanzas mixed.

Eulogy of *Narayana deva,* of *Yadu giri,* the god of Mysore; his glory celebrated, and the reign of *Chicka deva* at Seringapatam panegyrised. The two are so managed as to give examples of the rules for rhetorical poetry.

Religious matters of a *vedanta* bearing are intermingled. The benefits arising from the *avataras,* or manifestations of *Vishnu* are stated and illustrated, for the benefit of his votaries.

Srimàn Náráyana is the *káranam* or first cause of the universe. This theological point is illustrated by extracts, as stated from the *vedas,* and from other authorities. Some doubts arising from contradictory authorities are begun to be removed by answers; but this part remains unfinished: leaf 59—90 both pieces.

The book is of medium length, thin, old, very much damaged by insects, and needing to be restored.

XVII. Romance, Historical.

1. No. 1801. For Section 1, see XVIII.

Section 2. *Kirartarjuniyam,* or *Bháravai.* First and second *sargams* only: 12 leaves.

Section 3. *Bháratam,* hexameters, 6 *sandhis* from the midst, apparently of the *Bhishma parvam,* consolations founded on the death of *Abimanyu*: 25 leaves, 8 leaves blank.

The book is long, of medium thickness, slightly injured.

2. No. 1820. *Jaimini Bharatam,* by *Lacshmisa,* hexameters; 1—23 *sandhis* incomplete, on 152 leaves.

After the great war *Dherma raja* made a horse-sacrifice in token of claiming to be universal ruler. The horse was led to different countries by *Bhima,* which *Arjuna* and *Krishna* followed. The horse was seized by *Bappiraváhana* (*Arjuna's* son at Madura); a severe contest followed between him and *Arjuna,* neither one conscious of relationship. *Arjuna* lost his head, which *Krishna* jointed on again, by the medicine termed *Sanjivini.* A parallel detail of *Ráma's* horse, seized by his sons *Kusa* and *Lava,* is given. In the early portion, much romantic and fabulous matter is given as to *Arjuna's* pilgrimage southwards: more or less abstracted in former notices. This book comes down to the recovery of *Arjuna;* but wants the remainder.

The book is very long, also thick; looks recent, but is slightly injured.

3. No. 1822. *Mahà Bháratam.* By *Cumara Vyása,* that is *Suca;* hexameters.

It contains the *ádi* and *sabhà parvams.*

'Adi 1—18 *sandhis* of 19th only, 5 stanzas.

sabhà 1—14 *sandhis* complete.

158 leaves, one in the midst is gone.

The book is long, thick, old, damaged.

4. No. 1845. *Bháratam.*

The *ádi parvam,* 1—41 *sandhi,* complete; hexameters with a few *slocas,* 261 leaves.

The introductory, and genealogical portion.

The book is very long and very thick, old, much damaged by worms.

5. No. 1849. Section 1, *Bhàratam.*

It contains three *parvams*, the *Dróna, Salya* and *Kerna*, relating to different days of the fight.

For Section 2, see XIII.

The book is of medium length, thick, old, very much injured; of some leaves only bits remain.

6. No. 1881. *Bhàratam,* hexameters.

Two *parvams*, 3rd *aranya*, and 4th *virata*, 3rd *aranya*, 1—8 *sandhi;* the 4th has only 47 stanzas: 43 leaves, incomplete.

The book is long, of medium thickness, old, damaged.

7. No. 1895. *Bhàratam,* hexameters.

The *virata parvam*, 1—11 *sandhi*, complete, on 76 leaves.

The book is long, of medium thickness, old, damaged.

8. No. 1905. (8 erased and 5 inserted.)

Kirartarjuniyam. Old No. 83, C.M. 379, with my seal, as formerly examined.

The language is Telugu, in Canarese letter: an incomplete copy, mixed metre; 23 leaves, defective at the end. The general subject is the penance of *Arjuna* in the *Himálayas* to get the life-destroying weapon from *Siva;* with a variety of episodes, and connected adventures.

The book is long, thin, damaged, one board is also broken.

XVIII. Saiva.

1. No. 1801. Section 1, *Mahimna stottra.* By *Pushpadantáchary.*

Praise of the glory of *Siva*, It seems a prefix—40 stanzas, Sanscrit in Telugu letter.

For Sections 2 and 3, see XVIII *supra.*

The book is long, of medium thickness.

2. No. 1813. *Dipata kaliyara cávya,* hexameters, in 9 *sandhis,* so far right.

In Conjeveram, one named *Dipata kali* found a *Sivalinga* in a wood; and continued constantly paying it homage. His wife asked him the reason for his doing so. He instructed her in the *Saiva* way, telling her that he expected beatification from his devotedness, and giving various examples of benefit derived by such homage. This fiction is made a vehicle for tales of persons brought over to the *Saiva* credence, or very

devoted in that way: as *Malliyanna* a *Jaina*, who left the *Jaina* way, and became a *Saiva*: in the end obtaining beatification. *Mukananna chola, Sindhu márala raya, Kirarta sankanna dharani kési, Nala chacraverti, Sucshadévi*, a *Jaina* woman, *Savuntara nambena, Mahasváta, Cholacharam*. These all, by their devotedness to *Siva*, obtained *Cailasa*, or the *Saiva* heaven. These tales being recorded, for an obvious purpose, it is added that both husband and wife, by their homage, became united to the symbol worshipped; another phrase for beatification: 159 leaves.

The book is short and thick, on talipat leaves, in tolerable order.

3. No. 1859. *Gunta Brahmayya suvi*. First and second *sandhis*, of the third, only a little.

Legend of a king named *Gunta Brahma* who was a great devotee of *Siva*. In order to try him, *Siva* sent *Náreda* with a message to the effect, that his palace would be entered at night, and be robbed. *Náreda* came, and pretended to have heard the chirping of a lizard, conveying such an intimation. At night *Siva* and *Náreda* disguised as *Jangamas* entered the fort, and broke a way into the palace; taking jewels off from the bodies of the king and queen, and carrying away much wealth besides. On their going out, it was day break; but *Siva* said to all inquirers, that he had been plundering. On the king hearing who had robbed him, he was not moved by the loss, but continued a devotee to *Siva*. The sequel is not in this copy; but there are other copies to be noticed: 39 leaves.

The book is short, in tolerable order.

4. No. 1870. Two fragments.

1). Part of legends of sixty-three special votaries of *Siva*: ultimately beatified. By *Nija guna Siva yogi*.

There are other, and fuller copies.

2). A few prose leaves, without beginning or ending; containing matter on the five elements, and five senses, with a *bija*, or special letter applicable to each one: 11 leaves.

The book is short and thin, damaged.

5. No. 1879. Two pieces.

1). *Maituna Rámanāyana suvi*; 1, 2, *sandhi*; so far right.

One *Sanayya's* wife *Maha dévi* was left a widow, with a son called *Rámayya*. He inquired of his mother concerning his relatives, when

she jestingly said *Siva* was his *mailuna*, brother-in-law, or cousin. The boy went everywhere announcing this circumstance, and asking where *Siva* lived. Some directed him to *Cailasa*, and he set out to find it. *Siva*, at length, took compassion on him, appeared, and carried him to *Cailasa*. Former notices have been given: 73 leaves.

2). *Sampradaya vachana padya.*

Distinct stanzas, severally in praise of *Gauri*, *Sancara*, *Ganapati*. Other stanzas are on asceticism, and devotedness to *Siva*: a fragment on 19 leaves.

The book is short, of medium thickness, old, a little damaged.

XIX. TALES.

1. No. 1558. *Sómasec'hara* and *Chitrasec'hara cadhe*, mixed metre, a tale of two brothers. There are forty-three leaves, not in regular order; other forty leaves, from the beginning and ending, are gone.

Various notices of the tale appeared in Vols. 1 and 2. *Vajra makuta raja* had two sons, named as above. When grown up, they set out on an expedition; the narrative of which is a singular detail of robberies, magic, night-entries, carrying off women, and ultimately extends as far as to *Cashmir*. It is a very strange admixture of romantic, and incongruous incidents.

The book is short, of medium thickness, on broad talipat leaves, slightly injured.

2. No. 1807. *Sárangadhara charitram.* By *Sambayya*, mixed metre.

Two copies; the first complete on 66 leaves, the second one has leaves 19—29, and five leaves from the beginning, among these ten leaves.

The tale has very often occurred, and has been repeatedly abstracted.

The book is of medium size; both copies are old, and injured by insects.

3. No. 1810. *Ch'hora cadhe*, or tale of *Sómasec'hara* and *Chitrasec'hara*; 8 *sandhis*.

Vajramakuta raja by the favor of *Siva* had two sons, twins, named as above; they were brave and bold, and set out on a plundering expedition, singing an amorous ditty by the way. The account of the marvels of that raid is given. After all kinds of secular pleasure

and prosperity, the two thieves obtained *Cailasa.* See many foregoing notices.

The book is short, thick, on talipat leaves, slightly injured.

4. No. 1824. *Cumára Rámana charitram,* by *Nunjunda,* hexameters. In all 47 *sandhis,* on 283 leaves.

Copies of this work were entered under VII. It partakes of both classes.

Campila raja of *Hosa durg,* by favor of *Hari hara,* had a son named *Ráma.* When *Nani khan,* a chief from Delhi, came against his father, *Ráma* encountered the Mahomedans, and drove them away. The episode about *Retnaji.* The young man escaped death by the device of *Buchaya,* his father's *mantri.* When the Mahomedans again invaded the kingdom, *Rama* again encountered them, but fell towards the close of the fight. His head was cut off, and carried to Delhi.

The book is of medium length, thick, on talipat leaves, a little damaged.

5. No. 1832. *Ch'hora cadhe;* mixed metre. See 3, No. 1810 *supra,* and many other previous notices.

The book is somewhat long, of medium thickness, old, damaged.

6. No. 1839. *Sóma sec'hara* and *Chitra sec'hara cadhe,* mixed metre: 123 leaves.

See foregoing notices.

The book is short, somewhat thick, old, very much damaged.

7. No. 1846, Section 1. *Cumara Rámana charitram,* hexameters, from the fifth to the twelvth *sandhi,* a few leaves of the fourteenth and fifteenth, leaf 86—127 and 10 loose leaves. See above 4, No. 1824, and fuller notices under VII, *supra.*

The book is long, of medium thickness, variously and greatly injured.

8. No. 1855. *Indra Airávata,* hexameters, 2 *sandhis.* An enlargement on an episode from the *Bháratam. Kontidevi,* the mother of *Arjuna* not being invited to the *Gaja Gaúri vrüta,* was greatly vexed. In order to appease her, *Arjuna* went to *Indra's* world, and brought thence the *real* white elephant of *Indra,* the name of which is *Airávati.* This elephant, he presented to his mother, in order, that she and her friends might do it homage; in preference to the clay-image of *Gaja Gaúri,* commonly worshipped by women.

On the label is "*Jaimini bháratam;*" probably wrong; though the story may be taken from that work.

The book is of medium size, old, slightly injured.

9. No. 1856. *Krishna charitram,* or *Vara Mohini tarangini, padyas.* In 42 *sandhis*, said to be complete.

Tale of *Krishna* and his family, on the burning of *Manmata* by *Siva*. *Cáma* was again born as the son of *Krishna*: *Sumbu asura* killed.

Tale of *Aniruddha*. His furtive amour with *'Usha* daughter of *Bánāsura*. Quarrel thereupon, and battles of *Krishna* with *Bánásura*, and with *Siva*. In the end, the marriage between *Aniruddha* and *'Usha*: 159 leaves.

The book is of medium length, very thick, and very much injured by insects.

10. No. 1860. *Káriya bantana cadhe*, tale of a king's son: mixed metre.

A flower gatherer on *Cailasa*, for some fault, was condemned to be born on earth, as a king's son, and to meet his death by means of a female *rácshasi*. Accordingly he was born as the son of *Mára bhúpati*, and named *Káriyabantana*. When grown up, he was affianced to a daughter of *Balhana raya*. On his way to her, he was attracted by a female *rácshasi*, named *Pundaricácsha*, who led him to her mother *Kondarura racshasi*, elsewhere *Hedimbra*. Intermediate adventures occurred; but, in the end, the latter killed him in the night-time. His affianced spouse, being about to burn herself on his account, *Siva* appeared, and took away the original curse, and restored *Káribantana* to life, and in the sequel received all that had suffered, on this account, to his paradise. On 72 leaves, said to be complete.

The book is long, of medium thickness, damaged.

11. No. 1861. *Kariyabantana cadhe*. An incomplete copy, 83 leaves remain.

The book is short and proportionately thick, old, and much damaged.

12. No. 1862. *Nága cumárana charitram*, hexameters, 32 *sandhis*, said to be complete.

See X. 1, No. 1882, *supra*, and 18, No. 1883 *infra*, 210 leaves.

The book is of medium length, thick, on broad talipat leaves, a brass star on the string; in good order.

13. No. 1864. *Chitra sec'hara* and *Sóma sec'hara cadhe:* mixed metre: leaf 1—76 and 20 others irregular, wanting 40 leaves here and there.

See foregoing notices.

The book is of medium size, very much injured.

14. No. 1866. *Praddhyumna Charitra*, the tale of *Krishna's* son, *padya cavyam.*

Krishna's marriage with *Rucmini: Cáma (redivivus)* as their son; but named *Praddhyumna.* This child was stolen by *Madhu kaitapa,* a *rácshasa,* who took it to a forest, and left it there. *Praddhyumna* afterwards ruled as *Yuva rája,* or crown-prince. The killing of *Sambu,* an *asura. Praddhyumna* betrothed to *Rati.* His going to *Dwáracapuri* to visit his father and mother: not more here: 23 leaves incomplete. It is said to lean to the *Jaina* way.

The book is of medium length, thin, on talipat leaves, in good order.

15. No. 1865, *Capóta vacyam,* tale of a pigeon, hexameters, 1 *sandhi* complete.

In this section a male pigeon, on its mate being taken in a net, pours forth a plaint; it details all the usual bad qualities of women; and contrasts them with the excellencies of its own mate: ending in a resolution by both to perish in the flames; leaves 17.

The book is short, on talipat leaves, somewhat damaged.

16. No. 1876. *Capóta vácyam,* by *Nanjayya,* mixed metre.

The reply of *Ráma* to *Sugriva,* concerning the reception proper to be given to *Vibishina;* illustrated by the tale of a pigeon; its plaint, on its mate being caught, and sacrificing its life in consequence.

60 leaves, and seems complete.

The book is short, of medium thickness, injured by insects.

17. No. 1880. *Kariya bantana cadhe.*

By *Sambayya,* mixed metre.

In *Dárà puram* one *Mára bhupati's* son was named *Kariyabantana.* He set out for *Hallabédu* to marry the daughter of *Bellala raya;* being affianced to her. By the way, in the *Condanùr* pass, a female *rácshasi* drew him aside, and took him to her mother *Hedimbra;* who plotted to kill him; but the young man outwitted her. The daughter, by name *Pundarica,* counselled flight. *Hedimbra* followed; and, finding him out, by a false charge, got him into her power, and killed him at night. The *rácshasi Pundarica,* and the daughter of the *Bellála* king, entered the

fire; and being delivered from this *janmāntaram,* or present existence, obtained *Cailasa.* 121 leaves, and appearing to be complete.

18. No. 1883. *Nága Cumárana charitram,* by *Bahu bali,* hexameters, 32 *sandhis.*

One *Jayantara rája* had a son born to him. The child fell into a well, but was borne up by a snake on its hood: hence, the child was called *Nága Cumára.* He studied all learning, the art of music, kingly gymnastics, &c., *Kinnara manóhara* the daughter of an *asura* challenged all to compare with her in beauty, and skill in playing on an instrument. He overcame her in both. He caught a royal elephant, known as *Nílagiri,* when in must, and tamed it. An untameable horse he laid hold of, and subdued. He conquered various kings at dice &c. *Jayaverma's* son, named *Vyalan,* had a frontlet eye; he met him in combat, and overcame him. The daughter of *Nanda rāja,* at her *svayam varam,* promised to marry the person that could excel her in skill on the Indian lute. He did so, and married her. He subdued a *bétála* or demon, and made him a familiar. He conquered kings in all quarters, and married many wives; enjoying great prosperity, and so forth. A romance of the *Jaina* kind. See X. 1, No. 1882 *supra:* 165 leaves, seemingly complete.

The book is somewhat long and thick, on talipat leaves, in good order.

19. No. 1886. *Rágha váncana kruti,* by *Chicka Nanjésa:* hexameters.

In 19 *sandhis,* appearing to be complete.

In *Pompa-cshetram* thre was a *Saiva* devotee named *Mahà deva bhatta.* His wife *Rudrini* bore to him a son who was called *Rághavánca;* who was instructed, by *Hari ācharacharya* a *guru,* in all learning; and, by great devotedness to the *Saiva* symbol, he became a perfect man in knowledge, and other attainments. In addition to his own biography, tales of illustrious men, such as *Marcandeya* and others, in which he was instructed, are given with some detail. He was fully taught as to wearing the *rudracsha* beads; the *vibhúti* or cow-dung ashes; the excellence of the five-lettered *Saiva* formule; the mode of ritual homage to *Siva;* the nature, and contents of the *Saiva ágamas* (28 sacred books): the whole is given *in extenso,* and sometimes *Sancrit slócas* are inserted, in proof, or illustration. Under the guise of a biographical tale, it insinuates the whole *Saiva* system; and as such, has a reference to XVIII *supra:* 196 leaves, and it appears to be complete.

The book is of medium length, very thick, on broad talipat leaves, in good order.

20. No. 189. *Nága Cumárana charitram:* hexameters, 1—32 *sandhis;* 16 leaves wanting in different places: 109 leaves remain. See the above notice 18.

The book is of medium size, on talipat leaves, very old, and very much injured.

21. No. 1904. *Krishna Arjuna samvátam.*

Letter Canarese, language Telugu; very faulty orthography.

Many notices have preceded. A *gandharba* named *Cayan,* was the cause of a quarrel between *Krishna* and *Arjuna.* Their combat described. Made up by mediation. A fictitious romance.

The book is somewhat long, of medium thickness, much worm-eaten.

XX. Vaishnava.

1. No. 1593. *Divvya suvi mahà prabandham.* A great work of the divine poets; that is, the *A'luvàr,* and one poetess.

By *Chickobadayar mantri,* in 14 *asvásas,* and apparently complete: *padya cavyam.*

[This book, on taking it from the Library, was said to belong to class β. Being found amoung class δ, and not known to exist when the other class was examined, it must now remain here. It is a book of some consequence.]

The legendary introduction states that *Garuda, Bhujangapati, Visvatséna* and the five weapons of *Vishnu,* or shell, discus, club, sword, and bow, by the order of *Vishnu* became incarnate on earth, in human bodies. The names in order, as here given, are: 1. *Poyyikai áluvàr,* 2. *Pudatáluvár,* 3. *Peyáluvàr,* 4. *Tiru marhisai áluvàr,* 5. *Nam áluvàr,* 6. *Mat'hura cavi áluvàr,* (*Vishnu chit ?*), 7. *Kulasec'hara áluvàr,* 8. *Periya áluvàr,* 9. *Chudu kodutta náchiyamma* (a female), 10. *Tonda reddi podi áluvàr,* 11. *Tirupani áluvàr,* 12. *Tiru manggé áluvàr.*

Their birth; some in the ordinary way, others unusual, as from a lotus flower; the female from the midst of a bush. They had a peculiar appearance to mark them as *áluvàr,* or special servants of *Vishnu;* and they obtained the dignity of *áchárya,* or doctor. On their maturity, and celebrity. They composed and chanted the *divvya prabandhas* (otherwise known as *Tiru morhi).* These are, in part, versions from the *vedas;* and partly on the glory of *Vishnu,* and of his incarnations.

The 9th in the above list is not properly an *áluvàr,* and the 12th place is usually given to *Yempramanàr,* or *Rámánuja* of *Sri-*

perumatúr. His birth-place and that of 4, are only about ten miles apart. In this book, by another name a special account is given. He is said to be an incarnation of a portion of *ádi sésha,* on which *Vishnu* reposes. Place and time of his birth. How born, era of flourishing, time of his beatitude, or death. A specification of the books which he composed; with like matters, in considerable detail. This seems the fullest account of these special personages, that has yet come before me. Their lives are identified with the introduction, and diffusion of the *Vaishnava* system, in the Peninsular-south. Hence, a full translation would be both curious and useful. It extends to 260 leaves.

The book is somewhat long, of twice the usual thickness, on narrow palm leaves, in good order.

XXI. VEDANTA.

1. No. 1826. For Section 1, see XVI.

Section 2, is also given there, and is referred to, from this place, as containing some matter coming under this heading.

2. No. 1846. For Section 1, see XIX.

Section 2, contains 15 leaves in *Nágari* letter; title not discoverable. It has some *slócas* in praise of *Ráma:* advocates the *vedantam* on the *Vaishnava* mode of *Rámanúja,* with proofs from *srüti* or the *védam:* 1 leaf of *grant'ha* letter on grammar.

XXII. VIRA SAIVA

1. No. 1806. Two sections.

1). *Prabhu svámi nát'hana tárávali.* In 28 *páttas,* or lengthened stanzas, each stanza corresponding with a lunar mansion.

The *guru* of all the *vira Saivas,* who was named *Prabhu déva* became incarnate on earth. He was head also of the *premanas* or celestials. His acts, and proceedings, briefly stated. His temptation by *Máyi* alluded to; and the result panegyrised. It seems to be an epitome of the *Prabhu linga lila;* and appears to be complete.

2). Various matters.

The spell used on fixing a new *lingam.* Praise of *Nandikésvara* in *slócas.* In Telugu, two stanzas on the interpretation of dreams. In Canarese, some stanzas on the *advaita* system; and on the ascetic mode of life: in all 40 leaves.

The book is short, of medium thickness, injured by insects.

2. No. 1812. *Zarana lilamrita;* mixed metre.

The introductory portion relates to divisions of the earth into seven *dwipas;* with the names of the seas that surround them. A description of *Cáilasa,* the paradise of *Siva,* and of its mode of being governed.

The *sabha,* or host of collected *ganas,* or companies. On *Siva's bich'hatana lila* or going about as a mendicant on earth. On *Vira Bhadra's* destruction of *Dacsha's* sacrifice. Transition to the incarnation of *Basava déva.* Details as to his mode of life. Other details of special devotees who were taken to *Cáilasa,* and hence are named *premanas,* or *premana ganam.* On the mode of *Saiva* homage. The *Basava lila* or (cruel) sports; and *Basava's* ultimate deification. On 225 leaves, complete.

The book is of medium length, thick, on talipat leaves, in good order.

3. No. 1821. *Prabhu linga lila,* or the temptation of *Allama prabhu:* hexameters. In 25 *gatis,* or sections, almost complete. *Siva* describing to *Parvati* the excellency of *Allama,* the goddess was disposed to test it; and caused her *támasa gunam* to become incarnate as a female, but failed in the endeavour. She then sent a portion of her *sátvica gunam;* but in this failed also. *Allama* was proved to be a part of *Siva* himself. There are fuller notices foregoing; and a lengthened abstract in Vol. 2.

Leaf 1—5—100 and 103—125, leaf 1—4 in broken pieces, prefatory matter only.

The book is long, of medium thickness, very old, and very greatly damaged.

4. No. 1823. *Chenna Basava puránam.*

By *Virupacsha* pandit; hexameters.

In 5 *cándams,* on 240 leaves, complete.

The general substance is *Basava's* instructions to *Siddha Ramésvara,* and other devotees in assembly: *quasi* lectures, or sermons. As such, a compendium of the *vira Saiva* system.

A confutation of other systems, with sarcastic remarks and tales, in order to establish the superiority of the *vira Saiva* way. *Nandikésvara* became born as a man, the elder *Basava;* learned in all *Saiva* wisdom; became *mantri* to the king of *Kalyána puram;* taught the king the equity of kings. Various tales of *Siva* from the *puránas,* and other sources, and of proselyte devotees. There appears to be

added to the *purána* proper, the *Kárana hasagi*, which contains the metaphysico-material philosophy of this sect methodized: including the *shad st'halas*, or six special places. There is also *Chenna Basava kálagnánam*, elsewhere given as a distinct book, *supra* XIV, and the mode of *archanam* or ritual homage to the symbol.

[From this book the various manuscript copies noted in Vol. 2 were taken. A brief idea of the sarcastic tales was therein given ; but the whole could not be decently quoted.]

This book is long, very thick, injured by insects.

5. No. 1825. *Zarana lilámritam*. By *Chennappa*, mixed metre. This portion contains 12 *sandhis*.

Description of *Siva's* world ; and of this inferior world. *Siva's* amusement in going about as a beggar, with *Brahma's* head in his hand. Origin of *Virabhadra*, and destruction of *Dacsha's* sacrifice. Incarnation of *Basava*. Matters relative to the *premana ganas*. After various events in his life *Basava* performed the *Siva zarana lîla*, or seeking refuge in *Siva*: 117 leaves.

The book is long, thick, slightly injured.

6. No. 1828. *Zarana lîlamritam*: mixed metre, the fourth and fifth *sandhis* of the *Basava puránam*. It appears that 2, No. 1812 *supra*, contains the earlier portion. This commences with the incarnation of *Basava*, his marriage to *Ganga ambikà*, and becoming head of the *Jangamas*: the rest wanting. See a full abstract in Vol. 2.

   The book is long, thin, in tolerable order.

7. No. 1878. No title, as wanting the beginning, but the contents are *Basava purána art'ha pracásica*, or an explanation in prose of the *Basova puránam* from 502 to 758 verse, not ending. These divisions are into very small sections of a few lines each.

In these *Chickada nayaca* narrates to *Allama prabhu*, the incarnation of *Nandi*: birth as *Basava*, training, various acts, describing him as head *guru* of the sect, and highly praising him: leaf 135—158.

The book is of medium length, thin, on broad talipat leaves, a little injured.

8. No. 1884. *Nannayya charitram*: composite stanzas, 5 *sandhis*.

The subject of this tale lived in a wood, was a hunter, and one who beat, and killed any human beings that came near him. Some *Siva jnánis* passing that way, he came mildly, and asked them to afford him instruction. They did so, and the details are herein given ; being

the object of the vehiculum. After this instruction, they gave him the name of *Nannayya*, or gentleman. He did not cease paying homage to the *linga*. He kept constantly in mind, what the sages had taught him; and ultimately obtained beatification in the heaven of *Siva*.

This tale *Basava raja* told to the *prematas*, or devotees of the *vira Saiva* way. It also proves, or defends that system, by extracts from various authorities: 182 leaves.

The book is short, very thick, on narrow leaves, old, and injured by insects.

9. No. 1885. *Prabhu linga lila:* hexameters in 25 *gatis*, complete.

Panegyric of *Allama prabhu*. The *támasa gunam* of *Parvati* tempted him, as a woman named *Máyadevi;* and the *sátvícagunam*, as *Vrishabhéndra*, assumed various forms, female, male, and feral. *Allama* assumed other, and repellent forms. In the midst of these temptations, he was head teacher to *Basáva* and his followers; to whom he ensured beatification: 114 leaves.

The book is of medium size, on talipat leaves, old and worn.

10. No. 1890. *Prabhu linga lila:* hexameters.

This has 120 leaves, 25 very much damaged, and 10 or more are wanting. Subject as in the last one.

The book is long, somewhat thick, extremely old, and exceedingly damaged.

D. Sanscrit.

Palm-leaf Manuscripts. 1st Family.

a.—grant'ha letter.

1. No. 2260. *Silpi sástram,* on architecture and statuary. Old No. 96, C.M. 258.

This is a very small book, in twelve half-sized palm leaves; complete, and in good order.

Its subject is the observation of the *nacshétra,* and other astrological formulæ, requisite to be observed, before beginning the architectural construction of fanes, towers, images, cars, and any large buildings. The different aspects of the planets, the rulers of special times, and seasons; their friendship or enmity; these, and similar things, are all to be carefully observed and compared, before the commencement of any work; so that bad times may be avoided, and good ones chosen.

There should be two other like books, No. 94, C.M. 256, and No. 95, C.M. 257; but they were not observed in the present examination, and are supposed to be missing. No. 114, C.M. 491, in Telugu letter is entitled *silpi sastram.* It was not noticed among those manuscripts, and is supposed to have been also abstracted, in the bad sense of the word.

b.—Uriya letter.

2. No. 2368. *Bhágavatam, dvadasa scandam,* the 12th book, or part of the *uttara bhagam,* in 13 chapters: chiefly on matters pertaining to *Krishna:* leaf 1—79. See other notices.

The book is long, of medium thickness, in good condition.

3. No. 2371: Two pieces.

1). *Ratna maliká,* jewel-necklace, prose. By *Krishna dasa.*

An account of the *Bhágavatam. Brahma* composed four verses, one from each mouth. *Nara Narayana,* residing at the *Badrica azrama,* made other verses, and repeated them to *Nareda. Vyasa* is stated to have enlarged them to 100 *slocas,* and his son *Suca* extended them to 18,000 verses. The book enumerates the 18 *puranas,* and gives the contents, in epitome, of each book of the *Bhagavatam.*

2). *Bhagavata varnam*, *slocas* with an explanation of their meaning in *Uriya* prose. By *Krishna dasa.*

Panegyric on the great merit of the *Bhágavatam.*

The book is small, but thick, recent, in good order.

[I am indebted to papers, supplied by the Hon'ble Walter Elliot, Esq., for the notice of these two *Uriya* books.]

c.—Tamil *Pracrit*, *grant'ha* letter.

No. 2083. *Mairávana charitram:* Old No. 62, C.M. 140. Stated in the commencement to be taken from the *Jaimini Bharatam.*

1. *adhyayam.* Description of a fictitious town, with its various kinds of inhabitants.

2. Reference to the court of *Rama,* the visit of *rishis* to him. His inquiries, and their congratulations.

3. Reference to the valour of *Hanuman.* The eulogy pronounced on him by *Agastya,* who narrates the tale. The sorrow of *Ravana,* in his palace, at his defeat; and complaint thereon to the inhabitants. In consequence *Mairavana,* a *racshasa,* came to console him, and to point out a scheme of revenge.

4. *Ravana* asks, what can be done; not against men, but gods. *Mairavana* engages to go down to his kingdom, the inferior world, and offer a sacrifice to the evil goddess there. The wife of *Mairavana* dissuades him from any enterprise; since it must issne in his destruction. He then applies for counsel to his ministers; being still in his kingdom, in the lower world.

5. *Mairavana* sets out at the head of his army, from the inferior world, determined to make war: on the way, evil omens appear.

6. *Vibüshana,* younger brother of *Ravana,* knowing all the preparations, which were being made, informed *Hanuman* and *Sugriva. Rama* (as *Vishnu*), was then sleeping, and could not be disturbed.

7. *Hanuman* assumed a supernatural form; and bound his tail all around the fortress, or camp of *Rama,* from the heavens down to the lower regions. He allowed only one entrance, at which he kept guard; and despatching *Vibüshana* as a scout, he gave charge of the interior to *Sugriva* and others. It was now night.

8. *Mairavana* sent a spy who reported the preparations made; adding that *Vibüshana* only was outside, whose form thereupon *Mairavana* assumed; and going to *Hanuman,* told him to be on his guard; being allowed to enter the fortress, he took *Rama* and his brother *Lacshmana,*

both being asleep; and, putting them into a box, carried them down to his inferior world. *Vibüshana* was warned by evil omens; and returning, to see the cause, the deception was discovered. *Hanuman* inquired for directions; and, guided by a particular flower-tree, came to the entrance of the descent to the inferior world. Thither he went with troops: his proceeding, and the battles which followed, are detailed. It was not possible to kill *Mairavana:* he was cut into pieces; but the parts of his body came together again. All attemps to put him to death failed; until a relative pointed out that his life was in a certain cave, in the form of bees. These were killed by *Hanuman,* and *Mairavana* expired. The victor then placed the relative of *Mairavana,* whohad given the information, in possession of the kingdom of the inferior regions; and took *Rama* and *Lacshmana* (both still asleep in the box, and knowing nothing of the matter) back to their proper place.

Agastya narrated this tale to *Rama* in praise of *Hanuman. Rama* was greatly pleas; and showered down benefits on his successful protector. The whol time of the action of the poem was a single night.

The book is of medium size, complete, slightly injured.

NOTE.

When the examination of the McKenzie manucripts was confided to me in 1837—38, with a view to an analysis, and possible translation of selected portions, I found that some of the palm-leaf manucripts merited a more permanent form: and that many of the manucript paper-books were either illegible, or rapidly perishing. To restore, or copy, formed no part of my existing engagement; but I proposed the doing so; and effected what was done at my own expense: the Government merely allowing me to buy royal demy writing paper from their stores; at the authorised rate. Five folio volumes, handsomely bound, were supplied to the Literary Society; then in charge of the McKenzie manuscripts. On my undertaking the present work, they were again met with, only sadly ill-used as to the binding.

The Contents are so miscellaneous, both in reference to languages and to matter; as to admit of no other than a distinct classification by themselves. The best way of doing so, is here to present a copy of the Index prefixed to each volume; and the several books or papers enumerated will be found referred to, more than once, in the course of the following 2nd Family of McKenzie manuscripts.

SECOND FAMILY.

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MANUSCRIPT BOOK, No. 15.

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TAMIL.

MANUSCRIPT BOOK, No. 50.

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MANUSCRIPT BOOK, No. 20.

MANUSCRIPT BOOK, NO. 5.

MANUSCRIPT BOOK, NO. 21, C.M. 775.

MANUSCRIPT BOOK, NO. 16.

MALAYALAM.

MANUSCRIPT BOOK, NO. 3, C.M. 896.

TELUGU.

MANUSCRIPT BOOK, NO. 33, C.M. 787.

INDEX TO VOLUME III.

Manuscript Book, No. 50.

Manuscript Book, No. 26.

TELUGU.

Manuscript Book, No. 49.

Manuscript Book, No. 33.

MALAYALAM.

Manuscript Book, No. 4.

Manuscript Book, No. 5.

MANUSCRIPT BOOK, No. 7.

MAHRATTI.

MANUSCRIPT BOOK, No. 19.

MANUSCRIPT BOOK, (no mark.)

MANUSCRIPT BOOK, No. 20.

INDEX TO VOLUME IV.

TAMIL.

MANUSCRIPT BOOK, No. 57.

MANUSCRIPT BOOK, No. 9.

MANUSCRIPT BOOK, No. 8.

MANUSCRIPT BOOK, No. 50.

MANUSCRIPT BOOK, No. 4.

MANUSCRIPT BOOK, No. 24.

MANUSCRIPT BOOK, No. 7.

MANUSCRIPT BOOK, No. 11.

MANUSCRIPT BOOK, No. 9.

TELUGU.

MANUSCRIPT BOOK, No. 10.

MANUSCRIPT BOOK, No. 12.

MAHARATTI.

MANUSCRIPT BOOK, No. 20.

BAKHEER, No. 27.

MANUSCRIPT BOOK, No. 10.

INDEX TO VOLUME V.

TAMIL.

MANUSCRIPT BOOK, NO. 12.

MANUSCRIPT BOOK, NO. 40.

MANUSCRIPT BOOK, NO. 8.

MANUSCRIPT BOOK, NO. 53.

TELUGU.

MANUSCRIPT BOOK, NO. 8.

Manuscript Book, No. 1.

Manuscript Book, No. 7.

MAHRATTI.

Manuscript Book, No. 36.

Manuscript Book, No. 8.



2ND FAMILY. MANUSCRIPT-BOOKS.

A.—TAMIL LANGUAGE, AND CHARACTER.

I. ASTROLOGICAL.

1. No. 847. (No. 19, C.M. 228). *Sarvart'ha Chintamani.* Ascribed to *Sancaracharya.* This is a book half written, and the remaining half, blank pages It treats of the native astrology, in the usual style and particulars; the copying out remains incomplete.

   The book is a thin folio, on country paper, in tolerable order.

2. No. 848 (No. 15, C.M. 227) named *Subrahmanya kadavul,* this title is merely, "the Lord *Cartikeya;*" and it must be taken from the invocation prefixed. It is dedicated, in the preface, to *Cumara svāmi,* and must therefore be a southern work, not a translation from Sanscrit. It pays homage to *rishis;* and then proceeds to define the old astrology, and the new astrology: the latter, it is presumed, is southern. The marginal index shows most of the common places of the native astrology. The work is extensive: it was not fully read through; but is presumed to be worth translation, to compare with the northern astrology. The book is a folio, of medium thickness, on stout country paper, the binding a little injured.

II. CASTES or Tribes.

1. No. 348. (No. 2, C.M. 35). For Sections 1, 2, see XIII. Section 3. *Valankai charitram,* an account of the right-hand class of people.

   Chapter 1—10; incomplete at the end, page 21—48.

This is part of a work written by *Védanayaca* of Tanjore; at the request of Colonel McKenzie: there should be 24 chapters; and the present rather introductory, than expressly on the difference of the right and left hand castes.

The book is quarto, on Europe paper.

It was recovered by me at an auction sale: the No. 348 is not the Catalogue Telugu No. of the Library.

2. No. 786. (No. 7, C.M. 51) for Section 1—3 see XIV. Section 4, *Játi núl cávyam*, poem, on the rule of castes.

The usual invocation. The author undertakes to give an account of the existing divisions, and differences of caste. His name is *Ulaganáthan:* he wrote it, by desire of others. Benefits resulting from reading it. Four chief castes. First rank men; inferior class women.

Five divisions among the *Saivas*, *'Adi-saivar, Maha-saivar* only specified. Then the usual account of the origin of the four divisions from the head, shoulders, waist, and feet, of *Brahma:* which is a mere symbolical emblem.

The minute details of numerous subdivisions which follow, are not well capable of being abstracted.

Most of these minute subdivisions are traced to irregular intermixture of different castes; originating minor subdivisions. The reading over of the statements produced a strong impression, on my own judgment, of an artificial structure. Nevertheless, as several of the names occur in the practical intercourse of life, and others are connected with doubtful, and unsettled questions in history, a translation, as a document to be weighed in evidence, might be desirable. It is to be observed, that the title mentions a composition in verse; but this seems to have been accompanied with a prose explanation, which latter only is contained in this paper. It is a sort of poetical prose that would be ridiculous were it the primary, and not the secondary, or explanatory composition. It is observable, that the poetical author availed himself, of every opportunity to throw in ornament of a kind acceptable to the taste of his countrymen; though not absolutely essential to the subject. My opinion is, that the composition of a poem was more an object, than precise accuracy; and that, where the writer was ignorant of the origin of any particular kind of people, he drew on his invention.

Remarks.—The document is written on strong and durable paper, not damaged, and the ink, though a little faded, will continue legible very many years. Restoration is therefore not required. I do not know positively whether the author be the same person with *Ulaganatha* who composed the *Ulaga-níti,* though it is probable, that he was the same. If so, he was of the *ambattan,* or barber caste, and would merit great praise for his talents and acquirements, whether he may, or may not have been successful in his account of the origin of castes, &c.

Section 5, *Sri Carunara puránam*, or legend of the *Brahman* accountants of the villages.

The usual invocations, the destruction of the *Samanas* at Madura, by the intervention of *Sampantar*, is adverted to; and the king is spoken of, as afterwards consulting with his minister on the best mode of diffusing Sanscrit literature, and the system of Hinduism taught therein, among his subjects, and generally throughout the country. *Narkiren* is spoken of as a contemporary; which is not the usual representation. He is said to have obtained from *Suta-rishi*, a *puránam*, or legend, esteemed sacred, taken from the *Brahmánda*, *puránam* to account for the formation of the Madura College. This is similar to the one contained in Madura *puranam*. *Durvasa-rishi* appeared in the assembly at *Cailasa*, and required of *Siva*, that the doom which he had denounced on *Brahma* and *Sarasvati*, to the effect that they should both be sentenced to become incarnate on earth, might be accomplished. This requisition was granted; and the forty-eight letters, which fancifully are said to compose the body of *Sarasvati*, became incarnate in different places. There is much puerility in the details which follow. Connected with this account, is a reference to *Cánchi*; and the introduction of sixty-four tribes of *Brahmans* into the Conjeveram district, as village accountants. A list of villages, granted to their tribes is given. The bearing of the whole goes to show, that the *Samanas* (that is *Bauddhas*, or *Jainas*) originally possessed the south country; that the sending of the famous *Sampantar* from Chillambram, led to the first introduction of the Hindu system in the *Pándiyan* kingdom, that the Madura College was established to diffuse Sanscrit literature, and the Hindu religion; and that a large immigration of *Brahmans* was invited: the secular portion of them receiving large endowments, with a view to effect the extensive diffusion of the tribe throughout the more southern portion of the Peninsula.

3. No. 820. (No. 6, C.M. 760) for Sections 1 and 3, see VII.

An account of the *Cannaya játi* or mountaineers of the passes.

A thin folio book.

4. ———— (No. 14, C.M. 55) this book contained 4 Sections: 1, *Paramartha guru catha*; 2, *Agastya varalaru*; 3, *játi vallamái*; 4, *Játi bhéda núl*; but it is not now in the Collection, and appears to have been subducted.

No. 7, C.M. 900, Section 1, and No. 14 C.M. 907, Section 3 contain matter on this head in the Tamil language; but, referring to the Malayalam country, the books are placed among Malayalam documents.

III. Ethical.

1. No. 794. (No. 9, C.M. 63).

Section 1. *Agastya njánam* on the wisdom of *Agastya:* a centum of 100 stanzas *ascribed* to the great sage, of a mystic kind, and leaning to pantheism, or the *védanta* system: for Section 2, see XII, Section 3. *Varuna kuladitya pádel,* a poem of similar character, and partly moral.

For Section 4, see VI.

The book is a thin quarto, on Europe paper.

IV. Geographical.

1. No. 787. (No. 21, C.M. 219.) For Section 1, see V.

Section 2. *Désa nirnayam,* a discrimination of countries.

This is not *paūranical,* but a modern production, giving an account of countries and places, south and west and north of Madras. It contains such modern names as Golconda, Mysore, Vellore, &c. It must be looked on, in consequence, as the work of some respectable native, giving the best account he could of the Indian Peninsula; but it cannot be of much value.

It is part of a thin folio, on Europe paper.

2. No. 792. (No. 5, C.M. 50.) For Section 1, see XII.

Section 2. *Bhúcóla pramánam.* This is a *paūranical* account of the form of the earth with *dwîpas* and seas. *Jambu dwipa* divided into 56 countries, with some minor details of little consequence. A pencil-autograph of Colonel McKenzie, marks the book as received "from Mr. Reade, Chittore." This section is on Europe paper, reversed by the binder, and part of a large, thin folio.

V. Grammatical.

1. No. 787. (No. 21, C.M. 219.)

Section 1. *Agástya vyakharanam,* a philological work on Tamil, made by a "*rṛshi.*" This is stated by some northern man, as the word *vyakharanam* is not used for grammar in the south.

Many works are falsely ascribed to *Agástya*. Traditionally, he first formed the Tamil into a *written* language; and laid down some rules, which his pupil greatly enlarged in the *tólcapyam* (or *púrva cávyam.*) By comman agreement, there is no genuine work of *Agastya*, on grammar, extant.

For Section 2, see V. *supra*.

The entire book is a thin folio, on Europe paper, in tolerable order, the binding injured.

VI. Historical.

1. No. 344. (No. 3, C.M. 62--65) two works.

[This book like No. 348 *supra*, was not in the collection when I made my analysis in 1837-38. Both want the Telugu No. of the Library. They were recovered by me at an Auction sale, and officially handed over to the Board of Examiners.]

Section 1. *Chóla mahátmyam*, an account of sixteen *Chóla rájas*, said to be taken from the *Bhavishóttara puránam*. It is also styled the *Vrihadisvara mahatmyam*, and is rather legendary than historical. With the exception of *Vira Chóla*, *Déva Chóla*, *Kulóttunga*, and *Rájendra Chóla*, and *Carikála Chóla*, the names differ from the usual lists.

But all are mere epithets from the Sanscrit, not native Tamil names. It is rather on sacred temples, and expiation of crimes, than on secular matter, that the work chiefly dwells; and by the word *mahatmyam* so much only is intended. There being matter of historical bearing, causes it to be put here, and not under local *puránas*.

Section 2. *Chóla désa púrvica charitram*.

This is by *Veda nayaca* of Tanjore, and under 4, No. 794, Section 4, *infra*, there is some further notice from another copy. The foregoing book was forwarded to Colonel McKenzie, by the same individual. This book contains a discussion on the jarring accounts of the *Chóla* dynasty, and is, at least, an attempt at discrimination, and adjustment. It does not appear to me that *Véda nayaca* can be relied on, as an authority; but his sifting conflicting evidence, and reducing the whole to something near the truth, may be of use.

This particular paper might merit translation.

The book is a thin quarto, on Europe paper, in good order.

2. No. 789. (No. 16, C.M. worn of).

[This book was restored by me in 1837-38. The copy is contained in the large folio Volume 2, page 345—427.]

Section 1. The *Kerala ulpatti*, translated from the *Malayalam* into Tamil. An abstract of the original will be found under the head of *Malayalam*.

Section 2. Copy of a manuscript held by the lady-ruler at Cannanore, improperly styled *Kérala ulpatti*. This section contains a variety of details, genealogical or historical, concerning that town and the *Malayalam* country.

The book is a thin folio, on Europe paper, much damaged. Had it not been restored, the doing so now would be impracticable.

3. No. 791. (No. 8, C.M. 22, 63). Two pieces. For Section 1, see XII, Section 2, *Cholapurva pattayam*. A legendary, and very erroneous account of *Sálivúhana*, as ruling at Trichinopoly, and expelled thence by union of the *Pándya*, *Chola* and *Chéra* kings; which is pure romance; though professed to be derived from copper-plate inscriptions at Conjeveram. A full abstract from a palm-leaf copy was given; under the first family, which may be referred to. The chief value of the piece is its detail of *Saiva* temples in the Carnatic; and its testimony to human sacrifices offered at their foundation. The book is a thin folio, on Europe paper, loose from the binding.

4. No. 794. (No. 9, C.M. 63, 198). Four pieces.

For Sections 1 and 3, see III. *supra*.

For Section 2, see XII.

Section 4. *Chola désa purvîca charitram*. "Transmitted by Veda naik at Tanjore," autograph of Colonel McKenzie. This probably was the original of I, No. 344, Section 2, *supra*. It was composed by *Véda náyaca;* and gives his critical estimate of the *Chóla* dynasty. A brief supplement is appended as to the viceroys, from *Achyuta raya*, who ruled at Trichinopoly and Tanjore. This may be the more valuable portion. At all events it should be translated, as well as the larger piece.

The book is a thin quarto, on Europe paper, in good order.

The following is from a supplement to my former analysis.

This production contains the hypothetical opinions of *Véda naik*, a servant of Colonel McKenzie; and states his replies to objections started by the Colonel, against his system; which replies are not always satisfactory. It was once my intention to notice this document fully; because of the consequence ascribed to it by professor Wilson. But, perhaps the best treatment would be translation, and printing in some one of the periodicals of the day. The doing so with brief notes, would at once adjust its value; which, for my own part, I do not highly estimate.

5. No. 797. (No. 6, C. M. 70). *Pándiya rajakal adiya purana charitram,* or account of the *Pandiya* kings from the earliest times.

A Tamil note prefixed states it to be the third book on the subject of the *Pandiyan* history.

This is a large sized book, composed of country paper, roughly written in several differing handwritings. It contains a selection of stories from the Madura *st'hala Purana,* transmitted, in five different portions, from Madura to Colonel McKenzie, at an early period of his researches; and these five portions are bound together, in the book, in the transposed order 3, 2, 1, 4, 5. On examining them, in their proper order, it was found that all the tales are derived from the contents of the *st'hala purána;* but not including the whole, and coming down only to the formation of the Madura College.

From memoranda (I think in the Colonel's handwriting) it appears that these portions began to come into his hands in December 1809, and were immediately handed over to one Streenevasiah to be translated; the last portion is marked as received 12th January 1810, and as translated March 1810, while No. 3 was translated 23rd September 1810, and No. 4 in November 1810; thus showing that information concerning the College was earliest sought. In general, the writing remains legible; but the paper is somewhat damaged by insects. All the matter is, however, sufficiently detailed in my abstract of the Madura *st'hala purana* published in Vol. 1, Or. Hist. M.SS. It has seemed to me, by consequence, useless to incur the expense and labour of restoring this book, which can offer nothing new. I examined it with attention, from conjecturing that the title of the book might be confounded with another termed *Pandiya rajakal,* and from wishing to ascertain if matter ascribed to the *Pandiya rajakal* was herein contained.

(See notice of palm-leaf manuscript, No. 107. Countermark 71). My opinion of the Madura *st'hala purana;* and, by consequence of these stories taken from it, will there appear; at the same time not denying a foundation of truth, in some of them; for there doubtless are real incidents recorded; though irrecoverably clouded by *Saiva* intolerance, fiction, and fable.

The book is a short folio, of medium thickness, on country paper, injured by insects, the binding in good order.

A brief statement of the assumption of the *pálliyam*, by Government; and also an incomplete notice of the line of *Ráma Bhadra nayaca*, follow. The first is of no moment; and a full notice on the latter is elsewhere given.

For other Sections, see X, *22*.

10. No. 844. A cahier without boards, and tied by a string. According to a Tamil heading, and a closing paragraph it contains the result of verbal research into the past history of *Pyney*, (or *Parhani*) with its rulers, people, customs, &c. On glancing into it, the Madura affairs under the *nayaca* dynasty attracted notice. The document may be of some use.

It is a thin quarto, on Europe paper, without boards, in tolerable order.

11. No. 846. (No. 10, C.M. 67.) *Calingatu parani*, poem on the conquest of *Calinga* (not by *Cari Cála Chóla* as in the title) but by *Kulóttunga Chóla*. A sufficiently full abstract, from a palm-leaf copy was given under the 1st Family, *supra*.

From my former analysis.

This is a complete copy of the abovementioned poem, respecting which, a notice from a palm-leaf manuscript was given *supra*. In this book, the seven first sections are found, as therein stated; but the following portion is numbered on, as to verses, without break or division into sections, to the end, comprising in this last portion, three hunderd and thirty stanzas, or nearly as much as the entire amount of the preceding seven sections.

The palm-leaf copy appears to be the best one of the two.

This book is in good order, the ink only little pale: but it needs no further attention. It may be observed, that the leading fact of a *Chola* conquest of part of Telingana is beyond question historical; all the village records of the country containing references to it, in a way necessarily implying a foundation in fact.

This is a thin quarto, on Europe paper; the binding only injured.

12. (No. 43, C.M. 797) was once in the collection as a paper-copy from one of the palm-leaf manuscripts of the *Conga désa rājakal;* leaving spaces where Telugu words occur in those manuscripts, and having the same lacunæ. It is not now in the collection; and must have been subducted. As the work was copied (at the beginning of folio Vol. 1, of my restorations) the loss is not of consequence. Another M.S. book No. 14, C.M. 155, containing valuable documents, not otherwise copied, is also missing, and the selecting such books does not look like an accident.

VII. Inscriptions.

1. No. 802. (No. 59, C.M. 1028.) This book contains 114 inscriptions on stone, and copies of paper grants; both referring to the *Malayálam* country: but partly in Tamil and partly in an ancient character, one of those formerly used in that country. These are copied on thin China paper, very perishable. If not soon re-copied, the whole will not last very long.

The book is a quarto, on country and China paper, injured; the paper covers damaged, and tied with a string.

2. No. 806. (No. 60, C.M. 1029.) This book contains 122 inscriptions, on stone and copper, in a variety of old letters, some of the sort used in the copper-plate grants to Syrian Christians; fac-similes of which were published in the Madras Journal of Literature &c., others merge intc more modern Tamil. Some are the above old *Malayálam,* and others have an intermediate appearance, between the *Grant'ha,* and the letters on the Elliot marbles, which are of *Bauddhist* or *Jaina* origin.

The book is a large quarto, of medium thickness, on country paper, with a little Europe paper, injured.

One or two relate merely to the building of a fane, by the sons of a Brahman. One follows, which dates the reign of *Vara-kara Pándiyan* in *Sál. Sac.* 1377 (A.D. 1455).

Another is S.S. 1468, a gift by *Varaguna Pándiyan* to the shrine of *Krishna*. A gift by *'Adi-vira Pándiyan,* has merely the 18th year of his reign. One inscription is dated in the 42nd year of the *Collam era,* commemorating repairs of a fane by a private individual. Some details are given as to *Bhagavati,* a local goddess, with reference to a passage-boat, heretofore abstracted from another book. Another legend is contained, as to blood drawn by whetting a sword on a stone; over which stone a shrine was afterwards built, and it was worshipped as divine. Notices of the *Congani,* who *immigrated* hither from *Concan* near *Goa*. Mention of donations by *Kúla sec'hara Perumàl,* to a shrine of *Krishna*. Details of a local goddess, with lists of expenses at festivals. Some reference to Mar Thomas, who by sanction of *Cherumàn Perumàl,* taught religion. Then a reference to *Ráma rája,* and gifts received from the *Cochin rája*.

A return to the reign of *Vara guna Pándiyan,* dated in *Sal. Sac.* 1467 (A.D. 1545.) *Vira-parácrama Pándiyan* is placed in *Sal. Sac.* 1470; a gift of land was made by him. The name of *Sundara Pándiyan* also occurs. (From the dates, I think, these must be the illegitimate sons of the *Pándiyan,* referred to in accounts of that period.)

27. Dated in the twentieth year of *Sri kóvijaya nurupa conga;* in the era of *Vicramaditya* (no year specified); gift of some silver to maintain lights in the fane.

28. Dated in the seventeenth year of *Sri kóvijaya Vicrama nandi;* gift of some gold, to supply butter-oil, for lamps, in the *Vaishnava*, and *Saiva* fanes.

29. Dated in the sixth year of *Rajéndra chola dever;* gift of land to maintain lights in the *Saiva* fane.

30. Dated in the sixth year of *Kulóttunga chola dever;* gift of wet and dry lands, to maintain the public processions of the *Saiva* fane.

31. Dated in the tenth year of *Sri kovi raja Césari;* gift of certain wet lands; the proceeds of cultivation, to supply food for the image, and its attendants.

32. Dated in the fifth year of *Vicrama chola dever;* gift of a village to maintain the public processions, in a *Saiva* fane.

33. Dated in the sixth year of *Vicrama chola;* gift of certain villages, for the benefit of the fane.

34. Dated in the seventeenth year of *Rajaraja késari padmar;* gift of fertile land to the fane.

35. Dated in the first year of *Kulottunga chola dever;* some head villagers sent a body of men to do work for the fane, without any charge for the labor performed.

36. Gift of an annual quantity of rice-grain, for the service of the fane.

37. Dated in the eighth year of *Vicrama chola dever;* gift of wet and dry lands, the produce to support public processions in the fane.

38. Dated in the tenth year of *Sri raja dever;* gift of land to maintain lights in the fane.

39. Dated in the eighth year of *Vicrama Pandiya dever;* gift of land to supply lights, and food to the fane.

40. Dated in the tenth year of *Rajaraja dever;* gift of land, for the supply of oil for lamps.

41. The name of *Cachirayen,* a *pálliyacarer,* appears; but the body of the inscription had perished, when the fragment was copied.

42. The same, and many others, are said to have been in like condition.

43. Merely the names of a few ascetics.

44. Dated in the twenty-second year of *Kulóttunga chola dever;* gift of one hundred cows to the fane for the supply of butter-oil to anoint the image.

45. Dated in the fifth year of *Srikóperu dever;* gift of some bars of silver, to the servants of the fane.

46. Dated in the fifteenth year of the same; gift of butter-oil, daily to the fane.

47. Dated in the fourteenth year of *Sri Rajaraja dever;* gift of ninety six milch-goats to supply butter-oil for the use of the fane.

48. Dated in *Sal. Sac.* 1350. Commemorates an agreement between the towns-people, that if either "right-hand caste or left hand caste" create any disturbance, and fight with each other during public festivals; the said persons should be forthwith killed on the spot, with spears, without ceremony.

49. Dated in *Sal. Sac.* 1156 in the time of *Hara dever maharayer;* gift of a reservoir and lands fertilized by it, to a fane, to support public processions.

50. Dated in the tenth year of *Sri Cóperan dever;* gift of 220 cows, to supply butter-oil for anointing the image.

51. Dated in *Sál. Sac.* 1295; gift of rice to a fane.

52. Dated in *Sal. Sac.* 1221; gift of a piece of fertile ground to the watchman of the fane.

53. Dated in the sixteenth year of *Sri Cóperan singa dever;* gift of ninety-six milch-goats to supply butter-oil for lamps in the fane.

This book being damaged, and the writing having become almost illegible by the fading of the ink, I had it restored: the contents are of average interest.

4. No. 814. (No. 54, C.M. 1023). This book contains three sets of inscriptions.

1. 33, on stone and copper, in the Arcot and Tanjore provinces.

2. 11, on stone and copper, in the *Dindigul* district.

3. 2, on copper-plates, in the *Darapuram* district, or province of Coimbatore.

They are chiefly in the modern Tamil letter; but some are Sanscrit, in the *grant'ha* letter, and one is in Telugu.

The book is a thick quarto, on country paper, loose from the binding, and injured.

5. No. 818. (No. 56, C.M. 1025). Two sections.

1. 49, inscriptions on stone and copper-plates, in the Arcot province; these are mostly Tamil, but with some Telugu.

2. 15, inscriptions on stone, in the further south: these are chiefly in Telugu.

The first one in the book is from *Tiruva-nallùr*, not far from Pondicherry ; containing a large admixture of *grant'ha* letter.

The book is a large folio, of medium thickness, on country paper, folded in; the binding only injured.

6. No. 823. (No. 51, C.M. 1020). This book contains 128 inscriptions on stone, from the Tinnevelly province, chiefly in modern letters; but with a few pages of old Tamil characters. The book is a thin quarto, on country paper, injured by insects, the back loose, and tied by a string.

(No. 52, C.M. 1021) has no Telugu number. According to the English label it once contained copies of inscriptions from the south, in the Coimbatore province. There is now merely the two covers; and from a note in my analysis, 5th Report, it was in that state when it passed through my hands in 1837-38.

7. No. 832. (No. 53, C.M. 1022). The following abstract of these inscriptions is from my former analysis.

The contents of this book are of a very miscellaneous description. In the index, three sections are specified, as containing respectively, inscriptions from Trichinopoly, Coimbatore and Tanjore. The included matter will appear from the following brief outline.

1. At Trichinopoly, gift of land at *Ayilur*, by *Vaiyapanayak*, who deduces his descent from *Achyuta nayak;* to whom a long string of titles is ascribed. The gift is perpetual, to support car-festivals, and other expenses of the fane of *Tiruvatésvarer;* with heavy denunciations against any alienation of the gift to other purposes.

2. A handwriting given in by one or two individuals, specifying certain donations relative to a large lake for irrigation. One uncertain date appears, and another date *Sal. Sac.* 1684 with the name of *Krishna rája udiyar* of Mysore.

3. A Canarese inscription. It records certain donations made by *Krishna raja udiyar* of Mysore, to a fane of *Visvanát'ha svámi* at *Bhaváni kudal* in the Coimbatore province. The grants consisted both of land and money; of which a list is given. There does not appear any *Sacāi* year; but the date of course is modern.

4. Legendary matter as to the establishment of a *Sáiva* emblem in the *Darapur* district, by the command of a visionary appearance. Some gifts made to it were partly continued, and partly subverted after the Mysore conquest.

5. Details concerning an *agrahâram* in the Coimbatore province, with gifts made, and fluctuations of power. The establishment of the almshouse is dated in *Sal. Sac.* 1100. It is signed by some inhabitants.

6. Details concerning another *agraharam*, and fluctuations of power indicated. Constructed in *Sal. Sac.* 1523.

7. Particulars of grants made to the fane of *Antiyur* in the Coimbatore district, the earliest date is *Sal. Sac.* 1502.

8. Specification of grants to an *agraharam* at *Hobhalli*, in the *Antiyúr* talook; the earliest date is *Sal. Sac.* 1200, the interference of Mysore kings appears. No tax paid to the Honorable Company.

9. Like matter with reference to an *agraharam* at *Samba*, going up to the thirteenth century of *Salivahana*.

10. An oral statement of a person concerning some claims referred to the Collector.

11. With reference to an *agraharam* in *Chacra giri* hundred, mention is made of the early *Congu* line of rulers, and then of the succession of the *Rayer* dynasty. No certain date is specified, higher up than the thirteenth century of *Salivahana*.

12. Particulars concerning a fane in the *Antiyúr* hundred, and mention of wild tribes living on a hill near it, who wear no clothes, and live on roots, or other spontaneous productions of the earth. Mention of a fort built by a *Vedar* king.

13. Particulars of an *agraharam*, and its possession, going up to *Sal. Sac.* 1105, and descending through various fluctuations of power, as respects taxation imposed.

14. Matters relative to an *agraharam* at *Andiculum*. A composition as to tax in *Sal. Sac.* 1620, in the time of a Mysore ruler.

15. Reference to a fane of *Subrahmanya* at *Sicala puri*, where the said *Subrahmanya*, for some unknown cause, chose to dwell. Mention of a teacher of great repute, who had many followers.

16. Certain specialities relative to a fane, which has several images within it, and a great number outside.

16½. Stanzas in praise of an *amman*. In that fane there are no rites of homage practised.

17. Refers to *Agastesvara*, or a shrine of *Siva*, said to have been founded by *Agastya*, and mention of his coming to the south to dissipate the darkness of ignorance. Legendary reference to former *yugas*.

18. An inscription dated in the tenth year of *Vira Pándiya dever*. Gift of land. Letters of the inscription from being very old, cannot, it is stated, be read or copied.

19. Handwriting of specified individuals, relative to an *agraharam*. The earliest date is given in *Sal. Sac.* 700, but it is doubtful if the writers did not mean about 700 years ago. Nothing answering to so high antiquity as *Sal. Sac.* 700 appears.

20. A local legend relative to a shrine of *Subrahmanya* as the slayer of *Suran*. Reference to the 13th *adhyaya* of the *scanda puranam* for an account of the splendour of the place. Certain old records were lost, in times of disturbance.

21. Account of a fane at *Cadujûr* in the district of *Darapuram*, given by *Brahmans*. Legend of *Siva* dancing in the forest. A *Pandiya* king directed by a vision, obtained a victory in the said wilderness. The shrine has the traditionary fame of being self-originated; that is, of unknown antiquity.

22. Account given by *Brahmans* at *Agatésvara* fane: some jejune matter panegyrical of *Siva* introducing the mention of his marriage at *Madura*. *Agastya* is mingled up with the account; and his fixing a *Saiva* emblem, in the neighbourhood, led to the name of *Agatesvara vanam*. Various *tirt'has* specified with mention of the distinguished deities; such as *Indra*, *Subrahmanya*, and others, who did homage at this locality.

23. Account given by *Brahmans* of *Conga* fane in *Darapuram* district, carried up to the *Kreta yugam*, and penance performed by *Brahma*. Other matter equally inane. As *Parvati* did penance there, the place seems to derive, from that alleged circumstance, its chief repute. The legend is said to be found in the *Cúrma puránam*.

24. Legendary matter from older *puránas*, applied to a particular locality, with some appended jejune details. Inscriptions, in troublous times, were lost.

25. Account supplied by *Brahmans* of the fane at *Kannipuram*, in the *Cangaya* hundred of the *Darapur* district. Legendary matter to account for the name, besides older matter, the five *Pandavas* are said to have dwelt there; which affords some test of the veracity of the whole.

26. Legendary matter as to a fane at *Tiruvalùr*, which refers back sixty-four great ages; to *Marcandeya rishi*, and some later matters; of equal importance and veracity.

27. Inscription and account of *Tiruvalùr* fane in the *Valagudi* hundred, in the Trichinopoly district. *Válmîki* was performing penance in this neighbourhood when a *Vedar*, or wild hunter, shot at him an arrow; but the sage taught him wisdom. Reference to the *Vishnu puránam* for full accounts of the fane, it was greatly distinguished by ancient rulers, but was allowed to go to decay. *Chokarangha nayak*, of modern date, had it repaired, and

made to it a grant. It suffered from the Mahomedans. A few subsequent details down to the time of the Honorable Company. For a time its festivals were observed, but were afterwards discontinued.

28 Record of a grant by *Kṛishna rayer* of various sums of money to *Vaishnava* fanes, in the Tanjore country ; and a mention of his great munificence in the *Chóla* kingdom.

29. A grant made to the fane of *Gôvinda rája* at *Chitambaram*, or Chillambram.

30. Record of a donation, by *Achyuta rayer*, in *Sal: Sac.* 1461, to a fane at the same place.

31. An inscription dated in the 8th year of *Sri-cóperu singu dever*. Commemorating a gift of land by the *Chóla* king, apparently intended by the above name, to the fane of *Sani-isvara bhagavàn*, at the same place.

32. Dated in *Sal. Sac.* 1400 Inscription in the fane of *Sabha nat'ha* to which *numen* a string of titles, verging on the ludicrous, is attributed. Donation of a village in free tenure to the fane by certain headmen, whose names are specified.

33. Inscription on the eastern porch at *Chitambaram*, dated in *Sál. Săc.* 1503, in the time of *Vencatapati rayer* of the race of *Hari-hara-rayer*. Gift by certain headmen of the revenues of a village to the fane; for the customary offerings and ceremonies.

34. Inscription on the third wall. Dated on the 14th day of the rule of *Rája-rája-dever*. Gift of fruits and other productions at the appropriate seasons, for the use of the fane, from persons of the *Wiyalvàr* tribe. *Calinga rayer* is the first name, but several others are included among the donors.

35. Inscription on the great porch of the fane of *Narasimha-svámi* at *Manar-kovil*. Dated in *Caliyuga* 4442, in the time of *Kṛishna rayer*. The copy is imperfect, and what was given is not clear, but it seems to have been revenue arising from land.

36. On the third wall. Dated in the tenth year of *Sri-Rája-rája-dever*. Gift by *Calinga rayen*, and others, of grain arising from cultivation, for the service of the fane which contains the inscription.

37. Inscription dated in the sixteenth year of *Rája-rája-dever;* a gift of land, by some headmen, to the fane.

38. Gift of some money to purchase furniture, or utensils for the fane, in the reign of the *Kulóttunga chóla*.

39. At *Chitambaram* in the time of *Kṛishna rayer*, in *Sal Sac.* 1436. *Mannapa nayaka* gave a large grant of land to furnish food for the *Bráhmans*, to plant a flower-garden, and to build a choultry, or serai.

40. At the same place. Dated in the fifth year of *Kula séch'ara-dever.* Gift of money to supply all customary articles of food for *Brahmans.*

41 and 42. Donations by *Virama Tribhuvana-raja.*

43. Dated in *Sal. Sac.* 1515. *Krishnapa Condapa* gave some lands, to provide butter-oil for the fane

44. At *Sri-rangha-nát'ha* fane, on the second wall. Dated in *Sal. Sac.* 1351. Gift of a village, for the service of the said image, by one named *Vijayapar.*

45. Same place. Gift of 300 *huns, Uttaman nambi,* by *Vijayabhú-pati-rayer.*

46. Dated in 1393. Gift of some money, by headmen of villages, in the time of *Raja-vipada.* Also a gift of proceeds from the sale of certain lands for the service of the fane.

47. Dated in 1343. Gift of some lands for the service of the fane.

48. Dated in *Sal. Sac.* 1580. *Muttira Ráman* gave some land, the proceeds to supply food to the *Brahmans* in the four-pillared porch.

49. In the time of *Vira-pratápa-dever, Sal. Sac.* 1400. Gift of some land for festival processions.

50. Dated in *Sal. Sac.* 1433, in the time of *Krishna-rayer.* A merchant gave some land for the service of the fane.

51. Dated in *Sal. Sac.* 1446, in the time of *Krishna-rayer* : his general gave some land for the use of the attendants on the shrine.

52. Dated in *Sal. Sac.* 1590. Gift by *Mutta Ráman,* of money and rice-grain for the festival services.

53. Dated in *Sal. Sac.* 1445. Gifts of lands by *Appaiyan.*

54. Dated in the time of *Achyuta-rayer* in *Sal. Sac.* 1452. Gifts of money by two or three persons, whose names are mentioned.

55. Dated in *Sal. Sac.* 1496, in the time of *Vira-pratápa-dever-maha-rayer.* Gift of a village, including wet and dry lands ; the produce to supply food to the servants, or attendants of the fane.

56. Gift of two villages by *Anna-muttamàl,* a lady so named. No date of year.

57. Dated in *Sal. Sac.* 1459, in the time of *Achyuta-dever-rayer.* Gift by *Roma pattar* of *Uriyùr* village ; for the celebration of festival processions.

58. Dated in *Sal. Sac.* 1602. Gift of some lands, made over to managers of the fane ; name of the donor does not appear.

59. Dated in *Sal. Sac.* 1473, in the reign of *Sadà Siva.* Gift of *Cholu nallùr* village, and 109 pieces of money, to supply food for the fane.

60. Dated in the time of *Tribhuvana-chacraverti-Rájéndra-chóla-dever* seventh year of reign : gift of a flower-garden to supply flowers for the image, by *Narasingha nayak.*

61. Dated in *Sal. Sac.* 1596. Gift of money, for the service of the fane, by some headmen.

62. Dated in *Sal. Sac.* 1588. Gift of four hundred *huns* by an annual impost on a village, to supply butter-oil for the lamps, and for festivals.

63. Dated in *Sal. Sac.* 1591. Gift of two villages, by *Alagisriyan* to the fane.

64. Dated in *Sal. Sac.* 1593. Gift by *Basavapa nayak* of some lands for the service of the idol.

65. Dated in *Sal. Sac.* 1613. Some regulations as to the order first, second, third, and so on, in which certain *Brahmans* were to put garlands on the idol, at the time of public processions.

66. Dated in *Sal. Sac.* 1588. Gift by sixty headmen of lands, for the support of *Brahman* families in an *agraharam.*

67. Dated in *Sal. Sac.* 1596. *Chokanatha nayaka* gave a village; the proceeds to supply food to *Brahmans.*

68. An inscription commemorating the self-immolation of a manager of the fane at *Srirangham* (near Trichinopoly) whose name was *Appana ayengar.* In consequence of all supplies to the fane being withheld, in a bad time, he ascended the *rayer gopura* or lofty tower, and precipitated himself to the ground. The 24th of *Tai*, of a cycle year only is mentioned. The precise time of this occurrence cannot be, from the document, ascertained. But possibly, it is the incident related by Mr. Orme, and by him ascribed to a somewhat different cause.

69. Dated in *Sal. Sac.* 1596. Gift of a village by *Chokanat'ha nayaka* of the line of *Visvanat'ha nayaka,* for the supply of food, and for expenses of festival processions.

70. Dated in *Sal. Sac.* 1172, relative to the fane of *Cholesvara svami,* in the district of *Darapur tuccadi.* Gift of a village; by whom does not appear.

71. In Coimbatore. Gift of six elephants, to what place is not specified.

72. Inscription, dated in *Sal. Sac* 1449. Gift of a village; by whom does not appear. The gift is to a *Vaishnava* fane.

73. In *Darapuram* district: Inscription commemorating the gift of a village.

74. Dated in *Sal. Sac.* 1262, in the time of *Vallálan dever.* Gift of a village; the reservoir to supply water for washing the image.

75. Dated in *Sal. Sac.* 1501. Gift of a certain portion of land; the proceeds to supply sacrifices and offerings.

76. Gift of a village, by two persons mentioned, to a fane of *Varada raja.*

77. Inscription, publishing charitable grants at the *Vaishnava* fane, of *Mascà,* in the hundred of *Ceruntturai* in Coimbatore.

78. At *Dondésvara* fane, in the same district. A record of charitable donations.

79. Gift to *Brahmans* at *Satyavédamangalam* in the *Caliyuga* year 1607½ (more probably *Sal. Sac.* 1607.)

80. Dated in *Caliyuga* 4432. What was given, not legible.

81. Dated in the 3rd year of *Viraraja devan:* the letters of the inscription could not be copied.

82. Dated in *Caliyuga* 4632, in the government of *Pillaraja,* gift of a village to a fane.

83 Inscription at *Agatésvara* fane in *Darapuram.* Dated in *Caliyuga* 4633, in the time of *Dēva-maha-raja.* Gift of cows and other cattle, by a trader.

84. Dated in *Sal. Sac* 1621. Gift of three reservoirs, a grove, and fertile land, during the power of *Chitambara nat'ha muthali.*

85. Dated in *Sal. Sac.* 1421. Gift of land.

86. Dated in *Sal. Sac.* 1333. Gift of a village, and of a house for the maintenance of a daily rite of homage.

87. In the time of the *Vallála* king. Gift of a water reservoir.

88. Dated in the fifth year of *Vicrama-chola-dever.* Gift of a garden, well, and cows, for the use of a fane.

89. Dated in *Tribhuvana-chacraverti's* reign. Gift of some coins, current at that time.

90. Gift of food for the servants, or attendants of a fane, by the headmen of a village.

91. A similar donation.

[It appears to me profitless, and uninteresting to continue so minute a detail: the whole has been carefully examined; but, in what follows, that only which seems to be a little more especial is given.]

92. In the time of *Achyuta rayer Sal. Sac.* 1200: a gift of land.

93. A tabular list of inscriptions, with the date, year of king's reign, or other distinctive mark, which may be of use to refer to; the number is but small.

94. A paper referring to some modern affairs, in the wars of the south, the names of English officers occurring.

95. A few dates which refer to later periods of rule than *Sal. Sac.* 1600.

The *materiel* of this book was observed to be in a rapidly perishing condition; and restoration by a copyist was necessary, in order to ascertain the value of the contents. This may be judged of from what goes before. My own estimate would be but moderate; though, there certainly are dates and names, that are of use in confirming, or correcting other written documents. The book itself will not continue legible long; but the restored copy can be referred to, should occasion so require.

The book is a short, thick folio, on country paper, damaged.

8. No. 833. (No. 55, C.M. 1024). Three sections.

1. 91 inscriptions on stone and copper, and copies of paper grants in *Carùr, Darapuram* and *Coyambutùr.*

2. 37 like inscriptions and grants from the Chingleput district.

3. 12 inscriptions on stone from the Trichinopoly district.

One sheet is in Telugu letter, worm-eaten, and illegible.

The book besides is in the Tamil character.

It is a thin folio, on Europe and country paper, injured, and loose from the back.

9. No. 834. (No. 58, C.M. 1027). This book contains 114 inscriptions on stone, and copies of paper-grants from the *Malayálam* country. Some of them are in the old *Malayálam* letter, on fragile China paper. If not soon recopied, the whole will perish.

The book is a quarto, on country and China paper, paper covers, tied with a string, damaged.

The following notice of this book is from my former analysis.

Inscriptions on stone, and paper-grants in the *Malayalam* country.

The materials on which this book is written, are China and country paper, and with some more memoranda in pencil. The language is quite a *mélange;* consisting of a little *Malayálam,* some Sanscrit *slocas;* a large proportion of Tamil, mingled with *grant'ha* letters, and some few portions of documents in what is termed *Malayálam lipi* (characters.) A perusal of the whole shows the contents to be inscriptions, but of no considerable antiquity; being subsequent to the formation of the *Collam* era, and entirely referring to grants of land, and other immunities, to fanes, and their attendants, by the *raja* of Cochin, and a *raja* of *Cherakal;* the origin of both of whose power is subsequent to the division of the country by *Cherumàn Perumàl.* Such being the case, I have neither thought these documents worth minute abstract, nor

the the book worth recopying, where practicable. At a subsequent period, if leisure or opportunity occur, it may be looked at again, and any documents that may be in danger of perishing can then be restored.

The book will continue legible as it is, for a few years longer.

10. No. 845. (No. 50, C.M. 1019.) This is a large folio book, once containing five sections. These received early, and careful attention, when making my former analysis; and the different sections were abstracted in my 2nd, 3rd, 4th and 5th reports. It may be best to put the whole together here in consecutive order.

Section 1. Copies of Tamil inscriptions at *Sri-rangham* near Trichinoply, and other places of the *Chóla désam*.

No. 1. Dated *Sál. Sac.* 1681, commemorates a donation by *Choka nátha nayak*, of the race of *Visvanát'ha nayak*, to five classes of people of an elephant, two horse-tail fans, a white umbrella, a palanquin, a tent: to be used in the public solemnity when the image of *Secendhésvarer*, fane should be carried out in procession, and with a view to obviate some irregularities that had occurred in such festival processions.

No. 2. Date 1599, of *Aruronar* (unknown era) gift by *Virapa nayaka*, in the time of *Vencata deva-maha-rayer*, of land in the villages of *Conal* and *Palava-puram*, for the continual conduct of certain festivals connected with the above fane.

No. 3. No year, *Tirumala nayanar* and *Villumiya nayanar*, gave certain gifts to the fane; the exact nature of which cannot be ascertained, as the copy of the inscription is imperfect.

No. 4. A gift in the time *Kulóttunga Chólan* (year not specified) of certain lands to the above fane, by a union of several respectable leading men.

No. 5. One *Aran* a *rácshasa* being afflicted with *Brahmahatti*, did penance to *Siva*. In proof of which there are certain remains near to *Rájendra-chola-petta*, and two gigantic images of 20 feet in height, and 12 feet in circumference.

No. 6. Date *Sál. Sac.* the figure for one thousand, and space for some other figures blank. *Vira-pravuda rayer*, son of *Vira-vijaya-rayer*, *maha-rayer*, gave a large extent of waste land near *Rajendra Chola-petta*; the produce to be for ceremonies at the festivals of certain fanes, three in number.

No. 7. Gift of land belonging to *Rája-kembira chóla petta*, by the people of the town, attested by the names of five among them. No date.

No. 8. Inscription in the village of *Pedu-vayi-tuli*. In the seventh year of *Rájendra Cholan*. A chief (titular style only mentioned) pressed

certain bricklayers and iron-smiths; and, by their means, made some additions to a fane. Inscription incomplete.

No. 9. Inscription on a stone at *Vittu-vayi-tuli:* the dimensions of the stone are given; but the inscription itself seems not to have been copied.

No. 10. Same town. In the twentieth year of *Sri-kulóttunga chola. déver*. The letters are become illegible, copy therefore incomplete. It relates to a gift of some extensive land, near to Trichinopoly.

No. 11. Same town of *Vettu-vayi-tuli*, dated *Sál. Sac.* 1608. *Rangha Kistna mutthu-vîrapa-nayaka*, of the race of *Visvanát'ha nayaka;* certain repairs, by his order, of structures in that town, originally built by *Chóla* princes, which had gone to decay.

No. 12. Dated *Sál. Sac.* 1240, the name of the donor obliterated: gift of land to *Prasanna Vencatésvara svámi.*

No. 13. Inscription in a fane of *Subrahmanya*, *Sál. Sac.* 1444, in the time of *Sri-Krishna-dever-mahà rayer*, gift of land.

No. 14. In the thirtieth year of *Rájéndra-chóla-déver*, gift of a village, producing ten thousand pieces of gold *(huns.)*

No. 15. Inscription in *Tiru-yarembésvarer*, hill fane, on the elephant gate, date *Sal. Sac.* 1107; gift of land for repairs of the said fane, a certain proportion of revenue given, by whom not stated.

No. 16. Dated in the third year of *Sri Kovi raja kesari Pandiyan*, the remaining letters are stated to have become illegible by time.

No. 17. Dated in the fifth year of *Sri Kobi raja kesari Pandiyan*, letters become illegible.

No. 18. Dated seventieth year of the same (but supposed to be an error for seventh year) appropriation of a village to a fane of *Agnésvara* incomplete.

No. 19. Dated in the reign of *Sri Kobi raja kesari Pandiyan*, and in the seventh year of *Kulottunga cholan* (thus intimated to be contemporaries) gift of land in *Vayalùr*.

No. 20. Dated in the reign of *kesari Pandiyan* and third of *Kulottunga cholan;* gift by *Pili-vana-udiyar*, son of *Mathurantaca-udiyar* of certain customs from produce of lands. Short *grant'ha* addition.

No. 21. Dated second year of *Rajaraja dever;* gift of land for maintaining lamps in a fane, by whom not mentioned.

No. 22. Dated sixth year of *Kovi kesari Pandiyan;* gift of land for the internal ceremonies of a heathen fane.

No. 23. Dated third year of *Vira Rajéndra dever*, who is either the subordinate of *Kovi kesari Pandiyan*, or else the same, with an additional

title, the wording is obscure: gift to the fane of *Villumiya dever*, for the keeping up a perpetual light with *neyi*, or butter-oil.

No. 24. Inscription at *Nangapuram*, in the talook of *Vittu katti*, dated in the sixteenth year of *Rajéndra chola dever;* gift of land by certain persons, whose names are subscribed, for the benefit of the fane of *Tirumavanésvarudaiyar*.

No. 25. Dated in the tenth year of *Sri Sundara Pandiya-dever*, same town, same fane, with two other fanes: from the imperfection of the copy, what was given, not ascertained.

No. 26. Dated in the seventh year of *Raja-rajéndra chola-dever*, other letters of the inscription could not be madeout.

No. 27. Gift of two villages by certain chiefs whose names are mentioned, to *Rangha*, the image of *Sri rangham* fane, through the head *Brahman* of the class of *Ramaniya* of Tripety.

No. 28. Dated in the thirtieth year of *Sri Raja-dever*. Gifts of six marcals of grain for each rice field, and a quarter fanam for each field of other kinds, to go towards the celebration of the marriage of the god and goddess of *Mathuvésvara* fane, and the conduct of other festivals, *Vencatapati rayer*, son of *Vira Vallalaraja dever*, pre-eminent *raja* of the north shore. It is a stone inscription in the fane, in *Valùr* of *Vittukatti* talook.

No. 29. Dated *Sal. Sac.* 1629 (A.D. 1707.) Gift of customs of a half-measure out of every *calam* (96 measures) of rice, from one hundred and eighty villages, from three persons (Hindus): who, from their titles, appear to have held office under Mahomedans, to *Sri vira Narayana svámi*, of *Manàr kovil* in the *Manar* district.

No. 30. Dated in the sixth year of *Sri Raja-raja deva, Uttunga cholan*, imperfect; nothing further can be made out.

No. 31. Dated second year of *Sri Rajaraja dever*. At *Prapanja Pichaila giri*, where *Agastya* formerly dwelt, and which had sunk lower down into the earth: *Karicala chola*, coming thither, saw a golden-colored chamelion lizard, which he wished to catch, but it entered into a hole, in digging up which, blood was seen, and a form of *Siva* appeared; by reason of which appearance, a fane was built on the spot, and this having decayed, the aforesaid *Raja-dever* (as far as can be made out) restored the said shrine, and gave for that purpose thirty thousand *velis* of land (each *veli* containing five cawnies, the whole being upwards of one hundred thousand acres.)

No. 32. Dated in the tenth year of the *Chóla-rája-kesari-Mandiyur;* some letters and words wanting. It is a gift of village lands; but for what object, does not appear.

Translation.

No. 33. An inscription in *Mel-Pallûr*, or upper *Pallûr*. Dated *Sál. Sac.* 1439, (A.D. 1517.)

The ruler of the entire world *Hariya-rayer-Vipadan*, faultless in speech, taking possession of other countries, never relinquishing his own, the south quarter——————the excellent courageous ruler, *Sri-vira-Krishna-rayer*, the great emperor, the restorer of the *sóma-sula* tax, and of the other taxes of the *Chóla-mandalam*, and of the *Saiva* and *Vaishnava* temples—— (a number or part of a name) having taken certain countries, and conquered *Vira-Parchunan*, the son of *Pratápa rudra* the *Gajapati* prince, and certified the conquest in the presence of *Mallicarjuna* (the god at *Vijayanagaram*) gave four thousand pieces of gold, for the service of the god *Mallumisvara-nayanar*, of this town; a Sanscrit *sloca*, in praise of the giver.

[The above is as near a translation as can be made out; it is of some use.]

No. 34. It bears the two names of *Sri-kovi-késari-pándiyan* and *Sundara pándiyan*, seventh year of reign; title of a ruler on the south shore, (the remaining portion could not be recovered by the copyist, from the original stone.)

No. 35. Inscription cut on stone in the fane of *Ambúr*. Dated in the second year of *Kulóttunga-chola-dever*. Gift to *Arakesvarandiya nayanar*, the image of *Amúr* fane from *Amutakadir yudiya rája* of the north bank of, the *Caveri*, of a thousand (what, not mentioned,) in free gift (therefore must be land) in the village, for the service of the fane of *Tiru-vakésvaramudiya Tambirán*, the same image, with an addition of epithet.

No. 36. Dated in the fourteenth year of *Sri-kópa-kesari-Pándiyan* imperfect.

No. 37. Gift to *Niluvanésvara Tambirán* from *Kesari pándiyan*, the giver of his own weight in gold, and a heap of vestments like a hill, a courageous warrior, and ruler of the three worlds. (*Tribhuvana chacraverti-nayanar.*) He gave one hundred gold *huns* for the use of *Várada nambi*, the head *Brahman*, to the temple female slaves, and other temple attendants.

No. 38. Dated in *Sál. Sac.* 1112; gift to *Nilivanamudiya nayanar*, of fifty gold pieces, by the whole of the people of this village (name not given) for the celebration of the marriage of the said god, in the month of April.

No. 39. (Very short and imperfect.) Gift of an elephant vehicle, by the headman of *Mathurantacam* in the country of *Rájéndra chóla*, of the north bank (supposed of the *Cáveri*) to whom, when, or for what object, not stated.

No. 40. A few Sanscrit words in Tamil and *grant'ha* letters, without

connected meaning, copied from the inner building of a fane of *Ganga-kunda-puram* in the *Uduyar pálliyam*.

Section 2. Apparently intended to continue copies of inscriptions from Chillambram, has been left blank.

ABSTRACT OF INSCRIPTIONS.

Section 3. Inscriptions at *Carùr* and *Darapuram* in the Coimbatore province.

No. 1. Gift of the revenues of a certain district (reserving the rights of a more ancient fane,) to the *Brahmans* of *Agnésvarer* fane, in the twelfth year of some one's reign, name not appearing.

No. 2. Gift of a village called *Chenu Padu* to the same fane, free of all tax or incumbrance, in the twelfth year of some one's reign, name supposed to have been illegible.

No. 3. Dated in the seventeenth year of *Sri-vira-Pándiya-dever;* gift of certain proportions of revenue towards the celebration of the April festival of the same fane.

No. 4. Inscription in the *Vaishnava* fane of *Varadarája*, in the same town of *Carùr*, gift of land; the name of *Kulottunga chóla-dever* appears, but without connection; and there is no date.

No. 5. Gift by *Krishna rayer* of the village called *Nernur*, to *Rámá-linga-sastri:* the inscription is in the Canarese language. No date.

No. 6. This inscription is of considerable length, and celebrates the praises of a *Chola* king, whose name is nevertheless not mentioned. It is in inflated, poetical language; and its purport is to commemorate a gift of some revenue on land, to the aforesaid fane of *Varada-rája* at *Carùr*. The names of several persons are recorded as witnesses. There is no date; but it serves to give an additional attestation to the fact of a *Chola* conquest of the ancient *Congudésam*, or Coimbatore district.

No. 7. Dated in the ninth year of *Rájendra-dever*; gift of a piece of land; recorded in the porch of the aforesaid fane.

No. 8. Dated in the twenty-third year of *Kulottunga chola* "the decapitator of the *Pándiyan*, and possessor of *Carùr*;" donation of a piece of land.

No. 9. Gift of a village, and a tank, to endow a choultry at *Carùr*, built by *Caveti nayaka*, *Bodi-nayaka*, and two other Poligars, in the time of *Choka Rangha nayaka*, (king of Madura); the endowment intended to feed *Brahmans*.

No. 10. Dated in the ninth year of *Rájendra chola-dever*; gift of land to the fane of *Tiruvanali-mahá-dever*.

No. 11. Gift to the same fane of a village called *Cutta Nallur*, by certain heads of villages. No date.

No. 12. Dated in the twenty-fourth year of *Vira chola dever*; gift of *Atichamungalam* (a village,) to *Tiruvanali* fane, as before.

No. 13. Dated in the twenty-fourth year of *Rajendra-dever*; gift of a piece of land.

No. 14. Dated in the third year of *Vicrama chóla dever;* gift of money annually to defray the expense attendant on bringing an image of *Vishnu,* in procession to a place, near the fane of *Tiruvanali-esvarer.*

No. 15. Gift to the fane of *Pashúpati esvarer* by *Minachshi nayaka,* of a garden for growing the *Vilva leaves,* used in adorning the image. No date.

No. 16. Dated in the fifteenth year of *Sri-vira Pandiya dever;* gift of a village to provide for the expenses attendant on two yearly festivals, in the months of November and December.

No. 17. Dated in the sixth year of *Sundara Pándiyan;* gift from certain servants of the monarchy, forming an agreement among various castes to bestow a revenue for repairing and ornamenting the fane of *Tiruvanali,* with lofty turrets.

No. 18. Dated in the twenty-fifth year of *Silpi nattunga cholan;* gift of a village called *Vira chóla nallur,* to the aforesaid fane.

No. 19. Gift of fifty *velis* (each five cawnies) of land, by six individuals, to a *Vaishnava* fane. No date.

No. 20. Dated in the twenty-fourth year of *Raja-raja dever.* Signed by three individuals who gave sixty gold (*huns*) to the fane of *Tiruvanilleyal nayanar,* at *Carùr.*

No. 21. Inscription on the door-way of the porch, under the tower Dated in the twenty-fifth year of *Kulottunga cholan,* the ruler of *Iram, Madura* and *Carùr.* Gift of land to the abovementioned fane at *Carùr.*

No. 22. In the porch of *Vyacrapuresvara* at *Puliyùr,* in the district of *Carùr.* Dated in the thirty-eighth year of *Tribhuvana dever;* gift by *Shethu-rayer-dever,* of land to the said fane at *Puliyùr.*

No. 23. On the north side of the same fane; gift of land; by whom, does not appear.

No. 24. In the fane of *Muverapaudesvara* at *Mukanna curuchi.* The virtuous donation of *Ranga Krishnapa nayaka,* of the race of *Visvanat'ha nayana* (a compliment paid to him). It records the gift of certain leading men, in consequence of an intermarriage; so that they gave a certain annual tax on their possessions to the said fane, and unitedly bore the expense of excavating a large reservoir of water; made over as temple property.

No. 25. *Nauriyùr,* of the district of *Carùr* in the fane of *Subrahmanya.* Gift of a village to the said fane, by certain chief men of the place.

No. 26. On the fane of *Pushpavana svami* at *Vedamangalam* in *Carùr* district. Dated in the sixth year of *Virapandiya dever*. Gift of land to the fane by the town's people.

No. 27. On the fane of *Meyporalnat'ha svami* at *Aravacuruchi* in *Carùr*. Dated in the seventh year of *Konerimai-condan*, gift of land with its trees, well, &c. to the fane, by certain villagers, whose signatures are attached

No. 28. Commemoration of a grant written on palm-leaves; giving a tax, or tribute, from several villages mentioned, to the head *Brahmans* of certain fanes, also specified, from one *Raman* (who the said *Raman* was, does not appear, but his authority must have been of considerable extent).

No. 29. In the fane of *Virapari dandesvara dever*, at *Dwaracapuram*. Gift of land by votaries of the god; but the whole cannot be made out, as the copy of the inscription is incomplete.

No. 30. Gift to *Meyporulnayanar* of *Dwaracapuram*, and two other villages; but of what (from the incompleteness of the copy), does not appear.

No. 31. In the fane of *Munimuttesvara svami* in little *Darapuram;* dated in the nineteenth year of *Vira Rajendra dever* Gift of land, free of all tax, to the said fane.

[In this place there is a chasm, occasioned by some leaves having been cut out of the book; the remains of which leaves are visible. A loss of six scriptions is thereby occasioned.]

No. 38. Commemorates the taking down of a wooden *mantapa* (or porch) belonging to the fane of *Koduvayil-nagesvara-svami*, and rebuilding it with substantial materials.

No. 39. On the south side of the fane of *Jeyankondesvara* of *Nattacariyùr* in *Darapuram* district. Gift of certain revenues, from villages specified, to the said fane, from *Nallatambi kavundan*, and another person. Dated in *Caliyuga* 4722, *Sal. Sac.* 1543.

No. 40. Dated in the first year of *Vicrama chola dever;* gift of a piece of land to the village fane of *Velùr*.

No. 41. Dated in the ninth year of *Vicrama chola dever;* gift of a water reservoir, and some land to the village fane of *Nattur*.

No. 42. Dated in the fifth year of the reign of *Vira Pandiyan dever* and in the, 1402nd year of the reign of *Saccai*, (or *Salivahana);* gift by three persons, whose names are subscribed, of a reservoir of water, and the land around it, fertilized thereby, to the god and goddess of *Vijayamangalam*, of the *Perumuri* talook, in the district of Coimbatore.

Note.—This inscription, if the dates can be depended upon, is important; because it fixes the date of a *Pandiya* king's accession to the throne in A.D. 1479. Very soon after that time, the power came into the hands of

the northern viceroys, from *Vijayanagaram.* By consequence, this *Vira Pandiyan* must either be *Vira Chandra sec'hara Pandiyan,* the last of that dynasty, or else one of the five illegitimate *Pandiyans,* who contested the kingdom with the northern lords. The ascending series, upwards from that period, may be the safest process, to come at the *Pandiya* line, with anything like satisfaction as to the result.

No. 43. Dated merely in the reign of *Vira Vallala dever,* gift by the people of *Tirupa nattar* to the above fane, of the village of *Raghutaraya vellùr,* with all its revenues ; the bounds of the said grant being marked out by stone pillars, bearing the *trisúla* or tridental mark.

No. 44. Dated in the fifth year of *Virachola dever,* and in the reign of *Saccai* 1044, by the *Vallalan* named *Bellacalai* to the village fane of *Nattam;* a gift of land to supply the expense of public festivals.

Note.—This inscription is also valuable, as (if accurate) it fixes the accession of *Virachola* to A. D. 1117. From this date, in the ascending series, and following the best accounts of the *Chola* dynasty, its commencement must be fixed posterior to the beginning of the Christian era.

No. 45. Dated in the reign of *Vira Vallala dever,* gift by the people of *Tirupanattu* of (something, letters gone) ; and a water reservoir, to a fane at *Vijayamangalam.* At the foot of the date of *Sal. Sac.* 1244, (A.D. 1322-23)

No. 46. Gift by *Karirayer,* son of *Devarayer,* of the village of *Alambadai,* to the god and goddess of a fane in the *Parvati casba,* of the *Canga* talook, and *Darapùr* district.

[The inscription is described as being written in *Lebbi* Tamil, differing from the proper (or perhaps modern) Tamil characters.]

No. 47. Gift by the same. The inscription is incomplete.

[There follows some Telugu, in Tamil characters, from which it appears that the gift is of some land, and to an officiating hierophant, by *Chokanatha nayak* of Madura. By consequence, this must be a distinct inscription, wanting the beginning, and there follows a chasm down to No. 51. *Notandum est.*]

No. 51. Dated in the twenty-first year of *Virachola dever,* gift of land ; but the inscription is not complete.

No. 52. Dated in the same year of the same, a gift of land to a fane.

No. 53. The *Saccai* date partially obliterated : it appears to be a gift from some Mahratta chief ; since the name of *Bhosala* occurs, but there are many breaks in the sense ; so as not admit of a generally connected meaning.

No. 54. Dated *Sal. Sac.* 1607, gift of a piece of land at *Puttùr* to the *Brahmans* of *Chaturvédamangalam,* by a local chief.

No. 55. Dated in the twenty-first year of *Vicrama Chóla*, gift of land, by two persons named *Tribhuvana-sinka-deven*, and *Chottaya Cholan* to a fane.

No. 56. Imperfect: no intelligible meaning.

No. 57. No date: a gift of land.

No. 58. Dated in the sixth year of *Sundara Pándiyan*, gift of land to a fane, by two persons, whose names are subscribed.

No. 59. No date; gift of land by four persons, whose names are subscribed.

No. 60. Gift of a village: no date.

No. 61. Gift of land: no date.

No. 62. Gift of a village; no date.

No. 63. Gift of land, free of tax, by three persons, whose names are subscribed: no date.

No. 64. Gift by two persons of a village, to a fane.

No. 65. Dated in the fourth year of the rule of *Laduka nät'ha dever*, gift of land by two persons.

No. 66. Gift of a village by some of the people, in the time of an agent of *Malicarjuna-rayer*, whose name is not properly written.

No. 67. The same name of *Malicarjuna* appears; and the date of *Sál. Sac.* 1172; but there is space for a figure which would define the 100, and make it probably more. Gift of land to a fane bearing the name of *Kulottunga-isvarer.*

No. 68. Dated in the eighth year of *Vira paadiya dever*, gift of land by *Vira Rájendra Sóma Chakraverti*, who subscribes his name.

No. 69. Dated in the twenty-fourth year of *Vira pándiya dever*, gift of a reservoir, and of as much land as it fertilized, to a fane by three persons, the aforesaid *Rájendra Sóma* being one of them.

No. 70. Gift of a portion of the proceeds of land to a fane.

No. 71. Dated in *Sál. Sac.* 1421, gift by a merchant, who had purchased land from the owner, and formed a garden therein; the proceeds of which he gave, in perpetuity, to a fane.

No. 72. Dated in *Caliyuga* 4633, gift by a merchant, of three reservoirs and the land fertilized thereby; to a fane established by *Agastya.*

No. 73. Gift by *Vira-rája-deven* in the third year of his rule, of a village with a reservoir, and the land fertilized thereby, to a fane.

No. 74. Dated *Caliyuga* 4632, gift by *Pala rája udiyar*, (a subject of *Achyuta rayer*) of land to a fane.

No. 75. Date *Caliyuga* 4432. Gift of land by *Vira-bágu-dever*, (it is added, in a note, that in two fanes near *Alagamali*, there are many inscriptions, of which nothing could be made out, whether from antiquity, or from unknown characters, is not stated.)

No. 76. Dated in the eighth year of *Vira rájéndra dever*. Gift of money to the *Pandáram*, or treasury of a fane.

No. 77. Dated in *Vira rájêndra dever's* rule, eighteenth year, similar to the preceding.

No. 78. Dated in the twenty-third year of *Sundara-pándiya-dever*; money given, but the connection of language is lost.

No. 79. Gift of rice, and oil, to a fane.

No. 80. Dated in *Sal. Sac.* 1621, gift of three reservoirs, and land fertilized there by, by *Nátha Mutali* of *Chitambaram*, the manager of *Ráma páiyen* (general of *Tirumala nayak* of Madura.)

No. 81. Dated in *Cali sagartam* 1667 gift of lands to an *Agrahåram* the giver's name does not appear; but from the contents he would seem to have been contemporary with *Vicrama chóla*. The inscription relates to *Chaturvedamangulam*, and the copy is not complete; owing to a half leaf having been torn out of the book..............a fragment only of No. 85, owing to the same cause, follows, which seems to relate to some donation to a fane.

Notandum Nos. 82, 83 and 84, are entirely wanting.

No. 86. Gift of money to two *Vaishnava* fanes, no date, or other particular of any interest.

No. 87. Gift of two waste pieces of land, to a fane, to be cultivated for its benefit, no date, or name of donor.

No. 88. Dated in the 25th year of *Vira Narayana*. Gift of a village to the fane of *Cariyúr* on the *Caveri*, for certain ceremonial commemorations of the donor's birth-day.

No. 89. Dated in the second year of *Sundara Pandiyan*. Gift, by heads of a district, of a piece of land, to a fane.

No. 90. Gift of a certain poll-tax, by heads of a district, to a fane; dated in the fifteenth year of *Cesava Parama*.

No. 91. Dated in the seventh year of the reign of *Sundara Pandiyan*, gift of a reservoir, and lands watered thereby, by villagers, to a fane.

No. 92. Gift of land to a female slave of a fane, in the time of *Vijaya rangha Chokanatha nayakar*, by whom does not appear, part of the original inscription having perished.

No. 93. Dated in the second year of *Vira Pandiya dever*. Gift, by a person of *Vengámbùr* named *Sundara Pandiyan*, of a piece of land, to a fane.

No. 94. Inscription on a *Jaina* fane at *Tingulùr* in the estate of *Sirapuram*, in the *Peruntura*i district of *Coyambùr.* Dated in the fourth year of the reign of *Vicramachola dever.* It is so imperfect as to be further unintelligible.

No. 95. In like manner, unintelligible.

No. 96. A few lines, the name of *Vira Vallala dever.* Gift of *Aricananallùr,* the giver must have been among the *Vallala* kings of the *Jaina* persuasion.

No. 97. Gift of land by *Vira Rajendra dever,* to a fane. No date.

No. 98. Dated in the fifth year of *Vicramachola dever.* Gift of a garden and well, to a fane, by whom, not stated.

No. 99. Gift of money, by artificers; and of land, by a person, (name not legible) to a fane.

No. 100. Gift of a proportion of rice-grain, to a fane, apparently by two persons, whose names are subscribed.

No. 101. Dated in the twentieth year of *Vicramachola dever*; gift of money, by two persons, to a fane.

No. 102. Dated in the fourth year of *Virarajéndra dever*; gift by an individual of money, to maintain a constant light in a fane.

No. 103. Dated in the twenty-first year of *Viraraja dever*; gift of a piece of land, bought for the purpose, to a fane, by the villagers united.

No. 104. Dated in the sixth year of *Sri Vicramachola dever,* gift by *Utiya-sri rangha dever* of money to maintain a constant light in a fane.

No. 105. Gift of a piece of land to a fane, as it would appear, by *Kulottunga cholan:* but the sense of the inscription is not perfectly clear.

No. 106. Gift of land to maintain a constant light in the fane of *Apraméscara* (an unusual name) by people on the south bank (of the *Caveri?*) Dated in the reign simply of *Hari-hari royer.*

No. 107. Gift of a village, with its revenue, by people of the south bank, to a fane. A severe denunciation is pronounced on any who may alienate the charity.

A few incomplete lines commemorate the gift of two-twentieths of a certain land, in consequence of the death of *Kurtarayen Pándiya cholan:* inalienably bestowed.

No. 108. Gift by *Vira nanja rája udiyar* of a piece of land to a fane, in full right.

No. 109. Gift by *Sri vira vallála dever* of five-twentieths of a certain portion of land, to a fane.

No. 110. Dated in the sixteenth year of the reign of *Vira rájéndra dever*, the name of *Apramésvara* appears; but the matter breaks off abruptly.

No. 111. Dated in *Sagáptam* 1421, in the time of a feudal chief; gift of a portion of land.

No. 112. Gift of a piece of land in *Caliyuga Sagáptam* 1330, by *Athyapa candan*, to a fane. (*Sál. Sac.* 1330 ?)

No. 113. Gift of a piece of land to a fane by an individual, who subscribes his name.

No. 114. Gift of a village to a fane, by villagers united; dated *Sagáptam* 1262.

No. 115. Gift of a piece of land by *Virapa nayak* and others, to a fane; dated *Caliyuga* 1501.

No. 116. The name *Sricó viravicodeki*, twentieth year of reign appears in *grant'ha letters;* what follows is in Tamil; but incomplete, so as to leave no clear meaning.

No. 117. Gift of a piece of land by the people of *Punturai*, to two fanes; one *Saiva*, one *Vāishnava*, dated *Sagáptam* 1449.

No. 118. Dated in the twenth year of *Vira Pándiya dever*, who has the superadded titles of *Covira Kesari paramana tribhuvana Chacraverti*; gift by the people of *Puntarai* of a village, to a fane.

No. 119. Gift of a reservoir, and fields, by an individual, who subscribes his name, to two goddesses, forms of *Durga*.

No. 120. Gift of a village to a fane; the name of the donor not clearly legible.

No. 121. Dated in the twenty-first year of *Vira rájéndra dever*, gift of a portion of grain, to a fane; by three persons, names subscribed.

No. 122. Inscription in a *Jaina basti*, or fane, in *Vijayamangala*, of the *Coyambutur* district, gift of a village and reservoir, by the people of the district.

No. 123. Gift of land by *Sri savunta rája* to two fanes, one *Saiva*, and one *Vāishnava*. Also gift by villagers at *Vijaya mangalam* to a fane.

(Here there is a chasm, by reason of seven leaves cut out of the book, whence the copy is made, or from pages 117 to 130 inclusive. A loss of five inscriptions is occasioned thereby; and they must have been of considerable length; probably of importance.) *Notandum est.*

No. 128. Dated in the fourteenth year of *Vira Pándiya dever;* gift of a portion of revenue from cultivation by two persons, who subscribe their names.

No. 129. Dated in the eigth year of *Sri Pándiya dever*, the inscription is stated to be subscribed by several persons; but the purpose of the record does not clearly appear.

No. 130. Dated in the fifteenth year of the reign of *Vira rája dever;* gift by a merchant of something (not legible) for the purpose of feeding pilgrims, and others who came to visit a fane. (There are breaks in the sense, arising from the illegibility of the original copy.)

No. 131. In the Canarese language, Telugu character, dated in *Sal. Sac.* 1678, *Caliyuga* 4857, in the reign of the *Mahà svámi Krishna rayer udiyàr* of the line of *Pravada deva royer*, ruling in *Sriranghapatnam,* the capital of Mysore; gift of lands to the fane of *Sri Sancara isvara svámi,* by one who subscribes his name, as *Rat'ha Sanca rayan* whose family seems to have been of consequence in the Coimbatore country. The inscription is complete: and recent, being A.D. 1756.

No. 132. A merchant gave some land, which he had bought for the purpose, to a fane; to be cultivated, and the revenue so applied: in *Sal. Sac.* 1421.

No. 133. Dated in *Sal. Sac.* 1431, gift in money by a merchant named *Othuva Nanjaiyan* to a fane.

No. 134. Dated in *Sal. Sac.* 1429, gift of interest on money, to a fane, by a merchant.

No. 135. Gift to a temple, by some cultivators; but of what does not intelligibly appear.

136. Dated in the 8th year of *Vira Rájéndra-dever,* gift of oil for the use of a fane, by a district chief.

No. 137. Dated in the twenty-first year of *Sundara Pándiya-dever;* a merchant named *Perumàl,* received from *Arzagiya Pándiya-dever*, 220 pagodas, and gave it (to what purpose not stated; the letters of the inscription having become effaced.)

No. 138. Dated *Sagáplam* 1460. One named *Lingana udiyat-dever,* had a reservoir excavated, and divided the produce of cultivation, fertilized by the water of the said reservoir, into two portions; reserving one part for himself, and giving one part to the fane of *Avanasi* village.

No. 139. Nothing more ligible, than part of a preparatory title.

No. 140. Gift to the fane of *Avanasi,* of a village in free tenure; (letters of the inscription much defaced.)

No. 141. An inscription copied from one in the possession of the accountant of the village of *Avanasi,* commemorating a tax on commodities given to the fane of that town, with a full and minute specification of the different articles and the rate fixed on each one, the gift of one named

Malliyan, a manager of *Sicca-dever-rája-udiyar.* Dated in *Sal. Sac.* 1617, *Caliyuga* 4795.

No. 142. An inscription on the fane of *Kodésvara-svami* in *Nadave-cheri,* gift of an entire village : more not legible.

No. 143 Gift, in free tenure, of a reservoir and field, to the same fane : more illegible.

(*Notandum.* Here follows another chasm, occasioned by the cutting out, and abstracting of eight leaves, on which from, the remaining numbers, the inscriptions from 144 to 148 inclusive, or five inscriptions, are lost : these must have been of considerable length.)

No. 148. Two villagers gave annually a portion of grain to a fane.

No. 149. Gift of a piece of land to a fane (letters much defaced, more not legible.)

No. 150. Dated in the third year of *Sundara-dever;* gift of grain annually (letters defaced.)

No. 151. Gift of grain (letters defaced.)

No. 152. Gift by *Uttama-cholan,* of land to the fane of *Tirumuragan maha dever* (letters defaced).

No. 153. Dated in the tenth year of *Sundara-pándiya-dever,* a person bought a piece of ground, for a flower garden, to raise flowers for the service of the fane of *Uttamèsvara-svámi* in *Perumanalùr.*

No. 154. Dated in the nineteenth year of *Sundara pándya dever:* a merchant bought a peice of land to form a flower garden, for the same fane.

No. 155. Dated in the fifteenth year of *Virapandiya dever ;* two villagers gave a yearly present, in money, for a particular service in a fane.

No. 156. Gift by a merchant, to maintain a constant light in a fane.

No. 157. Dated in the twenty-second year of *Virapandiya dever;* two villagers gave some land to *Brahmans.*

No. 158. Dated in the eighth year of *Sundara pándiya dever;* some villagers engage to give annually a portion of grain to a fane.

No. 159. Dated in the fourth year of *Virarajéndra dever,* a gift to maintain a light in the fane of *Uttamésvarer.*

No. 160. Gift of a village, free of tax, to the people belonging to it, by a ruler; a part of whose prefatory title only is legible.

No. 161. Dated in the seventh year of *Virapandiya dever;* gift of money to a *Brahman,* who, in consequence, engaged for himself and his successors, to represent the donor in the services of the fane.

No. 162. (In the Telugu language) copy of an inscription on copper. Dated in *Sal. Sac.* 1579: commemorates a gift of land for cultivation to a *Brahman* named *Varadaiyengar*, from one named *Massagarmi-váru.*

No. 163. (In the Canarese language.) Dated in *Sal. Sac.* 1684, (A.D. 1752) the contents of an inscription on copper, in possession of certain official persons (whose names are mentioned) under *Sri Krishna-raja udiyar* of Mysore, of the race of *Pravuda deva rayer.*

The purport is to commemorate a gift of land to a fane, which was purchased by two persons, whose names are specified; together with the sum which each one contributed.

No. 164. Copy of a letter to Hyder Ali, from *Srinivasaiya*. This letter consists of revenue details, relative to villages mentioned, and specifies sums paid (or payable) into the Nabob's treasury. It is written in the Canarese language.

No. 165. Dated in the third year of *Vira dever* It commemorates a renunciation of taxation, on the looms of weavers, the amount of taxation to go to the fane of *Amaravadangésvara svámi*, of old *Pariyúr*

No. 166. Incomplete, the sense breaking off abruptly; but it contains the title, *Svasta-sriman-pratápa chacraverti Bhosala Bhujavala-vira vallála dever*, and the name of *Pariyúr* of the Conjeveram country, and seems to intimate a gift by *Chittiyappan udiyàr* a leading man among the *vallála* chiefs. (These from other documents, it is known governed parts of the said country, before its subjugation by *Krishna rayer* of *Vijayanagaram.)*

No. 167. Dated in the twenty-first year of *Vira pandiya dever*. Gift from a person (name partly obliterated) to maintain a constant lamp in a fane.

No. 168. Gift of a reservoir, the proceeds of the land fertilized thereby to go to a fane; other particulars, as to donor, &c., do not appear.

No. 169. Dated in the reign of *Vira pandiya devaraja*, the *Sagáptam* era is defaced. Gift of a village to the fane of *Pariyúr*, in the Conjeveram country.

No. 170. Beneath the preceding inscription. Dated in the 11th year of *Vira pandiya dever*. Gift of two villages to the fane of *Pariyúr* of the Conjeveram district, by *Periya deven.*

No. 171. A copper-plate inscription in the possession of *Uma-mahés.vara sastri* in the *agraharam* (alms-house) at *Satya-mangalam*, written in the Canada character.

Dated in *Sal. Sac.* 1682 (A.D. 1760) in the time of *Krishna raja udiyar* king of Mysore, of the race of *Pravuda rayer*. It relates to the purchase of *Colatúr*, with seven subordinate villages, for a price specified; the revenues

apparently to go to the maintenance of three residents in the said alms-house; that is *Uma-mahesvara sastri*, *Subasastri*, and *Vencatesvara.*

No. 172. Canarese inscription on a copper-plate, in the possession of *Yajnya sastri*, son of *Suba dicshadar*, of the aforesaid alms-house, dated in *Sal. Sac.* 4684, in the time of *Krishna raja udiyar* of *Mysore*: it relates to revenue, or income, arising from certain villages, which are specified.

No. 173. Copy of inscription in the Canada character in possession of *Srinivasâcharya* son of *Cuppácharya* in the alms-house at *Satyamangalam* aforesaid.

Dated in *Sal. Sac.* 1684, relates to certain pecuniary advantages given to *Cuppácharya*, the father of the person holding the grant from *Crishna raja udiyar*, the then ruler of Mysore.

Section 4. Copies of inscriptions at the *Vaishnava* fane of Conjeveram, and at other places.

No. 1. Dated in the eigth year of *Sri Vijaya kanda Gópala*, gift of cows and some other cattle by a *nayak* to herdsmen; by which they stood engaged to supply the expense of keeping a lamp constantly lighted in the fane of *Varada raja.*

No. 2. Dated in *Sal Sac.* 1453 (A.D. 1531) in the reign of *Achyuta rayer*. An engagement from the *Brahmans* of the fane given to *Narasaiyar* to prepare a certain *quantity* of food for the idol; in consideration of a certain proportion of revenue arising from the village of *Salapacam.*

No. 3. Dated in *Sal. Sác.* 1496, in the time of *Srirangha rayer.* Certain *Brahmans* gave to another *Brahman* 500 gold huns, on condition of his performing certain portions of ceremonies in the fane, defraying all attendant expenses. The name of *Tattacharyar* appears among the donors; and as he acquired considerable distinction, it may be well to know the time when he flourished, hereby specified.

No. 4. Dated in *Sal. Sac.* 1392 (A.D. 1470) in the time of *Viru pacshi rayer*, gift of a village by *Timma raja* to a fane at *Tiru vatiyúr.*

No. 5. Dated the twentieth year of *Sriraja Narayan Sambhuva rayar.* An order to cause the image of *Arutala natha*, to pass through a certain street in public processions, and also to visit certain groves specified.

No. 6. Dated in 1443 in the reign of *Vira Krishna deva rayer* (A.D. 1521) gift of a village, the revenues to go towards certain ceremonies, and processions, specified; *Jada koba jiyar*, and the *Brahmans*, in return engage to discharge the said obligations.

Note.—The above date is valuable.

No. 7. Dated in *Sal. Sac.* 1517, in the time of *Sri vira Venkata deva-maha-raja.* Gift of a part of the proceeds of a village, from two *Brah-*

mans, to *Pandarams* of the fane, in order to conduct certain ceremonies which are minutely specified.

No. 8. Dated in *Sal. Sac.* 1469, in the time of *Catari-sáluva canni Narasinga rayer.* Gift by a manager of that prince, of the revenue arising from increased cultivation, in consequence of a water-course, dug at his expense: to a fane at *Tiruvatiyùr*, of *Porulála Perumal.*

No. 9. Dated in the twelfth year of *Sri Rayisa-maha-raju dever.* Gift of thirty-three cows to produce curds and butter-oil for the same fane, from *Raja-raja-marava-rayen.*

No. 10. Dated in *Sal. Sac.* 1300. Gift of a village in free tenure by *Vira kariyana udiyar*, to a fane, not specified.

No. 11. Said to be in Telugu, and not given in the book.

No. 12. Dated in *Sal. Sac.* 1481 (A.D. 1559), in the time of *Sáluva Narasingha-rayer mahà-rayer.* Gift of means to supply a light in a fane, by two persons whose names are specified.

No. 13. Dated in *Sal. Sac.* 1408. Gift of a light to a fane, from whom does not appear.

No. 14. Dated in *Sal. Sac.* 1464, (A.D. 1542), in the time of *Sri vira Achyuta rayer mahà rayer.* Gift by *Chelligutiya pillai* of 250 fanams (value uncertain) to purchase seed-corn, and cultivate it after being sown; the proceeds to be applied to find butter-oil for anointing the image, on every eleventh day of the moon's bright and dark, half.

No. 15. Dated in *Sal. Sac.* 1459, in the time of *Sri vira Achyuta mahadévarayer.* It commemorates a donation to this effect; *Tirumalaya mahà raja* deposited 300 gold huns in the hands of *Ramanujayyengàr* to provide butter-oil for anointing the image during 130 days out of the whole year.

No. 16. No date. *Timmakondan* (a ruler) gave an order to ten heads of villages, to supply some assistance (not specified) to a fane.

No. 17. Dated in the twenty-sixth year of *Rajáthi-raja-raja dever Narapanayak*, gave 26 cows and 59 sheep to three cowherds and shepherds, under an obligation to furnish every day a certain specified quantity of butter-oil and curds; the former to be used in maintaining a perpetual lamp in a fane.

No. 18. Dated in *Sal. Sac.* 1459, in the time of *Achyutadevamahà rayer.* The said *rayer* gave a village, having four connected hamlets, to the fane of *Arulála perumal* in *Tiruvattiyùr*, to furnish a constant supply of butter-oil for the evening daily-anointing of the image; and also a revenue of one thousand and five hundred gold huns, arising from fourteen villages, for the general ceremonial usage of the said fane.

No. 19. Dated in *Sal. Sac.* 1461, in the time of *Sri vira Achyuta rayer*. One named *Parancusa jiyar* purchased from *Brahmans* three villages, their private property, and then made them over to the fane of *Aruláláperumàl* in *Tiruvattiyùr*, for anointing the image with butter-oil, and other ceremonies, on fifteen *écadasis* (or eleventh day's of the moon's bright and dark half) out of the entire number, during the year.

No. 20. Dated in the sixth year of the reign of *Sri Vijaya kanda gópála*. Gift by the whole of the people of the town of *Amùr* of eighty *calams* of rice-corn annually, to the abovementioned fane at *Tiruvattiyùr* (supposed to be Conjeveram).

No. 21. Dated in *Sal. Sac.* 1513, (A.D. 1591), in the time of *Vencatupatirayer maharaja*. Gift by *Sámarédaranghapaiyar* of the two united villages of *Alampákam* and *Anampádi*, for the general ceremonies in the fane of *Porulala Perumal; Cumara Tattacharya ayengàr* being constituted trustee.

No. 22. Dated in *Sal. Sac.* 1462, in the time of *Virapratápa Achyuta rayer maharayer*. One named *Rama Pattuiyar* gave 120 gold huns to be laid out in cultivation, the proceeds to be appropriated to the supply of food for the image (*i.e.* temple attendants.)

No. 23. Dated in *Sal. Sac.* 1454, *Nandana* year in the time of *Achyutarayer maharayer*. *Achyutarayer* was installed in the preceding *Viróti* year; he conquered many persons, he subdued the *Pandiya* king, and took one of his daughters; he fixed a pillar of victory on the banks of the *Tambraparani* (river at Tinnevelly); he greatly harrassed *Tumbichi nayak*, and *Sáluva nayak;* and returning hither, in the abovementioned year 1454, in the presence of *Varadaraja svami* (god of the *Vaishnava* fane at Conjeveram) he had himself weighed against pearls in the opposite balance, and gave his weight in these to the fane; and, at the same time, gave a present of one thousand cows. He also gave to the fane many largesses in money; some very valuable jewels, and some costly garments. He further bestowed a revenue of one thousand and five hundred gold huns, arising out of seventeen villages. He also gave a *chank*, a *chakra*; an open hand of benediction* and a tridental mark *(tirunama)*, the same being made of gold, set in jewels.

Note.—The above inscription is cut on the south-wall of the Conjeveram fane; opposite the place where the ceremonial utensils are kept.

It is very important towards adjusting some valuable dates, and to give a footing whereon to stand in ascending higher up in the history of the Carnatic. The specification of grants, in the inscription, is much more minute, than in the preceding abstract. It is probable that the largesses herein detailed are those referred to in No. 83, which see.

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* Of *Vishnu's* two front hands, one is open in the form of benediction, the other open in form of receiving.

No. 24. Gift by *Koneri mey kondan* of fifteen hundred pagodas, or gold huns, arising from the revenues of three villages, for the conduct of festivals to the fane of *Kondarama* (built by the giver) inclusive of the *Vaishnava Brahmans.*

No. 25. Dated in *Sal. Sac.* 1470, in the time of *Sri-vira Sada-maha rayer.* One named *Vallaba-deva-raja,* gave a village yeilding a revenue of one hundred and forty-eight pagodas, in the name of another person, to the fane where the inscription is recorded.

No. 26. Dated in *Sal. Sac.* 1475. Gift by *Tiruvencataiyar* of a half one-third of the revenue of two villages; the other two-thirds of which, revenues had been previously bestowed on the fane.

No. 27. Dated in the thirteenth year of the reign of *Kulóttunga chóla.* One named *Vicrama chóla Sámbhuva rayer* gave certain cows, goats, &c. to furnish a supply of butter-oil, in order to keep up a perpetual light in a fane.

No. 28. Dated in *Sal. Sac.* 1514, in the time of *Sri Vencatapati déva-maha-rayer.* One named *Tirumala-cumara Tattáchari-ayengár,* bestowed the revenues of two villages, in order to supply food to the fane of *Porulala. Perumàl* at *Tiruvattiyùr* during the public processions in the months of July, August, September, March, and May.

No. 29. Dated in *Sal. Sac.* 1493, in the time of *Sri Rangha-deva maha-rayer.* One named *Achyuta nayak,* (local chief) gave five villages, the proceeds to go towards the expenses of a public procession, and festival of the *'Aluvar* (deified votaries of *Vishnu*) in the month of May.

No. 30. Dated in *Sal. Sac.* 1480, in the time of *Sri vira Sada Siva-deva-maha rayer.* The inscription is incomplete; a string of titles precedes the names; but what was given does not appear.

No. 31. Of this inscription there is left only a line or two, at the beginning.

(Here follows a chasm; occasioned by three leaves having been cut out of the book. The whole of No. 32 is wanting, and the commencement of No. 33).

No. 33. ———, minute specifications of tax, or duty, on various agricultural, and other productions, and a like minute mention of the mode of appropriating the different small sums; the whole amounting to one hundred and twenty-three gold huns, for certain festival-services, in a fane; the name of which does not appear in the part of the inscription which remains.

No. 34. Dated in *Sal. Sac.* 1325, in the time of *Sri Vira Hari-hara-rayer,* a gift of one named *Dēvannen,* of cows to supply butter-oil to the fane of *Tiruvattiyùr.*

No. 35. Dated in *Sal. Sac.* 1423, two persons, named *Yecapa-nayaka* and *Tirumala-nayaka,* gave means to keep up a perpetual lamp in the same fane; made over inalienably into the hands of the temple manager; and with a severe denunciation added on any one, that may alienate the gift.

No. 36. Dated in *Sal. Sac.* 1309, in the time of *Accana udiyàn,* and *Cambana-udiyar.* Gift of the village of *Kolipacam,* by *Konapu* son of *Muttapen* to the fane of *Arulálaperumal* in *Tiruvattiyùr.*

No. 37. Dated in *Sal. Sac.* 1459, in the time of *Sri Vira Achyuta rayer.* Gift by a *Brahman* (as supposed), named *Náráyanan* of eighty fanams, for the purpose of cultivation; the proceeds to go to provide a certain kind of cakes, and also butter-oil for anointing the image of the aforementioned *Porulálar,* during four festival days.

No. 38. Dated in the thirteenth year of *Sri-rájáthi-raja-dever; Copáiya-Tanda-nayak* son of *Mandala-nalla-Tandama-nayak raja* of *Hastigiri* (a name of Conjeveram) from a district bestowed on him by *Virai Narasingha-deven:* it gives the village of *Triyalam* of *Yevùr* district, for the service of the fane of *Arulála perumal,* inalienably bestowed.

39. Dated in *Sal. Sac.* 1452, in the time of *Sri-vira Achyutadeva maha-rayer.* Gift to the fane of *Porulála Perumal,* of two thousand five hundred *chacrams* (gold coins) from *Ramánujayengar,* for the celebration of the *Lacshmi* festival in the month of *Piratási* (or September.)

No. 40. Dated in the sixteenth year of *Vijaya kanda gópala-dever.* Gift of a piece of ground, by a servant of the fane, to supply flowers.

[Here occurs another chasm, by reason of one leaf cut out from the book (visible from the remains); occasioning a loss of five short inscriptions, from No. 41 to 45, inclusive.]

No. 46. Dated in the tenth year of *Rajaraja dever.* Gift of thirty-three cows, by *Dámótaren* to supply butter-oil, for a perpetual lamp in the *Perumal* fane.

No. 47. Dated in the twenty-first year of *Rajaraja dever;* like gift for the same object, from *Perayira chetti* of *Purnottumangalam.*

No. 48. Dated in the eleventh year of the same, like gift, for like purpose; by *Ayanambi Perumal nayaken* of *Karpalinàttam.*

No. 49. Dated in *Sal. Sac.* 1439, in the time of *Sri vira Krishna dever mahà rayer.* Gift by him, at the solicitation of the *Brahmans,* of the revenues of two villages, to be appropriated to sundry uses, connected with the cars, and other appurtenances of festival processions.

No. 50. Dated in *Sal. Sac.* 1633. A charity by three-hundred towns-people of *Pennaconda:* the inscription is incomplete.

No. 51. Dated in *Sal. Sac.* 1640, (A.D. 1718), in the time of the rule of *Sadatulla khan,* commemorating the cutting of a watercourse for increasing the cultivation, by one styled *Cuniya rayer.*

No. 52. Dated in *Sal. Sac.* 1387, in the time of *Sri vira, Prutápa dever rayer mahàrayer.* Gift of 400 fanams to prepare food in the fane of *Arulala Perumàl,* from one styled *Ramanúja govinda pattar Arulála perumàl.*

No. 53. Dated in *Sal. Sac.* 1325, (A.D. 1403) in the time of *Sri vira Harihara rayer:* the rest is imperfect.

No. 54. Dated in *Sal. Sac.* 1581, in the time (apparently) of *Deva rayer. Vencatathiayen,* being a great devotee, received orders from the god to perform certain ceremonies.

The preceding are inscriptions from *Hastigiri.*

Nos. 55 and 56 are referred to the end of the book (on looking at which it is found that several leaves have been torn out at the end.)

No. 57. The name of *Madurantaca Potambi cholan* appears: a gift of land is commemorated; but the inscription is incomplete.

No. 58. Gift of a village to the managers of the fane of *Velakoli nayanar,* by one named *Ilaiyalvan Calinga rayer,* the possessor of *Nattùr.*

No. 59. Dated in the eighteenth year of *Sri sámbhuva rayer* "emperor of all worlds." One named *Calinga rayen* bought a small piece of land from persons mentioned, given by him to *Brahmans* of the fane of *Ulagalanta Perumal,* with the condition of their always keeping a water booth on the same, for the supply of passengers.

No. 60. Dated in *Sal. Sac.* 1404 in the time of *Sri Rangha deva maha rayer;* gift of land to a fane.

No. 61. A stanza in *grant'ha* character,s containing a Sanscrit *sloca,* in prais of a goddess of the fane

No. 62. (*a.*) A Sanscrit *sloca* in *grant'ha* characters as above; and of like purport.

No. 62. (*b.*) Dated in the fifth year of *Kulóttunga chola dever;* gift of a piece of land to a fane, by some villagers.

No. 63. Dated in the seventy-ninth year of *Kulóttunga chola dever.* Gift of money to provide curds for the image in a *Vaishnava* fane.

No. 64. Dated in the forty-eighth year of *Kulóttunga chola dever;* gift of land to a fane.

No. 65. Dated in *Sal. Sac* 1457, in the time of *Sri vira Achyuta deva maharayer.* A piece of land having been stripped of cocoa-nut trees, and areca palms, by a storm, the land was designated for cultivation of rice-corn; the proportion of revenue usually accruing to the prince being made

over to the temple, and an additional rate superadded. The ground was a former endowment, the same being regulated anew, and more to the advantage of the attendants on the fane.

No. 66. Dated in *Sal. Sac.* 1477, in the time of *Sri vira Sada Siva deva maharayer*. Gift by *Alagiya singh uiyer* of a piece of land which he bought for the purpose, and appropriated to a fane; in order to carry on ceremonies, at the recurrence of particular lunar days (or *nacshétras*) specified

An inscription follows without any number: it may possibly be the one referred to, at No. 55.

Dated in the thirteenth year of *Tribhuvana Chacraverti*, "the decapitator of the *Pándiya* king." Certain property which had been made over to a fane, was alienated from it, and restored to *Kulóttunga chola;* whether or not in return for any other, and greater, advantage does not appear.

No. 67. Dated in *Sal. Sac.* 1438, in the time of *Krishna rayer;* gift of fifty pieces of money, to supply food for the god, and servants of the fane, by seven persons, whose names are mentioned; and who seem to have been district cultivators.

No. 68. Dated in *Sal. Sac.* 1438, in the time of *Krishna rayer;* gift of 170 pieces of money, to provide food for the fane, during four festival days: which are specified, by *Pandárams* of the fane of *Arulála Perumal.*

No. 69. In Telugu (not contained in the book copied from).

No. 70. Dated in the ninteenth year of *Rajaraja dever;* gift of some villages to a fane.

No. 71. Dated in the fifth year of *Rajarajadever*, gift of cows to supply butter-oil for the fane of *Arulála Perumal*, by a woman named *Saniyar.*

No. 72. Dated in the thirteenth year of *Apperamsingha derer;* gift of thirty cows, and other cattle, to provide three-quarters of a measure daily of butter-oil for the fane of *Arulála Perumal*, by *Malimandalatu nayak*, and two other persons.

No. 73. Dated in the thirty-seventh year of *Tribhuvana dever;* gift of thirty cows, and other cattle, to supply the like quantity of butter-oil, for one lamp in the fane of *Arulála Perumal*, by the some persons.

No. 74. No date, gift by certain *Vishnavas* of some land, to the same fane.

No. 75. Dated in the twenty-second year of *Raja-raja derer*, gift of thirty-three cows, and other cattle, by a merchant, to provide three-quarters of a measure of butter-oil daily, for one lamp in the said fane. Name of donor *Iravi rayen.*

No. 76. Dated in the fourteenth year of *Bukhar*; gift of thirty cows, and cattle, to supply the like quantity of butter-oil, for a lamp in the said fanes by one named *Pillaihondan*.

No. 77. Dated in the tenth year of *Raja-raja dever*; gift of thirty goats to supply butter-oil for one lamp in the same fane, by *Surapanayak*.

No. 78. Dated in the twelfth year of *Rajáti-raja dever*; gift by some merchants and their wives, of sixty-six cows and cattle, to supply butter-oil for two lamps in the same fane.

No. 79. No date, gift of some lands to the said fane, by three persons.

No. 80. Dated in the fifth year of *Gópala dever*; gift of cattle to supply butter-oil for a lamp in the said fane, by a wealthy man, the son of *Perumál deven*.

No. 81. Dated in the seventeenth year of *Raja-raja dever*; gift of wet and dry lands to the same fane; by one name *Canda gópalan*.

No. 82. Dated in *Sal. Sac.* 1474, in the time of *Sada Siva-maha-deva rayer*. Commemorates the setting apart of seventy gold huns, by the *Ayengar* and *Jiyar* (managers), in order to provide for sundry small expenses from time to time, connected with public processions, in the ordinary service of the fane. These various items of expenditure of two or three fanams, (two pennies) each are minutely specified, in a lengthened inscription.

No. 83. Dated in *Sal Sac.* 1455, in the time of *Achyuta deva rayer*. (The contents are curious.) The god *Arulála perumal*, is stated to have appeared to *Saluva nayak*, directing him to go, and request *Achyuta rayer* to behave as munificently to this fane, as he had already done to the two fanes of *'Ecambésvarer (Saiva)* and *Varada raja (Vaishnava)* at Conjeveram. In consequence of this divine intimation, *Achyuta rayer* resumed both the larger grant to the *Saiva* fane of *'Ecambésvarer*, and the smaller one to the *Vaishnava* fane of *Varada raja*, amounting together to twenty-four villages; the names of which are specified. These he sold, and the proceeds amounted to 2,590 pagodas (equal to 9,075 Rupees): he appropriated the whole of that sum to this fane of *Arulála perumal*. (See Insc. No. 23.)

No. 84. Dated in the fourteenth year of *Raja-raja dever*: the remainder is imperfect, and the sense incomplete.

No. 85. No date. The inscription is incomplete.

No. 86. Dated in the twenty-sixth year of *Raja-raja dever*; gift of twenty pieces of money to maintain lights in the fane of *Alagasingha*, by *Nanjiriyan* and some others.

No. 87. Dated in *Sal. Sac.* 1307, in the time of *Hari ndiyán*, gift of twelve cows, to supply butter-oil for the fane of *Alaga singha*.

No. 88. No date; gift of some lands: the remainder incomplete.

No. 89. Dated in the eighteenth year of *Kulóttunga chola dever;* gift of a village to supply the expenses of lights in the said fane; by whom does not appear.

No. 89 ½. Dated in the tenth year of *Vicrama chola dever;* gift of some lands in free tenure to the fane, by several persons, whose names are mentioned.

No. 90. Dated in *Sal. Sac.* 1431, in the time of *Vira narasingha rayer;* gift of three thousand pieces of money, by *Tirumala,* a merchant; for sundry expenses connected with the fane.

No. 91. Dated in *Sal. Sac.* 1373, in the time of *Mallicarjuna rayer;* gift of five fanams daily, by a tax on the sale of pulse; to maintain lights in the fane, by *Canakarayen,* son of *Periya-nattu-kòn.*

No. 92. In Sanscrit *grant'ha* character (see under that head.)

No. 93. Dated in the tenth year of *Gópala dever;* gift of thirty-three cows, to provide butter-oil for the fane, by *Ramanan* of *Paiyür.*

No. 94. Dated the sixteenth year of the same, gift of thirty-three cows, as before, by *Cóneraiyan.*

No. 95. Dated in *Sal. Sac.* 1440, in the time of *Rangha dever;* gift of 320 gold huns to supply means for various expenses connected with festivals in the fane, by *Brahmans* of *Cumbhacónam.*

No. 96. Dated in the twenty-fourth year of *Raja-raja dever;* gift of thirty-three cows to supply butter-oil for the fane, by *Perumanda nayak.*

No. 97. No date of year (except that of the *Hindu* cycle.) Gift by *Kurukula-rayen* of eleven different kinds of animals, to supply oil for one lamp daily.

No. 98. Dated in the thirty-sixth year of *Tribhuvana chacraverti,* gift of forty-three cows, and other cattle, to supply butter-oil to the fane; by whom does not appear.

No. 99. Dated in *Sal. Sac.* 1328. Gift of one thousand gold huns, to procure certain valuable ornaments for the image, in the fane of *Arulála perumal;* by whom does not appear.

No. 100 In Sanscrit *grant'ha* character, (see under that head.)

No. 101. Ibid.

No. 102. Dated in *Sal. Sac.* 1373, but the rest is very imperfect.

No. 103. Dated in the thirty-third year of *Sri cóperum singha dever;* gift of thirty-three cows, &c., to supply butter-oil, by certain traders, whose names are specified.

No. 104. Very imperfect.

No. 105. Gift of land; but the whole very imperfect.

No. 106. Dated in *Sal. Sac.* 1440, in the time of *Krishna deva rayer* the inscription itself, on the stone, is stated to be not complete.

No. 107. Dated in the twenty-second year of *Kulóttunga chola dever;* gift of land, but the remainder very imperfect.

No. 108. Dated in *Sal. Sac.* 1496, in the time of *Sri rangha deva rayer*. Gift of twenty-four gold huns, for the service of the fane; by certain persons whose names are specified.

No. 109. In Telugu (not in the book copied from.)

No. 110. Gift of certain portions of ground, within certain villages. The proceeds to go towards building an *agraharam*, connected with the fane of *Yécambésvara* at Conjeveram; date, or name of giver, does not appear.

No. 111. Dated in the time of a chief subordinate to *Harihara rayer*. Gift of certain portions, which are specified, of revenues from different villages, by *Ramadevi avvayar*, to the fane of *Yécambésvara*, at Conjeveram.

No. 112. Dated in the reign of *Vencatapati deva rayer*, in *Sal. Sac.* 1518, the remainder is incomplete.

No. 113. Dated in the third year of *Gópula maharaja*. Gift of certain lands in perpetuity to the fane of *Yécambésvarer* by a herdsman.

No. 114. Dated in the eighth year of *Kulóttunga cholan*; gift of money by *Mathurantaca deven*, to maintain lamps in the fane of *Yécambésvara*.

No. 115. Dated in the eighteenth year of *Kulóttunga cholan*. Gift by the wives of some *Wiyalvar* chiefs, to the *amman* (or goddess) of the fane of *Yécambésvara*.

No. 116. Dated in the same year of the same. A similar gift from wives of the *Wiyalvar* chiefs.

No. 117. Dated in *Sal. Sac.* 1508, in the time of *Vencata pati deva maha rayer*, commemorating a remission of tax, or custom, on all articles in transit; when intended for the use of the shrine of *Yécambésvara* and *Cámácshi*.

No. 118. Dated in *Sal. Sac.* 1328, in the time of *Bukha rayer*. Gift by two ladies (including their children with themselves), of the proceeds from the sale of certain lands, to the fane of *Yécambésvara*.

No. 119. Dated in *Sal. Sac.* 1391. Gift of certain wet and dry lands, to the fane of *Yécambésvara*, by *Bhuvanaca viran*.

No. 120. Dated in *Sal. Sac.* 1328, in the time of *Bukha maha rayer*. Gift of wet and dry lands to the said fane, by three persons, whose names are specified, to the same fane.

No. 121. Dated in the twentieth year of *Sri raja-raja dever:* commemorating an agreement by certain individuals, to supply oil in turn, for the maintenance of several lamps in the same fane.

No. 122. Dated in the twenty-fifth year of *Gopala dever*. Gift of certain lands to the said fane, by *Sura Vettanudaiyar* to supply food.

No. 123. Dated in the fifth year of the same. Gift by certain individuals, whose names are specified, of thirty-two cows, &c., to supply butter-oil for the use of the fane.

No. 124. Dated in the twelfth year of *Kulóttunga cholan*, commemorates simply the appointment of an officiating hierophant; with an engagement to follow his orders.

No. 125. Dated in the fifteenth year of *Srikula sec'hara*, ruler of the *Chola* kingdom. Gift of thirty-two cows to supply butter-oil as before, and of two hundred huns (or pagodas) to supply food for the god.

Inscriptions at *Sripermatûr*.

No. 126. Dated in *Sal. Sac.* 1556, in the time of *Vencatapati rayer* of *Pennaconda*. Gift by several traders of thirty huns, at the opening of a new *mantapa;* it being stated, that the said thirty huns, would produce annually an interest of nine pagodas, which interest was intended to provide all things needful, at the annual celebration in the said porch or *mantapa*.

No. 127. Dated in *Sal. Sac.* 1516, in the time of *Sri Vencatapati rayer*. Gift of fifteen pagodas, by certain *Brahman*-managers of the fane to supply food, with a heavy denunciation on any who might alienate the gift to other purposes.

No. 128. Dated in *Sal. Sac.* 1667, in the time of *Angara nayak*, son of *Vencatapati*, commemorating the building of a *mantapa;* the remainder imperfect.

No. 129. Dated in *Sal. Sac.* 1512, in the time of *Vencatapati-deva mahá-rayer*. Donation of certain portions of rice-grain, from the proceeds of harvest, at several towns and villages, the names of which are mentioned, for the use of the fane, by certain villagers, or towns-people.

In the *Vaishnava* fane at Conjeveram.

No. 130. Dated in the 82nd year of *Rája-rája-dever*. Gift of part of the revenue on certain lands which produce salt, to go to the service of the fane of *Arulála perumál*, for festival occasions.

No. 131. Dated in *Sal. Sac.* 1509, in the time of *Sri viru Vencatápati rayer*. Gift of 200 huns by certain *Brahman* managers, for the service of the fane. *Conjevéram* is described as being within the *Chandrágiri* kingdom.

No. 132. Dated in *Sal. Sac.* 1288. Dated in the time of *Sri vira Camban*, a local chief. Gift by certain cultivators, of the proceeds of certain revenues, for the advantage of the fane.

MALAYALAM.

TELUGU.

MANUSCRIPT BOOK, No. 49, C.M. 739.

MAHRATTI.

MANUSCRIPT BOOK, No. 45, C.M. 735.

SANSCRIT.

PALM-LEAF BOOK, No. 17.

INDEX TO VOLUME III.

TAMIL.

MANUSCRIPT BOOK, No. 1.

MANUSCRIPT BOOK, No. 11.

TELUGU.

MALAYALAM.

MANUSCRIPT BOOK, No. 7.

MAHRATTI.

MANUSCRIPT BOOK, No. 19.

MANUSCRIPT BOOK, (no mark.)

MANUSCRIPT BOOK, No. 20.

INDEX TO VOLUME IV.

TAMIL.

MANUSCRIPT BOOK, No. 57.

MANUSCRIPT BOOK, No. 9.

MANUSCRIPT BOOK, No. 8.

MANUSCRIPT BOOK, No. 50.

MANUSCRIPT BOOK, No. 4.

MANUSCRIPT BOOK, No. 24.

MANUSCRIPT BOOK, No. 7.

MANUSCRIPT BOOK, No. 11.

MANUSCRIPT BOOK, No. 9.

TELUGU.

MANUSCRIPT BOOK, No. 10.

MANUSCRIPT BOOK, No. 12.

MAHARATTI.

MANUSRCIPT BOOK, No. 20.

BAKHEER, No. 27.

MANUSCRIPT BOOK, No. 10.

INDEX TO VOLUME V.

TAMIL.

MANUSCRIPT BOOK, No. 12.

MANUSCRIPT BOOK, No. 40.

MANUSCRIPT BOOK, No. 8.

MANUSCRIPT BOOK, No. 53.

TELUGU.

MANUSCRIPT BOOK, No. 8.

MANUSCRIPT BOOK, No. 1.

MANUSCRIPT BOOK, No. 7.

MAHRATTI.

MANUSCRIPT BOOK, No. 36.

MANUSCRIPT BOOK, No. 8.



2ND FAMILY. MANUSCRIPT-BOOKS.

A.—TAMIL LANGUAGE, AND CHARACTER.

I. ASTROLOGICAL.

1. No. 847. (No. 19, C.M. 228). *Sarvart'ha Chintamani.* Ascribed to *Sancaracharya.* This is a book half written, and the remaining half, blank pages It treats of the native astrology, in the usual style and particulars; the copying out remains incomplete.

   The book is a thin folio, on country paper, in tolerable order.

2. No. 848 (No. 15, C.M. 227) named *Subrahmanya kadavul,* this title is merely, "the Lord *Cartikeya;*" and it must be taken from the invocation prefixed. It is dedicated, in the preface, to *Cumara svāmi,* and must therefore be a southern work, not a translation from Sanscrit. It pays homage to *rishis;* and then proceeds to define the old astrology, and the new astrology: the latter, it is presumed, is southern. The marginal index shows most of the common places of the native astrology. The work is extensive: it was not fully read through; but is presumed to be worth translation, to compare with the northern astrology. The book is a folio, of medium thickness, on stout country paper, the binding a little injured.

II. CASTES OR TRIBES.

1. No. 348. (No. 2, C.M. 35). For Sections 1, 2, see XIII. Section 3. *Valankai charitram,* an account of the right-hand class of people.

   Chapter 1—10; incomplete at the end, page 21—48.

This is part of a work written by *Védanayaca* of Tanjore; at the request of Colonel McKenzie: there should be 24 chapters; and the present rather introductory, than expressly on the difference of the right and left hand castes.

The book is quarto, on Europe paper.

It was recovered by me at an auction sale: the No. 348 is not the Catalogue Telugu No. of the Library.

2. No. 786. (No. 7, C.M. 51) for Section 1—3 see XIV. Section 4, *Játi núl cávyam,* poem, on the rule of castes.

The usual invocation. The author undertakes to give an account of the existing divisions, and differences of caste. His name is *Ulaganáthan:* he wrote it, by desire of others. Benefits resulting from reading it. Four chief castes. First rank men; inferior class women.

Five divisions among the *Saivas,* *'Adi-saivar, Maha-saivar* only specified. Then the usual account of the origin of the four divisions from the head, shoulders, waist, and feet, of *Brahma:* which is a mere symbolical emblem.

The minute details of numerous subdivisions which follow, are not well capable of being abstracted.

Most of these minute subdivisions are traced to irregular intermixture of different castes; originating minor subdivisions. The reading over of the statements produced a strong impression, on my own judgment, of an artificial structure. Nevertheless, as several of the names occur in the practical intercourse of life, and others are connected with doubtful, and unsettled questions in history, a translation, as a document to be weighed in evidence, might be desirable. It is to be observed, that the title mentions a composition in verse; but this seems to have been accompanied with a prose explanation, which latter only is contained in this paper. It is a sort of poetical prose that would be ridiculous were it the primary, and not the secondary, or explanatory composition. It is observable, that the poetical author availed himself, of every opportunity to throw in ornament of a kind acceptable to the taste of his countrymen; though not absolutely essential to the subject. My opinion is, that the composition of a poem was more an object, than precise accuracy; and that, where the writer was ignorant of the origin of any particular kind of people, he drew on his invention.

Remarks.—The document is written on strong and durable paper, not damaged, and the ink, though a little faded, will continue legible very many years. Restoration is therefore not required. I do not know positively whether the author be the same person with *Ulaganatha* who composed the *Ulaga-níti,* though it is probable, that he was the same. If so, he was of the *ambattan,* or barber caste, and would merit great praise for his talents and acquirements, whether he may, or may not have been successful in his account of the origin of castes, &c.

Section 5, *Sri Carunara puránam*, or legend of the *Brahman* accountants of the villages.

The usual invocations, the destruction of the *Samanas* at Madura, by the intervention of *Sampantar*, is adverted to; and the king is spoken of, as afterwards consulting with his minister on the best mode of diffusing Sanscrit literature, and the system of Hinduism taught therein, among his subjects, and generally throughout the country. *Narkiren* is spoken of as a contemporary; which is not the usual representation. He is said to have obtained from *Suta-rishi*, a *puránam*, or legend, esteemed sacred, taken from the *Brahmánda, puránam* to account for the formation of the Madura College. This is similar to the one contained in Madura *puranam*. *Durvasa-rishi* appeared in the assembly at *Cailasa*, and required of *Siva*, that the doom which he had denounced on *Brahma* and *Sarasvati*, to the effect that they should both be sentenced to become incarnate on earth, might be accomplished. This requisition was granted; and the forty-eight letters, which fancifully are said to compose the body of *Sarasvati*, became incarnate in different places. There is much puerility in the details which follow. Connected with this account, is a reference to *Cánchi;* and the introduction of sixty-four tribes of *Brahmans* into the Conjeveram district, as village accountants. A list of villages, granted to their tribes is given. The bearing of the whole goes to show, that the *Samanas* (that is *Bauddhas*, or *Jainas)* originally possessed the south country; that the sending of the famous *Sampantar* from Chillambram, led to the first introduction of the Hindu system in the *Pándiyan* kingdom, that the Madura College was established to diffuse Sanscrit literature, and the Hindu religion; and that a large immigration of *Brahmans* was invited: the secular portion of them receiving large endowments, with a view to effect the extensive diffusion of the tribe throughout the more southern portion of the Peninsula.

3. No. 820. (No. 6, C.M. 760) for Sections 1 and 3, see VII.

An account of the *Cannaya játi* or mountaineers of the passes.

A thin folio book.

4. ———(No. 14, C.M. 55) this book contained 4 Sections: 1, *Paramartha guru catha ;* 2, *Agastya varalaru ;* 3, *játi vallamāi ;* 4, *Játi bhéda núl* ; but it is not now in the Collection, and appears to have been subducted.

No. 7, C.M. 900, Section 1, and No. 14 C.M. 907, Section 3 contain matter on this head in the Tamil language; but, referring to the Malayalam country, the books are placed among Malayalam documents.

III. Ethical.

1. No. 794. (No. 9, C.M. 63).

Section 1. *Agastya njánam* on the wisdom of *Agastya:* a centum of 100 stanzas *ascribed* to the great sage, of a mystic kind, and leaning to pantheism, or the *védanta* system: for Section 2, see XII, Section 3. *Varuna kuladitya pádel,* a poem of similar character, and partly moral.

For Section 4, see VI.

The book is a thin quarto, on Europe paper.

IV. Geographical.

1. No. 787. (No. 21, C.M. 219.) For Section 1, see V.

Section 2. *Désa nirnayam,* a discrimination of countries.

This is not *paūranical,* but a modern production, giving an account of countries and places, south and west and north of Madras. It contains such modern names as Golconda, Mysore, Vellore, &c. It must be looked on, in consequence, as the work of some respectable native, giving the best account he could of the Indian Peninsula; but it cannot be of much value.

It is part of a thin folio, on Europe paper.

2. No. 792. (No. 5, C.M. 50.) For Section 1, see XII.

Section 2. *Bhúcóla pramánam.* This is a *paūranical* account of the form of the earth with *dwîpas* and seas. *Jambu dwipa* divided into 56 countries, with some minor details of little consequence. A pencil-autograph of Colonel McKenzie, marks the book as received "from Mr. Reade, Chittore." This section is on Europe paper, reversed by the binder, and part of a large, thin folio.

V. Grammatical.

1. No. 787. (No. 21, C.M. 219.)

Section 1. *Agástya vyakharanam,* a philological work on Tamil, made by a "*rishi.*" This is stated by some northern man, as the word *vyakharanam* is not used for grammar in the south.

Many works are falsely ascribed to *Agástya*. Traditionally, he first formed the Tamil into a *written* language; and laid down some rules, which his pupil greatly enlarged in the *tólcapyam* (or *púrva cávyam*.) By comman agreement, there is no genuine work of *Agastya*, on grammar, extant.

For Section 2, see V. *supra*.

The entire book is a thin folio, on Europe paper, in tolerable order, the binding injured.

VI. HISTORICAL.

1. No. 344. (No. 3, C.M. 62--65) two works.

[This book like No. 348 *supra*, was not in the collection when I made my analysis in 1837-38. Both want the Telugu No. of the Library. They were recovered by me at an Auction sale, and officially handed over to the Board of Examiners.]

Section 1. *Chóla mahátmyam*, an account of sixteen *Chóla rájas*, said to be taken from the *Bhavishóttura puránam*. It is also styled the *Vrihadisvara mahatmyam*, and is rather legendary than historical. With the exception of *Vira Chóla*, *Déva Chóla*, *Kulóttunga*, and *Rájendra Chóla*, and *Carikála Chóla*, the names differ from the usual lists.

But all are mere epithets from the Sanscrit, not native Tamil names. It is rather on sacred temples, and expiation of crimes, than on secular matter, that the work chiefly dwells; and by the word *mahatmyam* so much only is intended. There being matter of historical bearing, causes it to be put here, and not under local *puránas*.

Section 2. *Chóla désa púrvica charitram*.

This is by *Veda nayaca* of Tanjore, and under 4, No. 794, Section 4, *infra*, there is some further notice from another copy. The foregoing book was forwarded to Colonel McKenzie, by the same individual. This book contains a discussion on the jarring accounts of the *Chóla* dynasty, and is, at least, an attempt at discrimination, and adjustment. It does not appear to me that *Véda nayaca* can be relied on, as an authority; but his sifting conflicting evidence, and reducing the whole to something near the truth, may be of use.

This particular paper might merit translation.

The book is a thin quarto, on Europe paper, in good order.

2. No. 789. (No. 16, C.M. worn of).

[This book was restored by me in 1837-38. The copy is contained in the large folio Volume 2, page 345—427.]

Section 1. The *Kerala ulpatti*, translated from the *Malayalam* into Tamil. An abstract of the original will be found under the head of *Malayalam*.

Section 2. Copy of a manuscript held by the lady-ruler at Cannanore, improperly styled *Kérala ulpatti*. This section contains a variety of details, genealogical or historical, concerning that town and the *Malayalam* country.

The book is a thin folio, on Europe paper, much damaged. Had it not been restored, the doing so now would be impracticable.

3. No. 791. (No. 8, C.M. 22, 63). Two pieces. For Section 1, see XII, Section 2, *Cholapurra pattayam*. A legendary, and very erroneous account of *Sálivàhana*, as ruling at Trichinopoly, and expelled thence by union of the *Pándya*, *Chola* and *Chéra* kings; which is pure romance; though professed to be derived from copper-plate inscriptions at Conjeveram. A full abstract from a palm-leaf copy was given; under the first family, which may be referred to. The chief value of the piece is its detail of *Saiva* temples in the Carnatic; and its testimony to human sacrifices offered at their foundation. The book is a thin folio, on Europe paper, loose from the binding.

4. No. 794. (No. 9, C.M. 63, 198). Four pieces.

For Sections 1 and 3, see III. *supra*.

For Section 2, see XII.

Section 4. *Chola désa purvíca charitram*. "Transmitted by Veda naik at Tanjore," autograph of Colonel McKenzie. This probably was the original of 1, No. 344, Section 2, *supra*. It was composed by *Véda náyaca;* and gives his critical estimate of the *Chóla* dynasty. A brief supplement is appended as to the viceroys, from *Achyuta raya*, who ruled at Trichinopoly and Tanjore. This may be the more valuable portion. At all events it should be translated, as well as the larger piece.

The book is a thin quarto, on Europe paper, in good order.

The following is from a supplement to my former analysis.

This production contains the hypothetical opinions of *Véda naik*, a servant of Colonel McKenzie; and states his replies to objections started by the Colonel, against his system; which replies are not always satisfactory. It was once my intention to notice this document fully; because of the consequence ascribed to it by professor Wilson. But, perhaps the best treatment would be translation, and printing in some one of the periodicals of the day. The doing so with brief notes, would at once adjust its value; which, for my own part, I do not highly estimate.

5. No. 797. (No. 6, C. M. 70). *Pándiya rajakal adiya purana charitram*, or account of the *Pandiya* kings from the earliest times.

A Tamil note prefixed states it to be the third book on the subject of the *Pandiyan* history.

This is a large sized book, composed of country paper, roughly written in several differing handwritings. It contains a selection of stories from the Madura *st'hala Purana*, transmitted, in five different portions, from Madura to Colonel McKenzie, at an early period of his researches; and these five portions are bound together, in the book, in the transposed order 3, 2, 1, 4, 5. On examining them, in their proper order, it was found that all the tales are derived from the contents of the *st'hala purána;* but not including the whole, and coming down only to the formation of the Madura College.

From memoranda (I think in the Colonel's handwriting) it appears that these portions began to come into his hands in December 1809, and were immediately handed over to one Streenevasiah to be translated; the last portion is marked as received 12th January 1810, and as translated March 1810, while No. 3 was translated 23rd September 1810, and No. 4 in November 1810; thus showing that information concerning the College was earliest sought. In general, the writing remains legible; but the paper is somewhat damaged by insects. All the matter is, however, sufficiently detailed in my abstract of the Madura *st'hala purana* published in Vol. 1, Or. Hist. M.SS. It has seemed to me, by consequence, useless to incur the expense and labour of restoring this book, which can offer nothing new. I examined it with attention, from conjecturing that the title of the book might be confounded with another termed *Pandiya rajakal*, and from wishing to ascertain if matter ascribed to the *Pandiya rajakal* was herein contained.

(See notice of palm-leaf manuscript, No. 107. Countermark 71). My opinion of the Madura *st'hala purana;* and, by consequence of these stories taken from it, will there appear; at the same time not denying a foundation of truth, in some of them; for there doubtless are real incidents recorded; though irrecoverably clouded by *Saiva* intolerance, fiction, and fable.

The book is a short folio, of medium thickness, on country paper, injured by insects, the binding in good order.

6. No. 798. (No. 23, C.M. 777). A genealogical account of Tanjore kings of the *Bhóshala* race. "*Vedanayagam's* collection in Tanjore. Historical account of the Tanjore family, copied from a manuscript in possession of the Tranquebar Missionaries; communicated by the Rev. Messrs. John and Rottler. Copied April 4th 1804," autograph of Colonel McKenzie. The rougher copy of two: see next number.

This is a document of considerable length. It commences with a reference to the head of the race, named *Sembu*. who was a petty chief of a village on a hill, also named *Sembu*. His son, named *Ekoji*, received a small fief from the Nizam. *Ekoji* had fifty sons. His eldest son was of the same name. Between the following descendants, and the Nizam, there was war. Some other descendants are mentioned, down to *Maloji* and *Vitoji*; who may be considered as the subordinate heads of the *Mahratta* family. Their children took part in wars bewteen the Nizam and *Ali Adil Shah*. They were engaged, under the Nizam's orders, against *Colapur*. The following details are rather full; and refer to various wars, and similar matters; in which *Sivaji*, bore a distinguished part. The interference in the affairs of Tanjore is ascribed to *Ali Adil Shah*; who, by consequence, is the Mahomedan prince referred to in other manuscripts, under the general term *Padshah*. From the time of *Ekoji's* assumption of Tanjore, there is a detail of following transactions in order, down to the death of the prince, who confided his son *Serboji* to the care of Swartz, and some gentlemen of the Honorable Company's Service.

Ameer Singh for a time ruled; but the Honorable Company set him aside, and *Serboji* came to the possession of sovereignty. There is special mention of Swartz's care, and education of *Serboji*, and also of the death of the said preceptor. Some matters concerning *Serboji* are mentioned, the account apparently having been written during his reign.

The book is a long, thin folio, on Europe paper, the title page loose.

7. No. 799. (No. 27, C.M. 781). The same work. This has the appearance of being a fairer copy, more leisurely made than the foregoing. Both should be compared, and a correct translation given

This is a duplicate of the foregoing document, and has the appearnce of being a copy made from it. In addition to what is stated above, it may be mentioned, that in the narration of affairs between *Arungzebe* and *Ali Adil Shah*, in which the Maharattas are mingled up, either as auxiliaries, or principals, there are many particulars, probably not to be so fully met with elsewhere. The details of interference at Madura, when in a state of anarchy, are also adapted to convey some further information, concerning that place, at the time in question.

By the aid of documents in this collection, the Tanjore history is now clear, up to the time of setting aside the old *Chola* dynasty, in the beginning of the fifteenth century. We can also ascend higher up; though not as yet with assurance of perfect accuracy, in all details. But with the measure of certainty acquired, it may be conjectured that the origin of the *Chola* dynasty is probably posterior to the commencement of the Christian era.

This is a thin folio, on Europe paper, the boards are loose.

8. No. 820. (No. 6, C.M. 760.) Three pieces.

Section 1. Account of *Bodelapa nayaca*, a *pálliya cára* or feudal chieftain of *Reddiyampádi*, in the modern Coimbatore province. For Section 2, see II. *supra*.

Section 3. Account of *Tirumala ponnapa nayaca* of the *Viru pacsha pálliyam*, in the same province. The accounts of Poligars give minute, and mostly insignificant details, but occasionally throw great light on more important affairs.

The book is a thin folio, on country paper, in tolerable order.

9. No. 825. (No. 8, C.M. 762.) Several sections.

Section 1. Account of *Periyóbaiya Condama nayaca*, local chief of *Ayacudi* in Coimbatore. The account commences with the dates of C.Y. 4400, and S.S. 1321, when the head of this line was despatched by the Padshah of Delhi, against the Mahrattas. A sanguinary contest occurred; leading to an explanation, and subsequent agreement. *Ulbaiya Condama*, was afterwards invested with honours and distinctions. He, with his family, emigrated in consequence of the Padshah, whom they served, requiring wives from their tribe; to which they could not consent. They settled in the south, at *Ahobalam*. The defeat of the *Pándiyan*, by the *Chóla rája*, subsequently occurred, leading to the appeal of the former to the *Rayer*, and the sending of *Nágama nayaker*. His usurpation, the sending of *Visvanát'ha* to bring his head, the accession of *Visvanát'ha* to the rule at Madura, the building of a new fort; and the appointment of *Ariya muthalaiyàr* to be chief minister of state, are narrated. Subsequently there is legendary matter to account for the establishment of the fane of *Ahóbalaisvara*. The first of the line ruled there as a feudal chief for thirty years, his son fifteen years. Other descendants of the chieftainship are mentioned. There is nothing particular beyond, except the Mysore invasion; and, at a later time, the war against Tanjore. The subsequent transactions, towards the close of which the English became concerned, are narrated.

This paper, as being of some value, and from the ink of the recorp being faded, has been restored.

A brief statement of the assumption of the *pálliyam*, by Government; and also an incomplete notice of the line of *Ráma Bhadra nayaca*, follow. The first is of no moment; and a full notice on the latter is elsewhere given.

For other Sections, see X, 22.

10. No. 844. A cahier without boards, and tied by a string. According to a Tamil heading, and a closing paragraph it contains the result of verbal research into the past history of *Pyney*, (or *Parhani*) with its rulers, people, customs, &c. On glancing into it, the Madura affairs under the *nayaca* dynasty attracted notice. The document may be of some use.

It is a thin quarto, on Europe paper, without boards, in tolerable order.

11. No. 846. (No. 10, C.M. 67.) *Calingatu parani*, poem on the conquest of *Calinga* (not by *Cari Cála Chóla* as in the title) but by *Kulóttunga Chóla*. A sufficiently full abstract, from a palm-leaf copy was given under the 1st Family, *supra*.

From my former analysis.

This is a complete copy of the abovementioned poem, respecting which, a notice from a palm-leaf manuscript was given *supra*. In this book, the seven first sections are found, as therein stated; but the following portion is numbered on, as to verses, without break or division into sections, to the end, comprising in this last portion, three hunderd and thirty stanzas, or nearly as much as the entire amount of the preceding seven sections.

The palm-leaf copy appears to be the best one of the two.

This book is in good order, the ink only little pale: but it needs no further attention. It may be observed, that the leading fact of a *Chola* conquest of part of Telingana is beyond question historical; all the village records of the country containing references to it, in a way necessarily implying a foundation in fact.

This is a thin quarto, on Europe paper; the binding only injured.

12. (No. 43, C.M. 797) was once in the collection as a paper-copy from one of the palm-leaf manuscripts of the *Conga désa rājakal;* leaving spaces where Telugu words occur in those manuscripts, and having the same lacune. It is not now in the collection; and must have been subducted. As the work was copied (at the beginning of folio Vol. 1, of my restorations) the loss is not of consequence. Another M.S. book No. 14, C.M. 155, containing valuable documents, not otherwise copied, is also missing, and the selecting such books does not look like an accident.

VII. Inscriptions.

1. No. 802. (No. 59, C.M. 1028.) This book contains 114 inscriptions on stone, and copies of paper grants; both referring to the *Malayálam* country: but partly in Tamil and partly in an ancient character, one of those formerly used in that country. These are copied on thin China paper, very perishable. If not soon re-copied, the whole will not last very long.

The book is a quarto, on country and China paper, injured; the paper covers damaged, and tied with a string.

2. No. 806. (No. 60, C.M. 1029.) This book contains 122 inscriptions, on stone and copper, in a variety of old letters, some of the sort used in the copper-plate grants to Syrian Christians; fac-similes of which were published in the Madras Journal of Literature &c., others merge intc more modern Tamil. Some are the above old *Malayálam,* and others have an intermediate appearance, between the *Granf'ha,* and the letters on the Elliot marbles, which are of *Bauddhist* or *Jaina* origin.

The book is a large quarto, of medium thickness, on country paper, with a little Europe paper, injured.

One or two relate merely to the building of a fane, by the sons of a Brahman. One follows, which dates the reign of *Vara-kara Pándiyan* in *Sál. Sac.* 1377 (A.D. 1455).

Another is S.S. 1468, a gift by *Varaguna Pándiyan* to the shrine of *Krishna.* A gift by *'Adi-vira Pándiyan,* has merely the 18th year of his reign. One inscription is dated in the 42nd year of the *Collam era,* commemorating repairs of a fane by a private individual. Some details are given as to *Bhagavati,* a local goddess, with reference to a passage-boat, heretofore abstracted from another book. Another legend is contained, as to blood drawn by whetting a sword on a stone; over which stone a shrine was afterwards built, and it was worshipped as divine. Notices of the *Congani,* who *immigrated* hither from *Concan* near *Goa.* Mention of donations by *Kúla sec'hara Perumàl,* to a shrine of *Krishna.* Details of a local goddess, with lists of expenses at festivals. Some reference to Mar Thomas, who by sanction of *Cherumàn Perumàl,* taught religion. Then a reference to *Ráma rája,* and gifts received from the *Cochin rája.*

A return to the reign of *Vara guna Pándiyan,* dated in *Sal. Sac.* 1467 (A.D. 1545.) *Vira-parácrama Pándiyan* is placed in *Sal. Sac.* 1470; a gift of land was made by him. The name of *Sundara Pándiyan* also occurs. (From the dates, I think, these must be the illegitimate sons of the *Pándiyan,* referred to in accounts of that period.)

There appears to be nothing in this book of higher date than the middle of the 15th century, and these dates are not apparently of consequence. If I could suppose that these *Pándiyans* were those of like names who figure in the history of the Madura kingdom, the case would be otherwise.

The book is in tolerable preservation, and there is nothing claiming restoration.

3. No. 813. (No. 57, C.M. 1026). This book contains fifty-three inscriptions on stones, taken from the Trinomalee and Verdachellum districts, and generally in the old Soubah of Arcot.

"This book was translated by C.V.S." into Telugu, of course, for C. P. Brown's collection.

The following abstract of these inscriptions is taken from my analysis, 4th Report.

Fifty-three inscriptions on stone, in the *Vrıdhachala* district.

Inscriptions in the fane of *Arunachala ísvara* at Trinomalee.

1. Dated in the twenty-second year of *Vallava dever*. Gifts of lands at Trinomalee, in free tenure to the *Brahman* managers of the abovementioned fane.

2. Dated in the tenth year of *Vicramachola dever*. Extensive gifts of lands, let out to be cultivated by *Sómasipádi malaiyaman;* the proceeds to be appropriated to maintaining lights in the above fane.

3. Dated in the tenth year of *Svasta-sri-kovi-jaya-nandi Vicrama dever*. Gift of some gold pieces by *Konacunar*, son of *Manikattar*, to maintain a lamp in the said fane.

4. Dated in the 48th year of *Kulóttinga cholan;* gift by *Vira raja sec'hara chacraverti* of some wet and dry lands, as a free tenure, to some of his serfs, recorded in the fane of *Tirucovalur.*

5. Dated in the third year of *Sri-coperu-singha-dever*, a chief subordinate to *Kulóttunga cholan;* gift of a village, for ordinary supplies to the fane of *Tirucovalùr*.

6. Dated in the eleventh year of *Kulóttunga cholan;* gift by *Pandiya rayen*, of a large tract of land to supply three lights in the fane of *Tirucovalùr.*

7. Dated in the eighth year of *Vicrama Pandiya dever;* gift of waste land in the neighbourhood of the same fane to *Vanicat Appaiyar*, a *Brahman*, to cultivate for his own benefit.

8. Dated in the eighth year of *Vicrama Pandiya dever;* gift of wet and dry lands, by certain *Pandárams*, to silver (or gold) smiths, to provide ornaments for the image in the said fane.

9. Dated in the 32nd year of *Kulóttunga cholan dever*; gift (amount not stated) to provide oil, for anointing the image, in the said fane.

10. Dated in the second year of *Vicrama Pandiya dever*; gift of wet and dry lands, by certain district chiefs to the abovementioned fane.

11. Dated in *Sal. Sac.* 1378, in the time of *Mallicarjuna rayer*; commemorating the sale, to the said fane, of the village of *Nallùr*, purchased with its surplus funds.

12. Dated in the tenth year of *Sri Rajaraja dever*; gift by villagers of *Tricóvalùr*, to the *Vaishnava* fane of twenty-one *velis* of land.

13. Gift of lands to the said fane in the time of *Vicrama Pandiya dever*.

14. Dated in *Sal. Sac.* 1420, in the time of *Immadi rayer*; gifts of lands for the celebration of processions in the said *Vaishnava* fane at *Tirucovalùr*.

15. Gift of certain portions of grain, from the general produce; for the benefit of servants of the said fane.

16. Dated in *Sal. Sac.* 1414 in the time of *Sada Siva maha rayer*; gift of certain villages, and 2572 gold *huns* by *Surapa naik*; for the celebration of festivals in the said fane.

17. An imperfect inscription, bearing date *Sal. Sac.* 1201, in the time of *Hari-hara rayer*, any further specification is wanting.

18. Dated in the fifth year of *Sri Kulóttunga chola dever*; gift of land to the *Saiva* fane, in the same place.

19. Dated in the twenty-fourth year of *Sri Kulóttunga chola dever*; gift of an alms-house, and certain lands to the fane, by villagers.

20. Dated in *Sal. Sac.* 1368, in the time of *Sri Pratapa vijaya rayer*, who had ordered certain excessive exactions from the people for the benefit of the fane, which reduced them to distress; in consequence of which distress, *Nadarasa udiyar* (a titular name) ordered the exaction to be discontinued.

21. Dated in the tenth year of *Kullóttunga cholan*; gift of land by a district chief, to maintain lights in the fane.

22. Dated in the second year of *Sri raja dever*; gift of land to maintain lights; and for a supply of food to the said fane.

23. Dated in the fourth year of *Rajaraja dever*, gift of land to supply oil for the fane, by the local chief of the district.

24. Gift of land in the sixth year of *Rajéndra chola dever*;

25. Dated in the sixth year of *Rajéndra chola dever*, gift of 98 milch-goats, to supply butter-oil to the fane, by a local chief.

26. Dated in the twenty-seventh year of *Padma raja raja Césari*; 96 milch-goats, to maintain lights in the fane.

27. Dated in the twentieth year of *Sri kóvijaya nurupa conga;* in the era of *Vicramaditya* (no year specified); gift of some silver to maintain lights in the fane.

28. Dated in the seventeenth year of *Sri kóvijaya Vicrama nandi;* gift of some gold, to supply butter-oil, for lamps, in the *Vaishnava*, and *Saiva* fanes.

29. Dated in the sixth year of *Rajéndra chola dever;* gift of land to maintain lights in the *Saiva* fane.

30. Dated in the sixth year of *Kulóttunga chola dever;* gift of wet and dry lands, to maintain the public processions of the *Saiva* fane.

31. Dated in the tenth year of *Sri kovi raja Césari;* gift of certain wet lands; the proceeds of cultivation, to supply food for the image, and its attendants.

32. Dated in the fifth year of *Vicrama chola dever;* gift of a village to maintain the public processions, in a *Saiva* fane.

33. Dated in the sixth year of *Vicrama chola;* gift of certain villages, for the benefit of the fane.

34. Dated in the seventeenth year of *Rajaraja késari padmar;* gift of fertile land to the fane.

35. Dated in the first year of *Kulottunga chola dever;* some head villagers sent a body of men to do work for the fane, without any charge for the labor performed.

36. Gift of an annual quantity of rice-grain, for the service of the fane.

37. Dated in the eighth year of *Vicrama chola dever;* gift of wet and dry lands, the produce to support public processions in the fane.

38. Dated in the tenth year of *Sri raja dever;* gift of land to maintain lights in the fane.

39. Dated in the eighth year of *Vicrama Pandiya dever;* gift of land to supply lights, and food to the fane.

40. Dated in the tenth year of *Rajaraja dever;* gift of land, for the supply of oil for lamps.

41. The name of *Cachirayen*, a *pálliyacarer*, appears; but the body of the inscription had perished, when the fragment was copied.

42. The same, and many others, are said to have been in like condition.

43. Merely the names of a few ascetics.

44. Dated in the twenty-second year of *Kulóttunga chola dever;* gift of one hundred cows to the fane for the supply of butter-oil to anoint the image.

45. Dated in the fifth year of *Srikóperu dever;* gift of some bars of silver, to the servants of the fane.

46. Dated in the fifteenth year of the same; gift of butter-oil, daily to the fane.

47. Dated in the fourteenth year of *Sri Rajaraja dever;* gift of ninety six milch-goats to supply butter-oil for the use of the fane.

48. Dated in *Sal. Sac.* 1350. Commemorates an agreement between the towns-people, that if either "right-hand caste or left hand caste" create any disturbance, and fight with each other during public festivals; the said persons should be forthwith killed on the spot, with spears, without ceremony.

49. Dated in *Sal. Sac.* 1156 in the time of *Hara dever maharayer;* gift of a reservoir and lands fertilized by it, to a fane, to support public processions.

50. Dated in the tenth year of *Sri Cóperan dever;* gift of 220 cows, to supply butter-oil for anointing the image.

51. Dated in *Sál. Sac.* 1295; gift of rice to a fane.

52. Dated in *Sal. Sac.* 1221; gift of a piece of fertile ground to the watchman of the fane.

53. Dated in the sixteenth year of *Sri Cóperan singa dever;* gift of ninety-six milch-goats to supply butter-oil for lamps in the fane.

This book being damaged, and the writing having become almost illegible by the fading of the ink, I had it restored: the contents are of average interest.

4. No. 814. (No. 54, C.M. 1023). This book contains three sets of inscriptions.

1. 33, on stone and copper, in the Arcot and Tanjore provinces.

2. 11, on stone and copper, in the *Dindigul* district.

3. 2, on copper-plates, in the *Darapuram* district, or province of Coimbatore.

They are chiefly in the modern Tamil letter; but some are Sanscrit, in the *grant'ha* letter, and one is in Telugu.

The book is a thick quarto, on country paper, loose from the binding, and injured.

5. No. 818. (No. 56, C.M. 1025). Two sections.

1. 49, inscriptions on stone and copper-plates, in the Arcot province; these are mostly Tamil, but with some Telugu.

2. 15, inscriptions on stone, in the further south: these are chiefly in Telugu.

The first one in the book is from *Tiruva-nallùr*, not far from Pondicherry; containing a large admixture of *grant'ha* letter.

The book is a large folio, of medium thickness, on country paper, folded in; the binding only injured.

6. No. 823. (No. 51, C.M. 1020). This book contains 128 inscriptions on stone, from the Tinnevelly province, chiefly in modern letters; but with a few pages of old Tamil characters. The book is a thin quarto, on country paper, injured by insects, the back loose, and tied by a string.

(No. 52, C.M. 1021) has no Telugu number. According to the English label it once contained copies of inscriptions from the south, in the Coimbatore province. There is now merely the two covers; and from a note in my analysis, 5th Report, it was in that state when it passed through my hands in 1837-38.

7. No. 832. (No. 53, C.M. 1022). The following abstract of these inscriptions is from my former analysis.

The contents of this book are of a very miscellaneous description. In the index, three sections are specified, as containing respectively, inscriptions from Trichinopoly, Coimbatore and Tanjore. The included matter will appear from the following brief outline.

1. At Trichinopoly, gift of land at *Ayilur*, by *Vaiyapanayak*, who deduces his descent from *Achyuta nayak;* to whom a long string of titles is ascribed. The gift is perpetual, to support car-festivals, and other expenses of the fane of *Tiruvatésvarer;* with heavy denunciations against any alienation of the gift to other purposes.

2. A handwriting given in by one or two individuals, specifying certain donations relative to a large lake for irrigation. One uncertain date appears, and another date *Sal. Sac.* 1684 with the name of *Krishna rája udiyar* of Mysore.

3. A Canarese inscription. It records certain donations made by *Krishna raja udiyar* of Mysore, to a fane of *Visvanát'ha svámi* at *Bhacáni kudal* in the Coimbatore province. The grants consisted both of land and money; of which a list is given. There does not appear any *Sacăi* year; but the date of course is modern.

4. Legendary matter as to the establishment of a *Sáiva* emblem in the *Darapur* district, by the command of a visionary appearance. Some gifts made to it were partly continued, and partly subverted after the Mysore conquest.

5. Details concerning an *agrahâram* in the Coimbatore province, with gifts made, and fluctuations of power. The establishment of the almshouse is dated in *Sal. Sac.* 1100. It is signed by some inhabitants.

6. Details concerning another *agraharam*, and fluctuations of power indicated. Constructed in *Sal. Sac.* 1523.

7. Particulars of grants made to the fane of *Antiyur* in the Coimbatore district, the earliest date is *Sal. Sac.* 1502.

8. Specification of grants to an *agraharam* at *Hobhalli*, in the *Antiyúr* talook; the earliest date is *Sal. Sac.* 1200, the interference of Mysore kings appears. No tax paid to the Honorable Company.

9. Like matter with reference to an *agraharam* at *Samba*, going up to the thirteenth century of *Salivahana*.

10. An oral statement of a person concerning some claims referred to the Collector.

11. With reference to an *agraharam* in *Chacra giri* hundred, mention is made of the early *Congu* line of rulers, and then of the succession of the *Rayer* dynasty. No certain date is specified, higher up than the thirteenth century of *Salivahana*.

12. Particulars concerning a fane in the *Antiyúr* hundred, and mention of wild tribes living on a hill near it, who wear no clothes, and live on roots, or other spontaneous productions of the earth. Mention of a fort built by a *Vedar* king.

13. Particulars of an *agraharam*, and its possession, going up to *Sal. Sac.* 1105, and descending through various fluctuations of power, as respects taxation imposed.

14. Matters relative to an *agraharam* at *Andiculum*. A composition as to tax in *Sal. Sac.* 1620, in the time of a Mysore ruler.

15. Reference to a fane of *Subrahmanya* at *Sicala puri*, where the said *Subrahmanya*, for some unknown cause, chose to dwell. Mention of a teacher of great repute, who had many followers.

16. Certain specialities relative to a fane, which has several images within it, and a great number outside.

16½. Stanzas in praise of an *amman*. In that fane there are no rites of homage practised.

17. Refers to *Agastesvara*, or a shrine of *Siva*, said to have been founded by *Agastya*, and mention of his coming to the south to dissipate the darkness of ignorance. Legendary reference to former *yugas*.

18. An inscription dated in the tenth year of *Vira Pándiya dever*. Gift of land. Letters of the inscription from being very old, cannot, it is stated, be read or copied.

19. Handwriting of specified individuals, relative to an *agraharam*. The earliest date is given in *Sal. Sac.* 700, but it is doubtful if the writers did not mean about 700 years ago. Nothing answering to so high antiquity as *Sal. Sac.* 700 appears.

20. A local legend relative to a shrine of *Subrahmanya* as the slayer of *Suran*. Reference to the 13th *adhyaya* of the *scanda puranam* for an account of the splendour of the place. Certain old records were lost, in times of disturbance.

21. Account of a fane at *Cadujùr* in the district of *Darapuram*, given by *Brahmans*. Legend of *Siva* dancing in the forest. A *Pandiya* king directed by a vision, obtained a victory in the said wilderness. The shrine has the traditionary fame of being self-originated; that is, of unknown antiquity.

22. Account given by *Brahmans* at *Agatésvara* fane: some jejune matter panegyrical of *Siva* introducing the mention of his marriage at *Madura*. *Agastya* is mingled up with the account; and his fixing a *Saiva* emblem, in the neighbourhood, led to the name of *Agatesvara vanam*. Various *tirt'has* specified with mention of the distinguished deities; such as *Indra*, *Subrahmanya*, and others, who did homage at this locality.

23. Account given by *Brahmans* of *Conga* fane in *Darapuram* district, carried up to the *Kreta yugam*, and penance performed by *Brahma*. Other matter equally inane. As *Parvati* did penance there, the place seems to derive, from that alleged circumstance, its chief repute. The legend is said to be found in the *Cúrma puránam*.

24. Legendary matter from older *puránas*, applied to a particular locality, with some appended jejune details. Inscriptions, in troublous times, were lost.

25. Account supplied by *Brahmans* of the fane at *Kannipuram*, in the *Cangaya* hundred of the *Darapur* district. Legendary matter to account for the name, besides older matter, the five *Pandavas* are said to have dwelt there; which affords some test of the veracity of the whole.

26. Legendary matter as to a fane at *Tiruvalùr*, which refers back sixty-four great ages; to *Marcandeya rishi*, and some later matters; of equal importance and veracity.

27. Inscription and account of *Tiruvalùr* fane in the *Valagudi* hundred, in the Trichinopoly district. *Válmíki* was performing penance in this neighbourhood when a *Vedar*, or wild hunter, shot at him an arrow; but the sage taught him wisdom. Reference to the *Vishnu puránam* for full accounts of the fane, it was greatly distinguished by ancient rulers, but was allowed to go to decay. *Chokarangha nayak*, of modern date, had it repaired, and

made to it a grant. It suffered from the Mahomedans. A few subsequent details down to the time of the Honorable Company. For a time its festivals were observed, but were afterwards discontinued.

28 Record of a grant by *Krishna rayer* of various sums of money to *Vaishnava* fanes, in the Tanjore country ; and a mention of his great munificence in the *Chóla* kingdom.

29. A grant made to the fane of *Gôvinda rája* at *Chitambaram*, or Chillambram.

30. Record of a donation, by *Achyuta rayer*, in *Sal: Sac.* 1461, to a fane at the same place.

31. An inscription dated in the 8th year of *Sri-cóperu singu dever*. Commemorating a gift of land by the *Chóla* king, apparently intended by the above name, to the fane of *Sani-isvara bhagavàn*, at the same place.

32. Dated in *Sal. Sac.* 1400 Inscription in the fane of *Sabha nat'ha* to which *numen* a string of titles, verging on the ludicrous, is attributed. Donation of a village in free tenure to the fane by certain headmen, whose names are specified.

33. Inscription on the eastern porch at *Chitambaram*, dated in *Sál. Sāc* 1503, in the time of *Vencatapati rayer* of the race of *Hari-hara-rayer*. Gift by certain headmen of the revenues of a village to the fane; for the customary offerings and ceremonies.

34. Inscription on the third wall. Dated on the 14th day of the rule of *Rája-rája-dever*. Gift of fruits and other productions at the appropriate seasons, for the use of the fane, from persons of the *Wiyalvàr* tribe. *Calinga rayer* is the first name, but several others are included among the donors.

35. Inscription on the great porch of the fane of *Narasimha-svámi* at *Manar-kovil*. Dated in *Caliyuga* 4442, in the time of *Krishna rayer*. The copy is imperfect, and what was given is not clear, but it seems to have been revenue arising from land.

36. On the third wall. Dated in the tenth year of *Sri-Rája-rája-dever*. Gift by *Culinga rayen*, and others, of grain arising from cultivation, for the service of the fane which contains the inscription.

37. Inscription dated in the sixteenth year of *Rája-rája-dever;* a gift of land, by some headmen, to the fane.

38. Gift of some money to purchase furniture, or utensils for the fane, in the reign of the *Kulóttunga chóla*.

39. At *Chitambaram* in the time of *Krishna rayer*, in *Sal Sac.* 1436. *Mannapa nayaka* gave a large grant of land to furnish food for the *Bráhmans*, to plant a flower-garden, and to build a choultry, or serai.

40. At the same place. Dated in the fifth year of *Kula séch'ara-dever*. Gift of money to supply all customary articles of food for *Brahmans*.

41 and 42. Donations by *Virama Tribhuvana-raja*.

43. Dated in *Sal. Sac.* 1515. *Krishnapa Condapa* gave some lands, to provide butter-oil for the fane

44. At *Sri-rangha-nát'ha* fane, on the second wall. Dated in *Sal. Sac.* 1351. Gift of a village, for the service of the said image, by one named *Vijayapar*.

45. Same place. Gift of 300 *huns*, *Uttaman nambi*, by *Vijayabhú-pati-rayer*.

46. Dated in 1393. Gift of some money, by headmen of villages, in the time of *Raja-vipada*. Also a gift of proceeds from the sale of certain lands for the service of the fane.

47. Dated in 1343. Gift of some lands for the service of the fane.

48. Dated in *Sal. Sac.* 1580. *Muttira Ráman* gave some land, the proceeds to supply food to the *Brahmans* in the four-pillared porch.

49. In the time of *Vira-pratápa-dever, Sal. Sac.* 1400. Gift of some land for festival processions.

50. Dated in *Sal. Sac.* 1433, in the time of *Krishna-rayer*. A merchant gave some land for the service of the fane.

51. Dated in *Sal. Sac.* 1446, in the time of *Krishna-rayer* : his general gave some land for the use of the attendants on the shrine.

52. Dated in *Sal. Sac.* 1590. Gift by *Mutta Ráman*, of money and rice-grain for the festival services.

53. Dated in *Sal. Sac.* 1445. Gifts of lands by *Appaiyan*.

54. Dated in the time of *Achyuta-rayer* in *Sal. Sac.* 1452. Gifts of money by two or three persons, whose names are mentioned.

55. Dated in *Sal. Sac.* 1496, in the time of *Vira-pratápa-dever-maha-rayer*. Gift of a village, including wet and dry lands; the produce to supply food to the servants, or attendants of the fane.

56. Gift of two villages by *Anna-muttamàl*, a lady so named. No date of year.

57. Dated in *Sal. Sac.* 1459, in the time of *Achyuta-dever-rayer*. Gift by *Roma pattar* of *Uriyùr* village; for the celebration of festival processions.

58. Dated in *Sal. Sac.* 1602. Gift of some lands, made over to managers of the fane; name of the donor does not appear.

59. Dated in *Sal. Sac.* 1473, in the reign of *Sadà Siva*. Gift of *Chola nallùr* village, and 109 pieces of money, to supply food for the fane.

60. Dated in the time of *Tribhuvana-chacraverti-Rájéndra-chóla-dever* seventh year of reign : gift of a flower-garden to supply flowers for the image, by *Narasingha nayak*.

61. Dated in *Sal. Sac.* 1596. Gift of money, for the service of the fane, by some headmen.

62. Dated in *Sal. Sac.* 1588. Gift of four hundred *huns* by an annual impost on a village, to supply butter-oil for the lamps, and for festivals.

63. Dated in *Sal. Sac.* 1591. Gift of two villages, by *Alagisriyan* to the fane.

64. Dated in *Sal. Sac.* 1593. Gift by *Basavapa nayak* of some lands for the service of the idol.

65. Dated in *Sal. Sac.* 1613. Some regulations as to the order first, second, third, and so on, in which certain *Brahmans* were to put garlands on the idol, at the time of public processions.

66. Dated in *Sal. Sac.* 1588. Gift by sixty headmen of lands, for the support of *Brahman* families in an *agraharam*.

67. Dated in *Sal. Sac.* 1596. *Chokanatha nayaka* gave a village; the proceeds to supply food to *Brahmans*.

68. An inscription commemorating the self-immolation of a manager of the fane at *Sriranghan* (near Trichinopoly) whose name was *Appana ayengar*. In consequence of all supplies to the fane being withheld, in a bad time, he ascended the *rayer gopura* or lofty tower, and precipitated himself to the ground. The 24th of *Tai*, of a cycle year only is mentioned. The precise time of this occurrence cannot be, from the document, ascertained. But possibly, it is the incident related by Mr. Orme, and by him ascribed to a somewhat different cause.

69. Dated in *Sal. Sac.* 1596. Gift of a village by *Chokanat'ha nayaka* of the line of *Visvanat'ha nayaka*, for the supply of food, and for expenses of festival processions.

70. Dated in *Sal. Sac.* 1172, relative to the fane of *Cholesvara svami*, in the district of *Darapur tuccadi*. Gift of a village; by whom does not appear.

71. In Coimbatore. Gift of six elephants, to what place is not specified.

72. Inscription, dated in *Sal. Sac* 1449. Gift of a village; by whom does not appear. The gift is to a *Vaishnava* fane.

73. In *Darapuram* district: Inscription commemorating the gift of a village.

74. Dated in *Sal. Sac.* 1262, in the time of *Vallálan dever*. Gift of a village; the reservoir to supply water for washing the image.

75. Dated in *Sal. Sac.* 1501. Gift of a certain portion of land; the proceeds to supply sacrifices and offerings.

76. Gift of a village, by two persons mentioned, to a fane of *Varada raja.*

77. Inscription, publishing charitable grants at the *Vaishnava* fane, of *Mascà*, in the hundred of *Ceruntural* in Coimbatore.

78. At *Dondésvara* fane, in the same district. A record of charitable donations.

79. Gift to *Brahmans* at *Satyavédamangalam* in the *Caliyuga* year 1607½ (more probably *Sal. Sac.* 1607.)

80. Dated in *Caliyuga* 4432. What was given, not legible.

81. Dated in the 3rd year of *Viraraja devan:* the letters of the inscription could not be copied.

82. Dated in *Caliyuga* 4632, in the government of *Pillaraja*, gift of a village to a fane.

83 Inscription at *Agatésvara* fane in *Darapuram.* Dated in *Caliyuga* 4633, in the time of *Dēva-maha-raja.* Gift of cows and other cattle, by a trader.

84. Dated in *Sal. Sac* 1621. Gift of three reservoirs, a grove, and fertile land, during the power of *Chitambara nat'ha muthali.*

85. Dated in *Sal. Sac.* 1421. Gift of land.

86. Dated in *Sal. Sac.* 1333. Gift of a village, and of a house for the maintenance of a daily rite of homage.

87. In the time of the *Vallála* king. Gift of a water reservoir.

88. Dated in the fifth year of *Vicrama-chola-dever.* Gift of a garden, well, and cows, for the use of a fane.

89. Dated in *Tribhuvana-chacraverti's* reign. Gift of some coins, current at that time.

90. Gift of food for the servants, or attendants of a fane, by the headmen of a village.

91. A similar donation.

[It appears to me profitless, and uninteresting to continue so minute a detail: the whole has been carefully examined; but, in what follows, that only which seems to be a little more especial is given.]

92. In the time of *Achyuta rayer Sal. Sac.* 1200: a gift of land.

93. A tabular list of inscriptions, with the date, year of king's reign, or other distinctive mark, which may be of use to refer to; the number is but small.

94. A paper referring to some modern affairs, in the wars of the south, the names of English officers occurring.

95. A few dates which refer to later periods of rule than *Sal. Sac.* 1600.

The *materiel* of this book was observed to be in a rapidly perishing condition; and restoration by a copyist was necessary, in order to ascertain the value of the contents. This may be judged of from what goes before. My own estimate would be but moderate; though, there certainly are dates and names, that are of use in confirming, or correcting other written documents. The book itself will not continue legible long; but the restored copy can be referred to, should occasion so require.

The book is a short, thick folio, on country paper, damaged.

8. No. 833. (No. 55, C.M. 1024). Three sections.

1. 91 inscriptions on stone and copper, and copies of paper grants in *Carùr*, *Darapuram* and *Coyambutùr.*

2. 37 like inscriptions and grants from the Chingleput district.

3. 12 inscriptions on stone from the Trichinopoly district.

One sheet is in Telugu letter, worm-eaten, and illegible.

The book besides is in the Tamil character.

It is a thin folio, on Europe and country paper, injured, and loose from the back.

9. No. 834. (No. 53, C.M. 1027). This book contains 114 inscriptions on stone, and copies of paper-grants from the *Malayálam* country. Some of them are in the old *Malayálam* letter, on fragile China paper. If not soon recopied, the whole will perish.

The book is a quarto, on country and China paper, paper covers, tied with a string, damaged.

The following notice of this book is from my former analysis.

Inscriptions on stone, and paper-grants in the *Malayalam* country.

The materials on which this book is written, are China and country paper, and with some more memoranda in pencil. The language is quite a *mélange;* consisting of a little *Malayálam,* some Sanscrit *slocas;* a large proportion of Tamil, mingled with *grant'ha* letters, and some few portions of documents in what is termed *Malayálam lipi* (characters.) A perusal of the whole shows the contents to be inscriptions, but of no considerable antiquity; being subsequent to the formation of the *Collam* era, and entirely referring to grants of land, and other immunities, to fanes, and their attendants, by the *raja* of Cochin, and a *raja* of *Cherakal;* the origin of both of whose power is subsequent to the division of the country by *Cherumàn Perumàl.* Such being the case, I have neither thought these documents worth minute abstract, nor

the the book worth recopying, where practicable. At a subsequent period, if leisure or opportunity occur, it may be looked at again, and any documents that may be in danger of perishing can then be restored.

The book will continue legible as it is, for a few years longer.

10. No. 845. (No. 50, C.M. 1019.) This is a large folio book, once containing five sections. These received early, and careful attention, when making my former analysis; and the different sections were abstracted in my 2nd, 3rd, 4th and 5th reports. It may be best to put the whole together here in consecutive order.

Section 1. Copies of Tamil inscriptions at *Sri-rangham* near Trichinoply, and other places of the *Chóla désam*.

No. 1. Dated *Sál. Sac.* 1681, commemorates a donation by *Choka nátha nayak*, of the race of *Visvanát'ha nayak*, to five classes of people of an elephant, two horse-tail fans, a white umbrella, a palanquin, a tent: to be used in the public solemnity when the image of *Sevendhésvarer*, fane should be carried out in procession, and with a view to obviate some irregularities that had occurred in such festival processions.

No. 2. Date 1599, of *Aruronar* (unknown era) gift by *Virapa nayaka*, in the time of *Vencata deva-maha-rayer*, of land in the villages of *Conal* and *Palava-puram*, for the continual conduct of certain festivals connected with the above fane.

No. 3. No year, *Tirumala nayanar* and *Villumiya nayanar*, gave certain gifts to the fane; the exact nature of which cannot be ascertained, as the copy of the inscription is imperfect.

No. 4. A gift in the time *Kulóttunga Chólan* (year not specified) of certain lands to the above fane, by a union of several respectable leading men.

No. 5. One *Aran* a *rácshasa* being afflicted with *Brahmahatti*, did penance to *Siva*. In proof of which there are certain remains near to *Rájendra-chola-petta*, and two gigantic images of 20 feet in height, and 12 feet in circumference.

No. 6. Date *Sál. Sac.* the figure for one thousand, and space for some other figures blank. *Vira-pravuda rayer*, son of *Vira-vijaya-rayer*, *maha-rayer*, gave a large extent of waste land near *Rajendra Chola-petta*; the produce to be for ceremonies at the festivals of certain fanes, three in number.

No. 7. Gift of land belonging to *Rája-kembira chóla petta*, by the people of the town, attested by the names of five among them. No date.

No. 8. Inscription in the village of *Pedu-vayi-tuli*. In the seventh year of *Rájendra Cholan*. A chief (titular style only mentioned) pressed

certain bricklayers and iron-smiths; and, by their means, made some additions to a fane. Inscription incomplete.

No. 9. Inscription on a stone at *Vittu-vayi-tuli:* the dimensions of the stone are given; but the inscription itself seems not to have been copied-

No. 10. Same town. In the twentieth year of *Sri-kulóttunga chola. dêver*. The letters are become illegible, copy therefore incomplete. It relates to a gift of some extensive land, near to Trichinopoly.

No. 11. Same town of *Vettu-vayi-tuli*, dated *Sál. Sac.* 1608. *Rangha Kistna mutthu-virapa-nayaka*, of the race of *Visvanát'ha nayaka;* certain repairs, by his order, of structures in that town, originally built by *Chóla* princes, which had gone to decay.

No. 12. Dated *Sál. Sac.* 1240, the name of the donor obliterated: gift of land to *Prasanna Vencatésvara svámi.*

No. 13. Inscription in a fane of *Subrahmanya, Sál. Sac.* 1444, in the time of *Sri-Kṛishna-dever-mahà rayer*, gift of land.

No. 14. In the thirtieth year of *Rájéndra-chóla-déver*, gift of a village, producing ten thousand pieces of gold *(huns.)*

No. 15. Inscription in *Tiru-yarembésvarer*, hill fane, on the elephant gate, date *Sal. Sac.* 1107; gift of land for repairs of the said fane, a certain proportion of revenue given, by whom not stated.

No. 16. Dated in the third year of *Sri Kovi raja kesari Pandiyan*, the remaining letters are stated to have become illegible by time.

No. 17. Dated in the fifth year of *Sri Kobi raja kesari Pandiyan*, letters become illegible.

No. 18. Dated seventieth year of the same (but supposed to be an error for seventh year) appropriation of a village to a fane of *Agnésvara* incomplete.

No. 19. Dated in the reign of *Sri Kobi raja kesari Pandiyan*, and in the seventh year of *Kulottunga cholan* (thus intimated to be contemporaries) gift of land in *Vayalùr.*

No. 20. Dated in the reign of *kesari Pandiyan* and third of *Kulottunga cholan;* gift by *Pili-vana-udiyar*, son of *Mathurantaca-udiyar* of certain customs from produce of lands. Short *grant'ha* addition.

No. 21. Dated second year of *Rajaraja dever;* gift of land for maintaining lamps in a fane, by whom not mentioned.

No. 22. Dated sixth year of *Kovi kesari Pandiyan;* gift of land for the internal ceremonies of a heathen fane.

No. 23. Dated third year of *Vira Rajéndra dever*, who is either the subordinate of *Kovi-kesari Pandiyan*, or else the same, with an additional

title, the wording is obscure: gift to the fane of *Villumiya dever*, for the keeping up a perpetual light with *neyi*, or butter-oil.

No. 24. Inscription at *Nangapuram*, in the talook of *Vittu katti*, dated in the sixteenth year of *Rajéndra chola dever*; gift of land by certain persons, whose names are subscribed, for the benefit of the fane of *Tirumavanésvarudaiyar*.

No. 25. Dated in the tenth year of *Sri Sundara Pandiya-dever*, same town, same fane, with two other fanes: from the imperfection of the copy, what was given, not ascertained.

No. 26. Dated in the seventh year of *Raja-rajéndra chola-dever*, other letters of the inscription could not be madeout.

No. 27. Gift of two villages by certain chiefs whose names are mentioned, to *Rangha*, the image of *Sri rangham* fane, through the head *Brahman* of the class of *Ramaniya* of Tripety.

No. 28. Dated in the thirtieth year of *Sri Raja-dever*. Gifts of six marcals of grain for each rice field, and a quarter fanam for each field of other kinds, to go towards the celebration of the marriage of the god and goddess of *Mathuvésvara* fane, and the conduct of other festivals, *Vencatapati rayer*, son of *Vira Vallalaraja dever*, pre-eminent *raja* of the north shore. It is a stone inscription in the fane, in *Valùr* of *Vittukatti* talook.

No. 29. Dated *Sal. Sac.* 1629 (A.D. 1707.) Gift of customs of a half-measure out of every *calam* (96 measures) of rice, from one hundred and eighty villages, from three persons (Hindus): who, from their titles, appear to have held office under Mahomedans, to *Srí vira Narayana svámi*, of *Manàr kovil* in the *Manar* district.

No. 30. Dated in the sixth year of *Sri Raja-raja deva*, *Uttunga cholan*, imperfect; nothing further can be made out.

No. 31. Dated second year of *Sri Rajaraja dever*. At *Prapanja Pichaila giri*, where *Agastya* formerly dwelt, and which had sunk lower down into the earth: *Karicala chola*, coming thither, saw a golden-colored chamelion lizard, which he wished to catch, but it entered into a hole, in digging up which, blood was seen, and a form of *Siva* appeared; by reason of which appearance, a fane was built on the spot, and this having decayed, the aforesaid *Raja-dever* (as far as can be made out) restored the said shrine, and gave for that purpose thirty thousand *velis* of land (each *veli* containing five cawnies, the whole being upwards of one hundred thousand acres.)

No. 32. Dated in the tenth year of the *Chóla-rája-kesari-Mandiyur*; some letters and words wanting. It is a gift of village lands; but for what object, does not appear.

TRANSLATION.

No. 33. An inscription in *Mel-Pallùr,* or upper *Pallùr.* Dated *Sál. Sac.* 1439, (A.D. 1517.)

The ruler of the entire world *Hariya-rayer-Vipadan,* faultless in speech, taking possession of other countries, never relinquishing his own, the south quarter————the excellent courageous ruler, *Sri-vira-Krishna-rayer,* the great emperor, the restorer of the *sóma-sula* tax, and of the other taxes of the *Chóla-mandalam,* and of the *Saiva* and *Vaishnava* temples—— (a number or part of a name) having taken certain countries, and conquered *Vira-Parchunan,* the son of *Pratápa rudra* the *Gajapati* prince, and certified the conquest in the presence of *Mallicarjuna* (the god at *Vijayanagaram*) gave four thousand pieces of gold, for the service of the god *Mallumisvara-nayanar,* of this town; a Sanscrit *sloca,* in praise of the giver.

[The above is as near a translation as can be made out; it is of some use.]

No. 34. It bears the two names of *Sri-kovi-késari-pándiyan* and *Sundara pándiyan,* seventh year of reign; title of a ruler on the south shore, (the remaining portion could not be recovered by the copyist, from the original stone.)

No. 35. Inscription cut on stone in the fane of *Ambùr.* Dated in the second year of *Kulóttunga-chola-dever.* Gift to *Arakesvarandiya nayanar,* the image of *Amùr* fane from *Amutakadir yudiya rája* of the north bank of, the *Caveri,* of a thousand (what, not mentioned,) in free gift (therefore must be land) in the village, for the service of the fane of *Tiru-vakésvaramudiya Tambiràn,* the same image, with an addition of epithet.

No. 36. Dated in the fourteenth year of *Sri-kópa-kesari-Pándiyan* imperfect.

No. 37. Gift to *Niluvanésvara Tambiràn* from *Kesari pándiyan,* the giver of his own weight in gold, and a heap of vestments like a hill, a courageous warrior, and ruler of the three worlds. (*Tribhuvana chacravertinayanar.*) He gave one hundred gold *huns* for the use of *Várada nambi,* the head *Brahman,* to the temple female slaves, and other temple attendants.

No. 38. Dated in *Sál. Sac.* 1112; gift to *Nilivanamudiya nayanar,* of fifty gold pieces, by the whole of the people of this village (name not given) for the celebration of the marriage of the said god, in the month of April.

No. 39. (Very short and imperfect.) Gift of an elephant vehicle, by the headman of *Mathurantacam* in the country of *Rájéndra chóla,* of the north bank (supposed of the *Cáveri*) to whom, when, or for what object, not stated.

No. 40. A few Sanscrit words in Tamil and *grant'ha* letters, without

connected meaning, copied from the inner building of a fane of *Ganga-kunda-puram* in the *Uduyar pálliyam*.

Section 2. Apparently intended to continue copies of inscriptions from Chillambram, has been left blank.

ABSTRACT OF INSCRIPTIONS.

Section 3. Inscriptions at *Carùr* and *Darapuram* in the Coimbatore province.

No. 1. Gift of the revenues of a certain district (reserving the rights of a more ancient fane,) to the *Brahmans* of *Agnésvarer* fane, in the twelfth year of some one's reign, name not appearing.

No. 2. Gift of a village called *Chenu Padu* to the same fane, free of all tax or incumbrance, in the twelfth year of some one's reign, name supposed to have been illegible.

No. 3. Dated in the seventeenth year of *Sri-vira-Pándiya-dever;* gift of certain proportions of revenue towards the celebration of the April festival of the same fane.

No. 4. Inscription in the *Vaishnava* fane of *Varadarája*, in the same town of *Carùr*, gift of land ; the name of *Kulottunga chóla-dever* appears, but without connection ; and there is no date.

No. 5. Gift by *Krishna rayer* of the village called *Nernur,* to *Rámá-linga-sastri:* the inscription is in the Canarese language. No date.

No. 6. This inscription is of considerable length, and celebrates the praises of a *Chola* king, whose name is nevertheless not mentioned. It is in inflated, poetical language ; and its purport is to commemorate a gift of some revenue on land, to the aforesaid fane of *Varada-rája* at *Carùr.* The names of several persons are recorded as witnesses. There is no date ; but it serves to give an additional attestation to the fact of a *Chola* conquest of the ancient *Congudésam,* or Coimbatore district.

No. 7. Dated in the ninth year of *Rájendra-dever* ; gift of a piece of land ; recorded in the porch of the aforesaid fane.

No. 8. Dated in the twenty-third year of *Kulottunga chola* "the decapitator of the *Pándiyan,* and possessor of *Carùr;*" donation of a piece of land.

No. 9. Gift of a village, and a tank, to endow a choultry at *Carùr,* built by *Caveti nayaka, Bodi-nayaka,* and two other Poligars, in the time of *Choka Rangha nayaka,* (king of Madura) ; the endowment intended to feed *Brahmans.*

No. 10. Dated in the ninth year of *Rajendra chola-dever*; gift of land to the fane of *Tiruvanali-mahá-dever.*

No. 11. Gift to the same fane of a village called *Cutta Nallur,* by certain heads of villages. No date.

No. 12. Dated in the twenty-fourth year of *Vira chola dever*; gift of *Atichamungalam* (a village,) to *Tiruvanali* fane, as before.

No. 13. Dated in the twenty-fourth year of *Rajendra-dever*; gift of a piece of land.

No. 14. Dated in the third year of *Vicrama chóla dever*; gift of money annually to defray the expense attendant on bringing an image of *Vishnu*, in procession to a place, near the fane of *Tiruvanali-esvarer*.

No. 15. Gift to the fane of *Pashúpati esvarer* by *Minachshi nayaka*, of a garden for growing the *Vilva leaves*, used in adorning the image. No date.

No. 16. Dated in the fifteenth year of *Sri-vira Pandiya dever*; gift of a village to provide for the expenses attendant on two yearly festivals, in the months of November and December.

No. 17. Dated in the sixth year of *Sundara Pándiyan*; gift from certain servants of the monarchy, forming an agreement among various castes to bestow a revenue for repairing and ornamenting the fane of *Tiruvanali*, with lofty turrets.

No. 18. Dated in the twenty-fifth year of *Silpi nattunga cholan*; gift of a village called *Vira chóla nallur*, to the aforesaid fane.

No. 19. Gift of fifty *velis* (each five cawnies) of land, by six individuals, to a *Vaishnava* fane. No date.

No. 20. Dated in the twenty-fourth year of *Raja-raja dever*. Signed by three individuals who gave sixty gold (*huns*) to the fane of *Tiruvanilleyal nayanar*, at *Carúr*.

No. 21. Inscription on the door-way of the porch, under the tower Dated in the twenty-fifth year of *Kulottunga cholan*, the ruler of *Iram*, *Madura* and *Carúr*. Gift of land to the abovementioned fane at *Carúr*.

No. 22. In the porch of *Vyacrapuresvara* at *Puliyúr*, in the district of *Carúr*. Dated in the thirty-eighth year of *Tribhuvana dever*; gift by *Shethu-rayer-dever*, of land to the said fane at *Puliyúr*.

No. 23. On the north side of the same fane; gift of land; by whom, does not appear.

No. 24. In the fane of *Muverapaudesvara* at *Mukanna curuchi*. The virtuous donation of *Ranga Krishnapa nayaka*, of the race of *Visvanat'ha nayana* (a compliment paid to him). It records the gift of certain leading men, in consequence of an intermarriage; so that they gave a certain annual tax on their possessions to the said fane, and unitedly bore the expense of excavating a large reservoir of water; made over as temple property.

No. 25. *Nauriyúr*, of the district of *Carúr* in the fane of *Subrahmanya*. Gift of a village to the said fane, by certain chief men of the place.

No. 26. On the fane of *Pushpavana svami* at *Vedamangalam* in *Carùr* district. Dated in the sixth year of *Virapandiya dever.* Gift of land to the fane by the town's people.

No. 27. On the fane of *Meyporalnat'ha svami* at *Aravacuruchi* in *Carùr.* Dated in the seventh year of *Konerimai-condan,* gift of land with its trees, well, &c. to the fane, by certain villagers, whose signatures are attached

No. 28. Commemoration of a grant written on palm-leaves; giving a tax, or tribute, from several villages mentioned, to the head *Brahmans* of certain fanes, also specified, from one *Raman* (who the said *Raman* was, does not appear, but his authority must have been of considerable extent).

No. 29. In the fane of *Virapari dandesvara dever,* at *Dwaracapuram.* Gift of land by votaries of the god; but the whole cannot be made out, as the copy of the inscription is incomplete.

No. 30. Gift to *Meyporulnayanar* of *Dwaracapuram,* and two other villages; but of what (from the incompleteness of the copy), does not appear.

No. 31. In the fane of *Munimuttesvara svami* in little *Darapuram;* dated in the nineteenth year of *Vira Rajendra dever* Gift of land, free of all tax, to the said fane.

[In this place there is a chasm, occasioned by some leaves having been cut out of the book; the remains of which leaves are visible. A loss of six scriptions is thereby occasioned.]

No. 38. Commemorates the taking down of a wooden *mantapa* (or porch) belonging to the fane of *Koduvayil-nagesvara-svami,* and rebuilding it with substantial materials.

No. 39. On the south side of the fane of *Jeyankondesvara* of *Nattacariyùr* in *Darapuram* district. Gift of certain revenues, from villages specified, to the said fane, from *Nallatambi kavundan,* and another person. Dated in *Caliyuga* 4722, *Sal. Sac.* 1543.

No. 40. Dated in the first year of *Vicrama chola dever;* gift of a piece of land to the village fane of *Velùr.*

No. 41. Dated in the ninth year of *Vicrama chola dever;* gift of a water reservoir, and some land to the village fane of *Nattur.*

No. 42. Dated in the fifth year of the reign of *Vira Pandiyan dever* and in the, 1402nd year of the reign of *Saccai,* (or *Salivahana);* gift by three persons, whose names are subscribed, of a reservoir of water, and the land around it, fertilized thereby, to the god and goddess of *Vijayamangalam,* of the *Perumuri* talook, in the district of Coimbatore.

Note.—This inscription, if the dates can be depended upon, is important; because it fixes the date of a *Pandiya* king's accession to the throne in A.D. 1479. Very soon after that time, the power came into the hands of

the northern viceroys, from *Vijayanagaram*. By consequence, this *Vira Pandiyan* must either be *Vira Chandra sec'hara Pandiyan*, the last of that dynasty, or else one of the five illegitimate *Pandiyans*, who contested the kingdom with the northern lords. The ascending series, upwards from that period, may be the safest process, to come at the *Pandiya* line, with anything like satisfaction as to the result.

No. 43. Dated merely in the reign of *Vira Vallala dever*, gift by the people of *Tirupa nattar* to the above fane, of the village of *Raghutaraya vellùr*, with all its revenues; the bounds of the said grant being marked out by stone pillars, bearing the *trisúla* or tridental mark.

No. 44. Dated in the fifth year of *Virachola dever*, and in the reign of *Saccai* 1044, by the *Vallalan* named *Bellacalai* to the village fane of *Nattam;* a gift of land to supply the expense of public festivals.

Note.—This inscription is also valuable, as (if accurate) it fixes the accession of *Virachola* to A. D. 1117. From this date, in the ascending series, and following the best accounts of the *Chola* dynasty, its commencement must be fixed posterior to the beginning of the Christian era.

No. 45. Dated in the reign of *Vira Vallala dever*, gift by the people of *Tirupanattu* of (something, letters gone); and a water reservoir, to a fane at *Vijayamangalam*. At the foot of the date of *Sal. Sac*. 1244, (A.D. 1322-23).

No. 46. Gift by *Karirayer*, son of *Devarayer*, of the village of *Alambadai*, to the god and goddess of a fane in the *Parvati casba*, of the *Canga* talook, and *Darapùr* district.

[The inscription is described as being written in *Lebbi* Tamil, differing from the proper (or perhaps modern) Tamil characters.]

No. 47. Gift by the same. The inscription is incomplete.

[There follows some Telugu, in Tamil characters, from which it appears that the gift is of some land, and to an officiating hierophant, by *Chokanatha nayak* of Madura. By consequence, this must be a distinct inscription, wanting the beginning, and there follows a chasm down to No. 51. *Notandum est*.]

No. 51. Dated in the twenty-first year of *Virachola dever*, gift of land; but the inscription is not complete.

No. 52. Dated in the same year of the same, a gift of land to a fane.

No. 53. The *Saccai* date partially obliterated: it appears to be a gift from some Mahratta chief; since the name of *Bhosala* occurs, but there are many breaks in the sense; so as not admit of a generally connected meaning.

No. 54. Dated *Sal. Sac*. 1607, gift of a piece of land at *Puttùr* to the *Brahmans* of *Chaturvédamangalam*, by a local chief.

No. 55. Dated in the twenty-first year of *Vicrama Chóla*, gift of land, by two persons named *Tribhuvana-sinka-deven*, and *Chottaya Cholan* to a fane.

No. 56. Imperfect: no intelligible meaning.

No. 57. No date: a gift of land.

No. 58. Dated in the sixth year of *Sundara Pándiyan*, gift of land to a fane, by two persons, whose names are subscribed.

No. 59. No date; gift of land by four persons, whose names are subscribed.

No. 60. Gift of a village: no date.

No. 61. Gift of land: no date.

No. 62. Gift of a village: no date.

No. 63. Gift of land, free of tax, by three persons, whose names are subscribed: no date.

No. 64. Gift by two persons of a village, to a fane.

No. 65. Dated in the fourth year of the rule of *Laduka nāt'ha dever*, gift of land by two persons.

No. 66. Gift of a village by some of the people, in the time of an agent of *Malicarjuna-rayer*, whose name is not properly written.

No. 67. The same name of *Malicarjuna* appears; and the date of *Sál. Sac.* 1172; but there is space for a figure which would define the 100, and make it probably more. Gift of land to a fane bearing the name of *Kulottunga-isvarer*.

No. 68. Dated in the eighth year of *Vira paadiya dever*, gift of land by *Vira Rájendra Sóma Chakraverti*, who subscribes his name.

No. 69. Dated in the twenty-fourth year of *Vira pàndiya dever*, gift of a reservoir, and of as much land as it fertilized, to a fane by three persons, the aforesaid *Rájendra Sóma* being one of them.

No. 70. Gift of a portion of the proceeds of land to a fane.

No. 71. Dated in *Sál. Sac.* 1421, gift by a merchant, who had purchased land from the owner, and formed a garden therein; the proceeds of which he gave, in perpetuity, to a fane.

No. 72. Dated in *Caliyuga* 4633, gift by a merchant, of three reservoirs and the land fertilized thereby; to a fane established by *Agastya*.

No. 73. Gift by *Vira-rája-deven* in the third year of his rule, of a village with a reservoir, and the land fertilized thereby, to a fane.

No. 74. Dated *Caliyuga* 4632, gift by *Pala rája udiyar*, (a subject of *Achyuta rayer*) of land to a fane.

No. 75. Date *Caliyuga* 4432. Gift of land by *Vira-bágu-dever*, (it is added, in a note, that in two fanes near *Alagamali*, there are many inscriptions, of which nothing could be made out, whether from antiquity, or from unknown characters, is not stated.)

No. 76. Dated in the eighth year of *Vira rájéndra dever*. Gift of money to the *Pandáram*, or treasury of a fane.

No. 77. Dated in *Vira rájéndra dever's* rule, eighteenth year, similar to the preceding.

No. 78. Dated in the twenty-third year of *Sundara-pándiya-dever*; money given, but the connection of language is lost.

No. 79. Gift of rice, and oil, to a fane.

No. 80. Dated in *Sal. Sac* 1621, gift of three reservoirs, and land fertilized there by, by *Nátha Mutali* of *Chitambaram*, the manager of *Ráma páiyen* (general of *Tirumala nayak* of Madura.)

No. 81. Dated in *Cali sagartam* 1667 gift of lands to an *Agrahàram* the giver's name does not appear; but from the contents he would seem to have been contemporary with *Vicrama chóla*. The inscription relates to *Chaturvedamangalam*, and the copy is not complete; owing to a half leaf having been torn out of the book..............a fragment only of No. 85, owing to the same cause, follows, which seems to relate to some donation to a fane.

Notandum Nos. 82, 83 and 84, are entirely wanting.

No. 86. Gift of money to two *Vaishnava* fanes, no date, or other particular of any interest.

No. 87. Gift of two waste pieces of land, to a fane, to be cultivated for its benefit, no date, or name of donor.

No. 88. Dated in the 25th year of *Vira Narayana*. Gift of a village to the fane of *Cariyúr* on the *Caveri*, for certain ceremonial commemorations of the donor's birth-day.

No. 89. Dated in the second year of *Sundara Pandiyan*. Gift, by heads of a district, of a piece of land, to a fane.

No. 90. Gift of a certain poll-tax, by heads of a district, to a fane; dated in the fifteenth year of *Cesava Parama*.

No. 91. Dated in the seventh year of the reign of *Sundara Pandiyan*, gift of a reservoir, and lands watered thereby, by villagers, to a fane.

No. 92. Gift of land to a female slave of a fane, in the time of *Vijaya rangha Chokanatha nayakar*, by whom does not appear, part of the original inscription having perished.

No. 93. Dated in the second year of *Vira Pandiya dever*. Gift, by a person of *Vengámbùr* named *Sundara Pandiyan*, of a piece of land, to a fane.

No. 94. Inscription on a *Jaina* fane at *Tingulùr* in the estate of *Sirapuram*, in the *Peruntur*ai district of *Coyambùr.* Dated in the fourth year of the reign of *Vicramachola dever.* It is so imperfect as to be further unintelligible.

No. 95. In like manner, unintelligible.

No. 96. A few lines, the name of *Vira Vallala dever.* Gift of *Aricananallùr,* the giver must have been among the *Vallala* kings of the *Jaina* persuasion.

No. 97. Gift of land by *Vira Rajendra dever,* to a fane. No date.

No. 98. Dated in the fifth year of *Vicramachola dever.* Gift of a garden and well, to a fane, by whom, not stated.

No. 99. Gift of money, by artificers; and of land, by a person, (name not legible) to a fane.

No. 100. Gift of a proportion of rice-grain, to a fane, apparently by two persons, whose names are subscribed.

No. 101. Dated in the twentieth year of *Vicramachola dever*; gift of money, by two persons, to a fane.

No. 102. Dated in the fourth year of *Virarajéndra dever*; gift by an individual of money, to maintain a constant light in a fane.

No. 103. Dated in the twenty-first year of *Viraraja dever*; gift of a piece of land, bought for the purpose, to a fane, by the villagers united.

No. 104. Dated in the sixth year of *Sri Vicramachola dever,* gift by *Utiya-sri rangha dever* of money to maintain a constant light in a fane.

No. 105. Gift of a piece of land to a fane, as it would appear, by *Kulottunga cholan:* but the sense of the inscription is not perfectly clear.

No. 106. Gift of land to maintain a constant light in the fane of *Apraméscara* (an unusual name) by people on the south bank (of the *Caveri?*) Dated in the reign simply of *Hari-hari rayer.*

No. 107. Gift of a village, with its revenue, by people of the south bank, to a fane. A severe denunciation is pronounced on any who may alienate the charity.

A few incomplete lines commemorate the gift of two-twentieths of a certain land, in consequence of the death of *Kartarayen Pándiya cholan:* inalienably bestowed.

No. 108. Gift by *Vira nanja rája udiyar* of a piece of land to a fane, in full right.

No. 109. Gift by *Sri vira vallála dever* of five-twentieths of a certain portion of land, to a fane.

No. 110. Dated in the sixteenth year of the reign of *Vira rájéndra dever*, the name of *Apraméswara* appears; but the matter breaks off abruptly.

No. 111. Dated in *Sagáptam* 1421, in the time of a feudal chief; gift of a portion of land.

No. 112. Gift of a piece of land in *Caliyuga Sagáptam* 1330, by *Athyapa candan*, to a fane. (*Sál. Sac.* 1330 ?)

No. 113. Gift of a piece of land to a fane by an individual, who subscribes his name.

No. 114. Gift of a village to a fane, by villagers united; dated *Sagáptam* 1262.

No. 115. Gift of a piece of land by *Virapa nayak* and others, to a fane; dated *Caliyuga* 1501.

No. 116. The name *Sricó viravicodeki*, twentieth year of reign appears in *grant'ha letters;* what follows is in Tamil; but incomplete, so as to leave no clear meaning.

No. 117. Gift of a piece of land by the people of *Punturai*, to two fanes; one *Saiva*, one *Váishnava*, dated *Sagáptam* 1449.

No. 118. Dated in the twenth year of *Vira Pándiya dever*, who has the superadded titles of *Covira Kesari paramana tribhuvana Chacraverti*; gift by the people of *Puntarai* of a village, to a fane.

No. 119. Gift of a reservoir, and fields, by an individual, who subscribes his name, to two goddesses, forms of *Durga*.

No. 120. Gift of a village to a fane; the name of the donor not clearly legible.

No. 121. Dated in the twenty-first year of *Vira rájéndra dever*, gift of a portion of grain, to a fane; by three persons, names subscribed.

No. 122. Inscription in a *Jaina basti*, or fane, in *Vijayamangala*, of the *Coyambutur* district, gift of a village and reservoir, by the people of the district.

No. 123. Gift of land by *Sri savunta rája* to two fanes, one *Saiva*, and one *Váishnava*. Also gift by villagers at *Vijaya mangalam* to a fane.

(Here there is a chasm, by reason of seven leaves cut out of the book, whence the copy is made, or from pages 117 to 130 inclusive. A loss of five inscriptions is occasioned thereby; and they must have been of considerable length; probably of importance.) *Notandum est.*

No. 128. Dated in the fourteenth year of *Vira Pándiya dever;* gift of a portion of revenue from cultivation by two persons, who subscribe their names.

No. 129. Dated in the eigth year of *Sri Pándiya dever*, the inscription is stated to be subscribed by several persons; but the purpose of the record does not clearly appear.

No. 130. Dated in the fifteenth year of the reign of *Vira rája dever;* gift by a merchant of something (not legible) for the purpose of feeding pilgrims, and others who came to visit a fane. (There are breaks in the sense, arising from the illegibility of the original copy.)

No. 131. In the Canarese language, Telugu character, dated in *Sal. Sac.* 1678, *Caliyuga* 4857, in the reign of the *Mahá svámi Krishna rayer udiyàr* of the line of *Pravada deva rayer*, ruling in *Sriranghapatnam*, the capital of Mysore; gift of lands to the fane of *Sri Sancara isvara svámi*, by one who subscribes his name, as *Rat'ha Sanca rayan* whose family seems to have been of consequence in the Coimbatore country. The inscription is complete: and recent, being A.D. 1756.

No. 132. A merchant gave some land, which he had bought for the purpose, to a fane; to be cultivated, and the revenue so applied: in *Sal. Sac.* 1421.

No. 133. Dated in *Sal. Sac.* 1431, gift in money by a merchant named *Othuva Nanjaiyan* to a fane.

No. 134. Dated in *Sal. Sac.* 1429, gift of interest on money, to a fane, by a merchant.

No. 135. Gift to a temple, by some cultivators; but of what does not intelligibly appear.

136. Dated in the 8th year of *Vira Rájéndra-dever*, gift of oil for the use of a fane, by a district chief.

No. 137. Dated in the twenty-first year of *Sundara Pándiya-dever;* a merchant named *Perumàl*, received from *Arzagiya Pándiya-dever*, 220 pagodas, and gave it (to what purpose not stated; the letters of the inscription having become effaced.)

No. 138. Dated *Sagáptam* 1460. One named *Lingana udiyat-dever*, had a reservoir excavated, and divided the produce of cultivation, fertilized by the water of the said reservoir, into two portions; reserving one part for himself, and giving one part to the fane of *Avanasi* village.

No. 139. Nothing more ligible, than part of a preparatory title.

No. 140. Gift to the fane of *Avanasi*, of a village in free tenure; (letters of the inscription much defaced.)

No. 141. An inscription copied from one in the possession of the accountant of the village of *Avanasi*, commemorating a tax on commodities given to the fane of that town, with a full and minute specification of the different articles and the rate fixed on each one, the gift of one named

Malliyan, a manager of *Sicca-dever-rája-udiyar*. Dated in *Sal. Sac.* 1617, *Caliyuga* 4795.

No. 142. An inscription on the fane of *Kodésvara-svami* in *Nadave-cheri*, gift of an entire village : more not legible.

No. 143 Gift, in free tenure, of a reservoir and field, to the same fane : more illegible.

(*Notandum*. Here follows another chasm, occasioned by the cutting out, and abstracting of eight leaves, on which from, the remaining numbers, the inscriptions from 144 to 148 inclusive, or five inscriptions, are lost : these must have been of considerable length.)

No. 148. Two villagers gave annually a portion of grain to a fane.

No. 149. Gift of a piece of land to a fane (letters much defaced, more not legible.)

No. 150. Dated in the third year of *Sundara-dever;* gift of grain annually (letters defaced.)

No. 151. Gift of grain (letters defaced.)

No. 152. Gift by *Uttama-cholan*, of land to the fane of *Tirumuragan maha dever* (letters defaced).

No. 153. Dated in the tenth year of *Sundara-pándiya-dever*, a person bought a piece of ground, for a flower garden, to raise flowers for the service of the fane of *Uttamèsvara-svámi* in *Perumanalúr*.

No. 154. Dated in the nineteenth year of *Sundara pándya dever:* a merchant bought a peice of land to form a flower garden, for the same fane.

No. 155. Dated in the fifteenth year of *Virapandiya dever ;* two villagers gave a yearly present, in money, for a particular service in a fane.

No. 156. Gift by a merchant, to maintain a constant light in a fane.

No. 157. Dated in the twenty-second year of *Virapandiya dever;* two villagers gave some land to *Brahmans*.

No. 158. Dated in the eighth year of *Sundara pándiya dever ;* some villagers engage to give annually a portion of grain to a fane.

No. 159. Dated in the fourth year of *Virarajéndra dever*, a gift to maintain a light in the fane of *Uttamésvarer*.

No. 160. Gift of a village, free of tax, to the people belonging to it, by a ruler; a part of whose prefatory title only is legible.

No. 161. Dated in the seventh year of *Virapandiya dever;* gift of money to a *Brahman*, who, in consequence, engaged for himself and his, successors, to represent the donor in the services of the fane.

No. 162. (In the Telugu language) copy of an inscription on copper. Dated in *Sal. Sac.* 1579: commemorates a gift of land for cultivation to a *Brahman* named *Varadaiyengar*, from one named *Massagarmi-váru.*

No. 163. (In the Canarese language.) Dated in *Sal. Sac.* 1684, (A.D. 1752) the contents of an inscription on copper, in possession of certain official persons (whose names are mentioned) under *Sri Krishna-raja udiyar* of Mysore, of the race of *Pravuda deva rayer.*

The purport is to commemorate a gift of land to a fane, which was purchased by two persons, whose names are specified; together with the sum which each one contributed.

No. 164. Copy of a letter to Hyder Ali, from *Srinivasaiya.* This letter consists of revenue details, relative to villages mentioned, and specifies sums paid (or payable) into the Nabob's treasury. It is written in the Canarese language.

No. 165. Dated in the third year of *Vira dever* It commemorates a renunciation of taxation, on the looms of weavers, the amount of taxation to go to the fane of *Amaravadangésvara svámi*, of old *Pariyùr*

No. 166. Incomplete, the sense breaking off abruptly; but it contains the title, *Svasta-sriman-pratápa chacraverti Bhosala Bhujavala-vira vallála dever*, and the name of *Pariyùr* of the Conjeveram country, and seems to intimate a gift by *Chittiyappan udiyàr* a leading man among the *vallála* chiefs. (These from other documents, it is known governed parts of the said country, before its subjugation by *Krishna rayer* of *Vijayanagaram.)*

No. 167. Dated in the twenty-first year of *Vira pandiya dever.* Gift from a person (name partly obliterated) to maintain a constant lamp in a fane.

No. 168. Gift of a reservoir, the proceeds of the land fertilized thereby to go to a fane; other particulars, as to donor, &c., do not appear.

No. 169. Dated in the reign of *Vira pandiya devaraja*, the *Sagáptam* era is defaced. Gift of a village to the fane of *Pariyùr*, in the Conjeveram country.

No. 170. Beneath the preceding inscription. Dated in the 11th year of *Vira pandiya dever.* Gift of two villages to the fane of *Pariyùr* of the Conjeveram district, by *Periya deven.*

No. 171. A copper-plate inscription in the possession of *Uma-mahés. vara sastri* in the *agraharam* (alms-house) at *Satya-mangalam*, written in the Canada character.

Dated in *Sal. Sac.* 1682 (A.D. 1760) in the time of *Krishna raja udiyar* king of Mysore, of the race of *Pravuda rayer.* It relates to the purchase of *Colatùr*, with seven subordinate villages, for a price specified; the revenues

apparently to go to the maintenance of three residents in the said alms-house; that is *Uma-mahesvara sastri*, *Subasastri*, and *Vencatesvara*.

No. 172. Canarese inscription on a copper-plate, in the possession of *Yajnya sastri*, son of *Suba dicshadar*, of the aforesaid alms-house, dated in *Sal. Sac.* 4684, in the time of *Krishna raja udiyar* of *Mysore*: it relates to revenue, or income, arising from certain villages, which are specified.

No. 173. Copy of inscription in the Canada character in possession of *Srinivasăcharya* son of *Cuppácharya* in the alms-house at *Satyamangalam* aforesaid.

Dated in *Sal. Sac.* 1684, relates to certain pecuniary advantages given to *Cuppácharya*, the father of the person holding the grant from *Crishna raja udiyar*, the then ruler of Mysore.

Section 4. Copies of inscriptions at the *Vaishnava* fane of Conjeveram, and at other places.

No. 1. Dated in the eigth year of *Sri Vijaya kanda Gópala*, gift of cows and some other cattle by a *nayak* to herdsmen; by which they stood engaged to supply the expense of keeping a lamp constantly lighted in the fane of *Varada raja*.

No. 2. Dated in *Sal Sac.* 1453 (A.D. 1531) in the reign of *Achyuta rayer*. An engagement from the *Brahmans* of the fane given to *Narasaiyar* to prepare a certain *quantity* of food for the idol; in consideration of a certain proportion of revenue arising from the village of *Salapacam*.

No. 3. Dated in *Sal. Súc.* 1496, in the time of *Srirangha rayer*. Certain *Brahmans* gave to another *Brahman* 500 gold huns, on condition of his performing certain portions of ceremonies in the fane, defraying all attendant expenses. The name of *Tattacharyar* appears among the donors; and as he acquired considerable distinction, it may be well to know the time when he flourished, hereby specified.

No. 4. Dated in *Sal. Sac.* 1392 (A.D. 1470) in the time of *Viru pacshi rayer*, gift of a village by *Timma raja* to a fane at *Tiru vatiyur*.

No. 5. Dated the twentieth year of *Sriraja Narayan Sambhuva rayar*. An order to cause the image of *Arutala natha*, to pass through a certain street in public processions, and also to visit certain groves specified.

No. 6. Dated in 1443 in the reign of *Vira Krishna deva rayer* (A.D. 1521) gift of a village, the revenues to go towards certain ceremonies, and processions, specified; *Jada koba jiyar*, and the *Brahmans*, in return engage to discharge the said obligations.

Note.—The above date is valuable.

No. 7. Dated in *Sal. Sac.* 1517, in the time of *Sri vira Venkata deva-maha-raja*. Gift of a part of the proceeds of a village, from two *Brah-*

mans, to *Pandarams* of the fane, in order to conduct certain ceremonies which are minutely specified.

No. 8. Dated in *Sal. Sac.* 1469, in the time of *Catari-sáluva canni Narasinga rayer*. Gift by a manager of that prince, of the revenue arising from increased cultivation, in consequence of a water-course, dug at his expense: to a fane at *Tiruvatiyùr*, of *Porulála Perumàl*.

No. 9. Dated in the twelfth year of *Sri Rayisa-maha-raja dever*. Gift of thirty-three cows to produce curds and butter-oil for the same fane, from *Raja-raja-marava-rayen*.

No. 10. Dated in *Sal. Sac.* 1300. Gift of a village in free tenure by *Vira kariyana udiyar*, to a fane, not specified.

No. 11. Said to be in Telugu, and not given in the book.

No. 12. Dated in *Sal. Sac.* 1481 (A.D. 1559), in the time of *Sáluva Narasingha-rayer mahà-rayer*. Gift of means to supply a light in a fane, by two persons whose names are specified.

No. 13. Dated in *Sal. Sac.* 1408. Gift of a light to a fane, from whom does not appear.

No. 14. Dated in *Sal. Sac.* 1464, (A.D. 1542), in the time of *Sri vira Achyuta rayer mahà rayer*. Gift by *Chelligutiya pillai* of 250 fanams (value uncertain) to purchase seed-corn, and cultivate it after being sown; the proceeds to be applied to find butter-oil for anointing the image, on every eleventh day of the moon's bright and dark, half.

No. 15. Dated in *Sal. Sac.* 1459, in the time of *Sri vira Achyuta mahadévarayer*. It commemorates a donation to this effect; *Tirumalaya mahà raja* deposited 300 gold huns in the hands of *Ramanujayyengàr* to provide butter-oil for anointing the image during 130 days out of the whole year.

No. 16. No date. *Timmakondan* (a ruler) gave an order to ten heads of villages, to supply some assistance (not specified) to a fane.

No. 17. Dated in the twenty-sixth year of *Rajáthi-raja-raja dever Narapanayak*, gave 26 cows and 59 sheep to three cowherds and shepherds, under an obligation to furnish every day a certain specified quantity of butter-oil and curds; the former to be used in maintaining a perpetual lamp in a fane.

No. 18. Dated in *Sal. Sac.* 1459, in the time of *Achyutadevamahà rayer*. The said *rayer* gave a village, having four connected hamlets, to the fane of *Arulála perumal* in *Tiruvattiyùr*, to furnish a constant supply of butter-oil for the evening daily-anointing of the image; and also a revenue of one thousand and five hundred gold huns, arising from fourteen villages, for the general ceremonial usage of the said fane.

No. 19. Dated in *Sal. Sac.* 1461, in the time of *Sri vira Achyuta rayer*. One named *Parancusa jiyar* purchased from *Brahmans* three villages, their private property, and then made them over to the fane of *Aruláláperumál* in *Tiruvattiyúr*, for anointing the image with butter-oil, and other ceremonies, on fifteen *écadasis* (or eleventh day's of the moon's bright and dark half) out of the entire number, during the year.

No. 20. Dated in the sixth year of the reign of *Sri Vijaya kanda gópála*. Gift by the whole of the people of the town of *Amúr* of eighty *calams* of rice-corn annually, to the abovementioned fane at *Tiruvattiyúr* (supposed to be Conjeveram).

No. 21. Dated in *Sal. Sac.* 1513, (A.D. 1591), in the time of *Vencatupatirayer maharaja*. Gift by *Sámarédaranghapaiyar* of the two united villages of *'Alampákam* and *Anampádi*, for the general ceremonies in the fane of *Porulala Perumal; Cumara Tattacharya ayengár* being constituted trustee.

No. 22. Dated in *Sal. Sac.* 1462, in the time of *Virapratápa Achyuta rayer maharayer*. One named *Rama Pattuiyar* gave 120 gold huns to be laid out in cultivation, the proceeds to be appropriated to the supply of food for the image (*i.e.* temple attendants.)

No. 23. Dated in *Sal. Sac.* 1454, *Nandana* year in the time of *Achyutarayer maharayer*. *Achyutarayer* was installed in the preceding *Viróti* year; he conquered many persons, he subdued the *Pandiya* king, and took one of his daughters; he fixed a pillar of victory on the banks of the *Tambraparani* (river at Tinnevelly); he greatly harrassed *Tumbichi nayak*, and *Sáluva nayak*; and returning hither, in the abovementioned year 1454, in the presence of *Varadaraja svami* (god of the *Vaishnava* fane at Conjeveram) he had himself weighed against pearls in the opposite balance, and gave his weight in these to the fane; and, at the same time, gave a present of one thousand cows. He also gave to the fane many largesses in money; some very valuable jewels, and some costly garments. He further bestowed a revenue of one thousand and five hundred gold huns, arising out of seventeen villages. He also gave a *chank*, a *chakra*; an open hand of benediction* and a tridental mark *(tirunama)*, the same being made of gold, set in jewels.

Note.—The above inscription is cut on the south-wall of the Conjeveram fane; opposite the place where the ceremonial utensils are kept.

It is very important towards adjusting some valuable dates, and to give a footing whereon to stand in ascending higher up in the history of the Carnatic. The specification of grants, in the inscription, is much more minute, than in the preceding abstract. It is probable that the largesses herein detailed are those referred to in No. 83, which see.

* Of *Vishnu's* two front hands, one is open in the form of benediction, the other open in form of receiving.

No. 24. Gift by *Koneri mey kondan* of fifteen hundred pagodas, or gold huns, arising from the revenues of three villages, for the conduct of festivals to the fane of *Kondarama* (built by the giver) inclusive of the *Vaishnava Brahmans*.

No. 25. Dated in *Sal. Sac.* 1470, in the time of *Sri-vira Sada-maha rayer*. One named *Vallaba-deva-raja*, gave a village yeilding a revenue of one hundred and forty-eight pagodas, in the name of another person, to the fane where the inscription is recorded.

No. 26. Dated in *Sal. Sac.* 1475. Gift by *Tiruvencataiyar* of a half one-third of the revenue of two villages; the other two-thirds of which, revenues had been previously bestowed on the fane.

No. 27. Dated in the thirteenth year of the reign of *Kulóttunga chóla*. One named *Vicrama chóla Sámbhuva rayer* gave certain cows, goats, &c. to furnish a supply of butter-oil, in order to keep up a perpetual light in a fane.

No. 28. Dated in *Sal. Sac.* 1514, in the time of *Sri Vencatapati déva-maha-rayer*. One named *Tirumala-cumara Tatťáchari-ayengár*, bestowed the revenues of two villages, in order to supply food to the fane of *Porulala. Perumàl* at *Tiruvattiyùr* during the public processions in the months of July, August, September, March, and May.

No. 29. Dated in *Sal. Sac.* 1493, in the time of *Sri Rangha-deva maha-rayer*. One named *Achyuta nayak* (local chief) gave five villages, the proceeds to go towards the expenses of a public procession, and festival of the *'Aluvar* (deified votaries of *Vishnu*) in the month of May.

No. 30. Dated in *Sal. Sac.* 1480, in the time of *Sri vira Sada Siva-deva-maha rayer*. The inscription is incomplete; a string of titles precedes the names; but what was given does not appear.

No. 31. Of this inscription there is left only a line or two, at the beginning.

(Here follows a chasm; occasioned by three leaves having been cut out of the book. The whole of No. 32 is wanting, and the commencement of No. 33).

No. 33. ———, minute specifications of tax, or duty, on various agricultural, and other productions, and a like minute mention of the mode of appropriating the different small sums; the whole amounting to one hundred and twenty-three gold huns, for certain festival-services, in a fane; the name of which does not appear in the part of the inscription which remains.

No. 34. Dated in *Sal. Sac.* 1325, in the time of *Sri Vira Hari-hara-rayer*, a gift of one named *Dēvannen*, of cows to supply butter-oil to the fane of *Tiruvattiyùr*.

No. 35. Dated in *Sal. Sac.* 1423, two persons, named *Yecapa-nayaka* and *Tirumala-nayaka,* gave means to keep up a perpetual lamp in the same fane; made over inalienably into the hands of the temple manager; and with a severe denunciation added on any one, that may alienate the gift.

No. 36. Dated in *Sal. Sac.* 1309, in the time of *Accana udiyàn,* and *Cambana udiyan.* Gift of the village of *Kolipacam,* by *Konapu* son of *Muttapen* to the fane of *Arulálaperumal* in *Tiruvattiyùr.*

No. 37. Dated in *Sal. Sac.* 1459, in the time of *Sri Vira Achyuta rayer.* Gift by a *Brahman* (as supposed), named *Náráyanan* of eighty fanams, for the purpose of cultivation; the proceeds to go to provide a certain kind of cakes, and also butter-oil for anointing the image of the aforementioned *Porulálar,* during four festival days.

No. 38. Dated in the thirteenth year of *Sri-rájàthi-raja-dever; Copáiya-Tanda-nayak* son of *Mandala-nalla-Tandama-nayak raja* of *Hastigiri* (a name of Conjeveram) from a district bestowed on him by *Virai Narasingha-deven:* it gives the village of *Triyalam* of *Yevùr* district, for the service of the fane of *Arulála perumal,* inalienably bestowed.

39. Dated in *Sal. Sac.* 1452, in the time of *Sri-vira Achyutadeva maha-rayer.* Gift to the fane of *Porulála Perumal,* of two thousand five hundred *chacrams* (gold coins) from *Ramánujayengar,* for the celebration of the *Lacshmi* festival in the month of *Piratási* (or September.)

No. 40. Dated in the sixteenth year of *Vijaya kanda gópala-dever.* Gift of a piece of ground, by a servant of the fane, to supply flowers.

[Here occurs another chasm, by reason of one leaf cut out from the book (visible from the remains); occasioning a loss of five short inscriptions, from No. 41 to 45, inclusive.]

No. 46. Dated in the tenth year of *Rajaraja dever.* Gift of thirty-three cows, by *Dámótaren* to supply butter-oil, for a perpetual lamp in the *Perumal* fane.

No. 47. Dated in the twenty-first year of *Rajaraja dever;* like gift for the same object, from *Perayira chetti* of *Purnottumangalam.*

No. 48. Dated in the eleventh year of the same, like gift, for like purpose; by *Ayanambi Perumal nayaken* of *Karpalinàttam.*

No. 49. Dated in *Sal. Sac.* 1439, in the time of *Sri vira Krishna dever mahà rayer.* Gift by him, at the solicitation of the *Brahmans,* of the revenues of two villages, to be appropriated to sundry uses, connected with the cars, and other appurtenances of festival processions.

No. 50. Dated in *Sal. Sac.* 1633. A charity by three-hundred towns-people of *Pennaconda:* the inscription is incomplete.

No. 51. Dated in *Sal. Sac.* 1640, (A.D. 1718), in the time of the rule of *Sadatulla khan,* commemorating the cutting of a watercourse for increasing the cultivation, by one styled *Cuniya rayer.*

No. 52. Dated in *Sal. Sac.* 1387, in the time of *Sri vira Prutápa dever rayer mahárayer.* Gift of 400 fanams to prepare food in the fane of *Arulala Perumàl,* from one styled *Ramanúja govinda pattar Arulála perumàl.*

No. 53. Dated in *Sal. Sac.* 1325, (A.D. 1403) in the time of *Sri vira Harihara rayer:* the rest is imperfect.

No. 54. Dated in *Sal. Sac.* 1581, in the time (apparently) of *Deva rayer. Vencatathiayen,* being a great devotee, received orders from the god to perform certain ceremonies.

The preceding are inscriptions from *Hastigiri.*

Nos. 55 and 56 are referred to the end of the book (on looking at which it is found that several leaves have been torn out at the end.)

No. 57. The name of *Madurantaca Potambi cholan* appears: a gift of land is commemorated; but the inscription is incomplete.

No. 58. Gift of a village to the managers of the fane of *Velakoli nayanar,* by one named *Ilaiyalvan Calinga rayer,* the possessor of *Nattùr.*

No. 59. Dated in the eighteenth year of *Sri sámbhuva rayer* "emperor of all worlds." One named *Calinga rayen* bought a small piece of land from persons mentioned, given by him to *Brahmans* of the fane of *Ulagalanta Perumal,* with the condition of their always keeping a water booth on the same, for the supply of passengers.

No. 60. Dated in *Sal. Sac.* 1404 in the time of *Sri Rangha deva maha rayer;* gift of land to a fane.

No. 61. A stanza in *grant'ha* character,s containing a Sanscrit *sloca,* in prais of a goddess of the fane

No. 62. (*a.*) A Sanscrit *sloca* in *grant'ha* characters as above; and of like purport.

No. 62. (*b.*) Dated in the fifth year of *Kulóttunga chola dever;* gift of a piece of land to a fane, by some villagers.

No. 63. Dated in the seventy-ninth year of *Kulóttunga chola dever.* Gift of money to provide curds for the image in a *Vaishnava* fane.

No. 64. Dated in the forty-eighth year of *Kulóttunga chola dever;* gift of land to a fane.

No. 65. Dated in *Sal. Sac* 1457, in the time of *Sri vira Achyuta deva maharayer.* A piece of land having been stripped of cocoa-nut trees, and areca palms, by a storm, the land was designated for cultivation of rice-corn; the proportion of revenue usually accruing to the prince being made

over to the temple, and an additional rate superadded. The ground was a former endowment, the same being regulated anew, and more to the advantage of the attendants on the fane.

No. 66. Dated in *Sal. Sac.* 1477, in the time of *Sri vira Seda Sira deva maharayer.* Gift by *Alagiya singh aiyer* of a piece of land which he bought for the purpose, and appropriated to a fane; in order to carry on ceremonies, at the recurrence of particular lunar days (or *nacshétras*) specified

An inscription follows without any number: it may possibly be the one referred to, at No. 55.

Dated in the thirteenth year of *Tribhuvana Chacraverti,* "the decapitator of the *Pándiya* king." Certain property which had been made over to a fane, was alienated from it, and restored to *Kulóttunga chola;* whether or not in return for any other, and greater, advantage does not appear.

No. 67. Dated in *Sal. Sac.* 1438, in the time of *Krishna rayer;* gift of fifty pieces of money, to supply food for the god, and servants of the fane, by seven persons, whose names are mentioned; and who seem to have been district cultivators.

No. 68. Dated in *Sal. Sac.* 1438, in the time of *Krishna rayer;* gift of 170 pieces of money, to provide food for the fane, during four festival days: which are specified, by *Pandárams* of the fane of *Arulála Perumal.*

No. 69. In Telugu (not contained in the book copied from).

No. 70. Dated in the ninteenth year of *Rajaraja dever;* gift of some villages to a fane.

No. 71. Dated in the fifth year of *Rajarajadever,* gift of cows to supply butter-oil for the fane of *Arulála Perumal,* by a woman named *Saniyar.*

No. 72. Dated in the thirteenth year of *Apperamsingha derer;* gift of thirty cows, and other cattle, to provide three-quarters of a measure daily of butter-oil for the fane of *Arulála Perumal,* by *Malimandalatu nayak,* and two other persons.

No. 73. Dated in the thirty-seventh year of *Tribhuvana dever;* gift of thirty cows, and other cattle, to supply the like quantity of butter-oil, for one lamp in the fane of *Arulála Perumal,* by the some persons.

No. 74. No date, gift by certain *Vishnavas* of some land, to the same fane.

No. 75. Dated in the twenty-second year of *Raja-raja derer,* gift of thirty-three cows, and other cattle, by a merchant, to provide three-quarters of a measure of butter-oil daily, for one lamp in the said fane. Name of donor *Iravi rayen.*

No. 76. Dated in the fourteenth year of *Bukhar*; gift of thirty cows, and cattle, to supply the like quantity of butter-oil, for a lamp in the said fanes by one named *Pillaikondan*.

No. 77. Dated in the tenth year of *Raja-raja dever*; gift of thirty goats to supply butter-oil for one lamp in the same fane, by *Surapanayak*.

No. 78. Dated in the twelfth year of *Rajáti-raja dever*; gift by some merchants and their wives, of sixty-six cows and cattle, to supply butter-oil for two lamps in the same fane.

No. 79. No date, gift of some lands to the said fane, by three persons.

No. 80. Dated in the fifth year of *Gópala dever*; gift of cattle to supply butter-oil for a lamp in the said fane, by a wealthy man, the son of *Perumàl deven*.

No. 81. Dated in the seventeenth year of *Raja-raja dever*; gift of wet and dry lands to the same fane; by one name *Canda gópalan*.

No. 82. Dated in *Sal. Sac.* 1474, in the time of *Sada Siva-maha-deva rayer*. Commemorates the setting apart of seventy gold huns, by the *Ayengar* and *Jiyar* (managers), in order to provide for sundry small expenses from time to time, connected with public processions, in the ordinary service of the fane. These various items of expenditure of two or three fanams, (two pennies) each are minutely specified, in a lengthened inscription.

No. 83. Dated in *Sal Sac.* 1455, in the time of *Achyuta deva rayer*. (The contents are curious.) The god *Arulála perumal*, is stated to have appeared to *Saluva nayak*, directing him to go, and request *Achyuta rayer* to behave as munificently to this fane, as he had already done to the two fanes of *'Ecambésvarer (Saiva)* and *Varada raja (Vaishnava)* at Conjeveram. In consequence of this divine intimation, *Achyuta rayer* resumed both the larger grant to the *Saiva* fane of *'Ecambésvarer*, and the smaller one to the *Vaishnava* fane of *Varada raja*, amounting together to twenty-four villages; the names of which are specified. These he sold, and the proceeds amounted to 2,590 pagodas (equal to 9,075 Rupees): he appropriated the whole of that sum to this fane of *Arulála perumal*. (See Insc. No. 23.)

No. 84. Dated in the fourteenth year of *Raja-raja dever*: the remainder is imperfect, and the sense incomplete.

No. 85. No date. The inscription is incomplete.

No. 86. Dated in the twenty-sixth year of *Raja-raja dever*; gift of twenty pieces of money to maintain lights in the fane of *Alagasingha*, by *Nanjiriyan* and some others.

No. 87. Dated in *Sal. Sac.* 1307, in the time of *Hari udiyàn*, gift of twelve cows, to supply butter-oil for the fane of *Alaga singha*.

No. 88. No date; gift of some lands: the remainder incomplete.

No. 89. Dated in the eighteenth year of *Kulóttunga chola dever;* gift of a village to supply the expenses of lights in the said fane; by whom does not appear.

No. 89 ½. Dated in the tenth year of *Vicrama chola dever;* gift of some lands in free tenure to the fane, by several persons, whose names are mentioned.

No. 90. Dated in *Sal. Sac.* 1431, in the time of *Vira narasingha rayer;* gift of three thousand pieces of money, by *Tirumala,* a merchant; for sundry expenses connected with the fane.

No. 91. Dated in *Sal. Sac.* 1373, in the time of *Mallicarjuna rayer;* gift of five fanams daily, by a tax on the sale of pulse; to maintain lights in the fane, by *Canakarayen,* son of *Periya-nattu-kòn.*

No. 92. In Sanscrit *grant'ha* character (see under that head.)

No. 93. Dated in the tenth year of *Gópala dever;* gift of thirty-three cows, to provide butter-oil for the fane, by *Ramanan* of *Paiyùr.*

No. 94. Dated the sixteenth year of the same, gift of thirty-three cows, as before, by *Cóneraiyan.*

No. 95. Dated in *Sal. Sac.* 1440, in the time of *Rangha dever;* gift of 320 gold huns to supply means for various expenses connected with festivals in the fane, by *Brahmans* of *Cumbhacónam.*

No. 96. Dated in the twenty-fourth year of *Raja-raja dever;* gift of thirty-three cows to supply butter-oil for the fane, by *Perumanda nayak.*

No. 97. No date of year (except that of the *Hindu* cycle.) Gift by *Kurukula-rayen* of eleven different kinds of animals, to supply oil for one lamp daily.

No. 98. Dated in the thirty-sixth year of *Tribhuvana chacraverti,* gift of forty-three cows, and other cattle, to supply butter-oil to the fane; by whom does not appear.

No. 99. Dated in *Sal. Sac.* 1328. Gift of one thousand gold huns, to procure certain valuable ornaments for the image, in the fane of *Arulála perumal;* by whom does not appear.

No. 100 In Sanscrit *grant'ha* character, (see under that head.)

No. 101. Ibid.

No. 102. Dated in *Sal. Sac.* 1373, but the rest is very imperfect.

No. 103. Dated in the thirty-third year of *Sri cóperum singha dever;* gift of thirty-three cows, &c., to supply butter-oil, by certain traders, whose names are specified.

No. 104. Very imperfect.

No. 105. Gift of land; but the whole very imperfect.

No. 106. Dated in *Sal. Sac.* 1440, in the time of *Krṣ̈shna deva rayer* the inscription itself, on the stone, is stated to be not complete.

No. 107. Dated in the twenty-second year of *Kulóttunga chola dever;* gift of land, but the remainder very imperfect.

No. 108. Dated in *Sal. Sac.* 1496, in the time of *Sri rangha deva rayer*. Gift of twenty-four gold huns, for the service of the fane; by certain persons whose names are specified.

No. 109. In Telugu (not in the book copied from.)

No. 110. Gift of certain portions of ground, within certain villages. The proceeds to go towards building an *agraharam*, connected with the fane of *Yécambésvara* at Conjeveram; date, or name of giver, does not appear.

No. 111. Dated in the time of a chief subordinate to *Harihara rayer*. Gift of certain portions, which are specified, of revenues from different villages, by *Ramadevi avvayar*, to the fane of *Yécambésvara*, at Conjeveram.

No. 112. Dated in the reign of *Vencatapati deva rayer*, in *Sal. Sac.* 1518, the remainder is incomplete.

No. 113. Dated in the third year of *Gópala maharaja*. Gift of certain lands in perpetuity to the fane of *Yécambésvarer* by a herdsman.

No. 114. Dated in the eighth year of *Kulóttunga cholan*; gift of money by *Mathurantaca deven*, to maintain lamps in the fane of *Yécambésvara*.

No. 115. Dated in the eighteenth year of *Kulóttunga cholan*. Gift by the wives of some *Wiyalvar* chiefs, to the *amman* (or goddess) of the fane of *Yêcambésvara*.

No. 116. Dated in the same year of the same. A similar gift from wives of the *Wiyalvar* chiefs.

No. 117. Dated in *Sal. Sac.* 1508, in the time of *Vencata pati deva maha rayer*, commemorating a remission of tax, or custom, on all articles in transit; when intended for the use of the shrine of *Yêcambésvara* and *Cámácshi*.

No. 118. Dated in *Sal. Sac.* 1328, in the time of *Bukha rayer*. Gift by two ladies (including their children with themselves), of the proceeds from the sale of certain lands, to the fane of *Yêcambésvara*.

No. 119. Dated in *Sal. Sac.* 1391. Gift of certain wet and dry lands, to the fane of *Yécambésvara*, by *Bhuvanaca viran*.

No. 120. Dated in *Sal. Sac.* 1328, in the time of *Bukha maha rayer*. Gift of wet and dry lands to the said fane, by three persons, whose names are specified, to the same fane.

No. 121. Dated in the twentieth year of *Sri raja-raja dever:* commemorating an agreement by certain individuals, to supply oil in turn, for the maintenance of several lamps in the same fane.

No. 122. Dated in the twenty-fifth year of *Gopala dever*. Gift of certain lands to the said fane, by *Sura Vettanudaiyar* to supply food.

No. 123. Dated in the fifth year of the same. Gift by certain individuals, whose names are specified, of thirty-two cows, &c., to supply butter-oil for the use of the fane.

No. 124. Dated in the twelfth year of *Kulóttunga cholan*, commemorates simply the appointment of an officiating hierophant; with an engagement to follow his orders.

No. 125. Dated in the fifteenth year of *Srikula sec'hara*, ruler of the *Chola* kingdom. Gift of thirty-two cows to supply butter-oil as before, and of two hundred huns (or pagodas) to supply food for the god.

Inscriptions at *Sripermatür*.

No. 126. Dated in *Sal. Sac.* 1556, in the time of *Vencatapati rayer* of *Pennaconda*. Gift by several traders of thirty huns, at the opening of a new *mantapa;* it being stated, that the said thirty huns, would produce annually an interest of nine pagodas, which interest was intended to provide all things needful, at the annual celebration in the said porch or *mantapa.*

No. 127. Dated in *Sal. Sac.* 1516, in the time of *Sri Vencatapati rayer*. Gift of fifteen pagodas, by certain *Brahman*-managers of the fane to supply food, with a heavy denunciation on any who might alienate the gift to other purposes.

No. 128. Dated in *Sal. Sac.* 1667, in the time of *Angara nayak*, son of *Vencatapati*, commemorating the building of a *mantapa;* the remainder imperfect.

No. 129. Dated in *Sal. Sac.* 1512, in the time of *Vencatapati-deva mahá-rayer*. Donation of certain portions of rice-grain, from the proceeds of harvest, at several towns and villages, the names of which are mentioned, for the use of the fane, by certain villagers, or towns-people.

In the *Vaishnava* fane at Conjeveram.

No. 130. Dated in the 32nd year of *Rája-rája-dever*. Gift of part of the revenue on certain lands which produce salt, to go to the service of the fane of *Arulála perumál*, for festival occasions.

No. 131. Dated in *Sal. Sac.* 1509, in the time of *Sri viru Vencatá-pati rayer*. Gift of 200 huns by certain *Brahman* managers, for the service of the fane. *Conjevëram* is described as being within the *Chandrágiri* kingdom.

No. 132. Dated in *Sal. Sac.* 1288. Dated in the time of *Sri vira Camban*, a local chief. Gift by certain cultivators, of the proceeds of certain revenues, for the advantage of the fane.

Inscriptions at little Conjeveram.

No. 133 Dated in *Sal. Sac.* 1408. Two persons, named *Raghava* and *Chela perumàl*, commemorate the gift, each one, of a daughter, to become the slaves of the god, in the said fane, and to do all needful work therein.

No. 134. At the *Yecambara* fane. Dated in the fourth year of the *Vicrama chola dever*. Gift of certain wet and dry lands, for the benefit of the fane, by certain villagers (names not mentioned, the inscription being incomplete.)

No. 135. Dated in the twenty-seventh year of *Kulóttunga cholan*. Gift of thirty-two cows, &c., to supply butter-oil by *Tiru yécamban udiyan*.

No. 136. An inscription of *Krishna rayer* in Sanscrit and *grant'ha* characters (see under Sanscrit.)

No. 137. Dated in *Sal. Sac.* 1494. Gift of a village, in free tenure, for the service of the fane.

No. 138. Dated in *Sal Sac.* 1516, in the time of *Vencatapati rayer*. Donation of 110 pagodas; the interest to go to supply food for the fane by certain *Brahman* managers.

No. 139. No date. Gift of ten pagodas, the interest to supply food for the fane, on the recurrence of a certain *nacshétra*, or lunar asterism.

No. 140. A document containing the name of the *Aluvàr* or certain special *Vàishnava* devotees; with the times and places of their birth.

An inscription commemorating the gift of certain lands, it does not appear to what fane.

Another commemorating a donation, by whom not stated, to supply food for the fane at *Sripermatùr*.

A copper-plate Inscription.

Dated in *Sal. Sac.* 1646. Commemorates a gift of thirteen villages, in free tenure, through the means of *Rámanujácháryar*.

There follows a list of sundry matters, contained within the fane of *Varadaraja* at Conjeveram.

Afterwards there is a list of kings or rulers, with dates; being a *resumé* of the contents of preceding inscriptions; omitting everything except the year, when given, and name of the king, or ruler, mentioned. As these appear, in brief, in the foregoing abstract, in a compressed form, there is no need of minutely following the said *resumē*.

A list in the Sanscrit language and *grant'ha* character, is appended, containing a catalogue of various books in the said language; the minute specification of which, in this place, is needless. It was very probably made

use of in compiling a general catalogue of Hindu literature, which may be consulted. Vide *infra* X, 3, No. 790.

There is also a detail of the succession of the line of *Tattácharyar*, head *Brahman*, upwards; of some use in chronologically fixing the origin of the fane. The names of *Sancarácharyar* and of *Ramánujácharyar* appear among others.

Section 5. Several leaves intended to have been filled with copies of inscriptions, from various places in the *Jayhire*, have been left blank, in the said book.

Section 6. Copies of inscriptions at *Tiru-karz-kunram*, and other neighbouring places.

1. Commemorates an extensive grant of land, with reservoirs, &c., to the image of the above fane, termed *Bhakta-varchatta-svami*; and also gift of 250 pieces of money, arising from the sale of a village, made in the time of *Hari-hara-rayer*, but without date of year, and signed by the donors.

2. Gift by *Candarayen* of 1,360 fanams to the said fane, attested by witnesses, and not to be reclaimed. The astronomical day specified, but no date of year.

3. Gift by the son of *Candarayen*, of 1,560 fanams, inalienably bestowed on the said fane: astronomical date of cycle given, and Friday specified.

4. Gift by weavers of 70 fanams, date as before.

5. Donation by traders of a proportion of their profits, being two per cent. on some articles, and three per cent. on others to the said fane. No date of year.

6 Dated in the forty-second year of *Kulóttunga cholan;* a long strain of poetical panegyric being prefixed. It commemorates the gift of tax on revenue proceeds, for the benefit of the said fane.

7. Dated in the twenty-fifth year of *Kulóttunga cholan.* Gift of 700 current cash (probably gold cash) for the purchase of a village, presented to the fane, to maintain a perpetual light, during their own time, and that of their latest posterity; by two brothers, landed proprietors, in the neighbourhood of *Madurantacam*; attested by several witnesses.

8. Dated in the thirty-third year of *Kulóttunga cholan.* It commemorates no gift; but seems to be a record defining limits and privileges.

9. Gift of twenty-two cows to provide butter-oil, for the maintenance of lights in the fane, by persons who subscribe the deed of gift.

10. Dated in *Sal. Sac.* 1328, in the time of *Hari-hara Bukha rayer.* Gift by him of land, for the service of the abovementioned fane.

11. Dated also in *Sal. Sac.* 1328. Gift of land, and of sixty gold pieces, by *Bukha rayer* to the fane.

12. Dated in *Sal. Sac.* 1320, in the time of *Déva rayer* of the line of *Hari-hara rayer.* Bestowment of land in free tenure to the fane.

13. Dated in the thirteenth year of *Vira Pándiya dever.* Gift of land, without any reserves, to the fane.

14. Dated in the time of *Sri Vira Vijaya Bhúpati rayer* (all titular names,) cycle year only mentioned. Gift of land, by a union of various classes of people specified, for the advantage of the fane.

15. Dated in *Sal. Sac.* 1330, in the time of *Bhúpati rayer.* Gift of thirty-two cows, &c., to the fane, for the supply of oil for lights, to be maintained therein.

16. Dated in the first year of *Sambhura-dever,* gift of 350 fanams for the service of the image in the same fane.

17. Dated in the time of *Deva-maha rayer* son of *Vira vijaya Bhúpati rayer.* Gift of the proceeds from the sale of three villages; amounting, in all, to 820 fanams (kind not specified) from persons subscribing their names.

18. Dated in the twenty-first year of *Tribhuvana dever,* gift of land for the service of the fane.

19. Dated in the first year of *Sundara Pándiya-dever.* Gift from several persons of the *Kòn* tribe (bearing that affix to their names). Gift of cows, &c., to provide butter-oil for lights in the fane.

20. Dated in the first year of *Sundara Pándiya dever.* Gift of a proportion of rice-grain, at the time of harvest, and 22 fanams, from four *Pandarams* to the fane.

21. Dated in the first year of *Sundara-Pandiya dever.* Gift of 67 fanams to the fane, by certain persons, who subscribe their names.

22. Gift of 850 fanams, for the service of the fane; no date of year specified; incomplete at the end.

23. Dated in the third year of *Kulottunga cholan.* Gift of land to the fane.

24. Commemorates the building of a *mantapa,* or porch, by *Candarayen,* for the accommodation of all the *rishis,* and the 330 millions of celestials.

25. A fragment of a few words of no connected meaning.

26. The same.

27. A fragment, somewhat longer, but incomplete.

Remark.—The copies of the foregoing inscriptions contained in section 6, are in good preservation; both as regards ink and paper.

Section 7. Copies of inscriptions at *Tiruporúr* (vulgo, Tripaloor) and other places, between *Mavaliveram* and Madras.

1. Gift of a proportion of rice grain, for the maintenance of *Brahmans* at Tripaloor; the fane is one of *Subrahmanya*.

2. Gift of a village to the said fane, from persons who subscribe their names.

3. Dated in the fifteenth year of *Vijaya kanda gopala dever*. Gift of five cows to supply butter-oil for a light in the fane.

4. Dated in the tenth year of *Vicrama cholan*. Gift of a piece of land to the fane, by private individuals.

The preceding are the only inscriptions at *Tiruporùr;* but it is added in a note that the fane was built in *Sal. Sac.* 1429; and that some much-defaced inscriptions remain, having been chipped out by a chissel. The writer asks instructions, as to whether more labor and pains ought to be bestowed on them, or not.

Copy of an inscription at *Taiyùr.*—1. Dated in the time of *Achyuta deva-rayer* in *Sal. Sac.* 1458. Gift by an individual named *Tittapillai*, son of *Appaiyar*, of a village for the support of the fane, with a heavy denunciation against any one alienating the donation to other purposes.

Copy of an inscription at *Véllicha kólutlùr.*—1. Gift of a tax by weavers, on the productions of their looms, for the benefit of the fane.

Inscription at *Tiruvottiyùr.*—1. Gift of a certain proportion of grain, for the use of the fane, by persons whose names are subscribed.

Inscription at *Tiruvadantai* village—.1. Dated in the eleventh year of *Sri Cóviraja késari*. Gift of land for the service of the fane of *Varaha svámi* (of the appellative *nityacalyàna svami*, a name of the image at *Covalam)* by certain *Vaishnavas*, who commemorate the donation by this inscription.

2. In the time of *Kulóttunga cholan*. Gift of rice, and other matters, to the *Brahmans* of the fane.

3. Dated in the nineteenth year of the ruler of *Covi késari*. Gift of a tax in kind, of rice and other agricultural productions, by cultivators, to the shrine.

4. Dated in the eighth year of *Cola-raja (Chola-raja?)* "the decapitator of the *Pandiyan*." Gift of a proportion of grain from the harvest, by cultivators.

5. Dated in the eighth year of *Vencataratipan*. Gift of ninety-three goats, to provide butter-oil for lamps.

Inscriptions at *Mámallapuram*. This spelling is correct: vulgo. *Mávaliveram*. It commemorates a gift of grain, from persons subscribing their names; but is without any date.

2. Gift of land, by persons subscribing their names. No date.

3. Dated in the time of *Deva-rayer*. Gift of 332 pieces of gold, and of some smaller sums for the service of the fane, for gathering flowers to adorn the image, and similar matters; the various allowances, for different purposes, being minutely specified.

4. Gift of land, with a reservoir fertilizing the same to the *Vaishnava* shrine.

5. Gift of twenty-two cows, to provide a lamp with butter-oil. No date.

6. Gift of a piece of land with cocoa-nut trees, growing thereon. Cycle year only specified.

An inscription in the *Varaha* cave, was long partially concealed by a wall. The Honorable Walter Elliot, Esq. had the wall removed, and the entire inscription copied. It was inserted, together with a translation, in the Madras Journal of Literature and Science.

Section 8. Tamil inscriptions extracted from a manuscript, (a pencilled explanation in Colonel McKenzie's handwriting, no longer legible.)

1. An inscription of *Deva-rayer, Sal. Sac.* 1270. The purport of this inscription is to commemorate the construction of an *agraháram* for *Brahmans*, by *Deva-rayer;* who is termed the son of *Hari-hari-rayen,* and his ancestry is traced upwards. *Bukhan* is said to have founded *Vijayanagaram*, on the banks of the *Tungabhadra* river. *Deva-rayen* was respected by other kings, and praised by *Brahmans,* when they came into his presence. A minute specification is given of the location of *Brahmans,* distinguished by their *gotra,* or trible, and by the *Véda,* which they studied: the entire inscription is curious.

2. The genealogy of the *rayer* dynasty is given. It is dated in *Sal. Sac.* 1300, at *Pennaconda*. It commemorates the building or foundation of the town of *Pennaconda,* ascribed to *Chichadeva rayen*. It is very brief.

3. Dated in *Sal. Sac.* 1303. This inscription gives a particular statement of the parentage of *Bukha rayen,* the founder of the *rayer* dynasty, mentions his brothers, the name of his wife, and states his son to have been *Hari-hara rayen*. It is of considerable importance, particularly as to the parentage of *Bukha rayen.*

4. The said *Hari-hara rayen* built an *agraháram* for *Brahmans;* and the distribution of the said alms-house among them is specified, by tribes and portions.

5. Dated in *Sal. Sac.* 1701. The commencement of the lunar-race is given, and deduced through the line of *Krishna* of the *Yadava* race.

ruling at *Dwaraca-puram*. One of this line, named *Sáluva*, saw a hare chase a tiger, and considered the place to be propitious.......... (Here there is a chasm, by reason of some leaves being cut out from the book.)

19. *Krishna rayer*, *Achyuta rayer*, *Rama rayer*, *Tirumala rayer* and *Sadà Siva rayer*, are mentioned; and an account follows of a repulse experienced by *Narasingha rayer* in an attempt to take Seringapatam. The assumption of power by *Rama rayer*, and his defeat by the *Mahomedans* are stated. He was succeeded by his son *sri Rangha rayen* who ruled at *Pennaconda*. He established his brother, named *Vencatapati rayen*, at *Chandragiri*, and another brother named *Rama rayen* at Seringapatam. After the death of *Rama rayen*, a district chief took Seringapatam, and the news coming to the knowledge of the *Pennaconda* ruler..........

(The following matter is wanting, owing to the leaves having been cut out from the book. This last fragment is not an inscription, but part of some historical narrative, the value of which cannot now be determined.)

General Remark on M.S. Book, No. 50.

The whole of the contents of this book were carefully investigated; and brief results were indicated in different portions of my several reports (now first brought together.) Copies were taken of various portions, where the ink was found to be pale, and becoming illegible. Section 6, herein noted, is in good preservation, and has not been re-copied. A copy has been taken of Section 8, because, though unhappily very imperfect, its contents are of value.

The whole examination gives no results of great antiquity.

There are some few documents of consequence. The greater portion are of little historical use, from wanting the dates of the *Sacai* year; but they illustrate the spread, and influence of *Bruhmanism*; and give views of the practical working of idolatry; which, in any bearing upon the improvement and elevation of the people at large, are of momentous import. As such, may the brief outlines given, be well considered.

The book is bound in red sheep leather, Europe paper.

VIII. Law.

1. No. 822. (No. 18, C.M. 772.) Section 2 contains an account of Mahomedan law.

The book has 20 Sections, for which see X.

IX. Lexicographical.

1. No. 843. (No. 22, C.M. 223.) *Divácaram*, a Tamil Dictionary.

An incomplete palm-leaf copy is noticed under the 1st Family: *supra*. The present copy is complete, in twelve parts: it is written on

strong Europe paper, with good ink, and is in perfect preservation: a quarto volume, of medium thickness.

X. Miscellaneous.

1. No. 784. (No. 4, C.M. 48, 49.) Three sections.

1.) *Tamraparani mahátmayam*, Europe paper, in good order. An account of the Tinnevelly river, from its rise in the mountains, and course to the sea. Legend of its origin, and notices of temples on its banks.

2.) *Mánicavásaca charitram*, good country paper, slightly injured. An abridged account of the minister of *Arrimardana*, who became a devotee of *Siva*, and a wandering minstrel. It is in substance the same as before given from the *Vadùr*, and Madura *sthala puránas*.

3. *Jambukésvara st'hala puranam* (referrible to XII) on inferior country paper, injured. Legend of the smaller *Saiva* temple near to *Sriranghum*, on an islet of the *Caveri* river, opposite to Trichinopoly. A severe ascetic, doing penance in a sitting posture, swallowed the kernel of a *jambu* fruit which had been offered to *Siva*. It is commonly termed rose-apple. A tree grew out of the top of the ascetic's head; while his body was turned into a *lingam*, worshipped at *Jambukêsvara*.

The book is a quarto, of medium thickness; upon the whole, in tolerable order.

2. No. 786. (No. 7, C. M. 51, 97, 105) Five sections.

Section 1, *Térconda (úrnta) vachacam*.

This is a brief prose version of the circumstance, otherwise variously recorded, of the son of a *Chola* king running over a calf with the wheels of his car or chariot, in the streets of *Tiruvarùr;* the appeal of the cow its mother, by ringing the justice alarum bell; the distress of the young man's father; the means resorted to, in order to obviate the consequences of the crime; and the happy termination of the whole by *Siva's* accepting the offerings, staying the father's hand when about to kill himself, and restoring the young man to life: who, on the principle of like for like (or lex-talionis) had been killed by running the wheels of a car over him. The subject forms the matter of a popular drama; and "*vachacam*" indicates a prose version from the drama. See Telugu M.S. book, No. 33.

There are also palm-leaf copies of the document in the collection, vide 1st Family.

Remark.—It is written on country paper, as yet in good preservation. The ink is rather pale; but the writing will continue legible for some years to come; on which account, as well as from the circumstance of there being other copies in the collection, restoration does not at present seem to be required.

Section 2. See under XIII.

Section 3. *Róma payan ammáni.*

The poem relates to the time of *Tirumala nayak* of Madura, and to his general *Ráma paiyan,* who was sent with an army to reduce the rebel *Sétupati,* or chief of Ramnad. A large body under feudal chiefs (or *pálliyacárer*) was gathered, commanded by *Ráma paiyan.* The *Maravars,* in defence, were headed by *Sadaican,* the *Sétupati,* and by *Vánniyan* his son-in-law: a six days' straggling contest occurred. Of the Madura people 360, and of the *Maravas* 200 fell. *Sadaican* was wounded in the hand, and retreated to the sea-shore; where he embarked with his army. Some petty sea-fights occurred. But *Ráma-paiyan* ultimately constructed a bridge from the main-land to the island of *Rámiseram*; whereon the *Sétupati* and his troops had taken refuge. Here the fighting was renewed, *Vanniyan* escaped with his life; but *Sadaican* (by magical devices, says the document) was taken prisoner, put in fetters, carried to Madura, imprisoned, and, after some time released; *Ráma-paiyan* received distinguishing honours, as the result of his successful command.

Remark.—In the account of *Pálliyacarers,* elsewhere abstracted, the incidents of this war are mentioned. Most of them, with a reference also to this poem, were given by me in the 2nd Vol. of Or. Hist. M.S S. This document was written on very inferior country paper, considerably damaged, though as yet remaining legible. I have had it restored, in a more permanent form. See 9, No. 807, *infra.*

Sections 4 and 5, see under I, *supra.*

The book is a folio, of medium thickness.

Sections 1, 2, 4, 5 are in tolerable order; the binding is loose, and tied with a string.

3. No. 790. (No. 21, C.M. 775.) Abridged account of the *Vedas* &c., *Vide supra.*

Abridged account of the *Védas, Sastras, Puránas,* various temples, and books of general literature.

1. The four *Vedas,* and connected books.

The *Mimansa,* and later *Vedanta* books.

2. The *Upanishadas*, thirty-two in number, summary explanations of their contents; including the designation of the four leading divisions of castes among the Hindus.

3. Law treatises on the *Manu niti*-books of eighteen authors enumerated, some of them of great antiquity.

4. The eighteen *Puránas*; the names specified distinguished into *Saiva*, and *Vaishnava*, kinds.

A concise indication of the general nature of their contents.

5. The eighteen *upa-puranas*, the names of them are given.

The general nature of the contents is specified.

6. The *Bhāratham*, the *Ramāyanam*, and some other books; contents explained: the matter of some of them is censured, as tending to bewilder men's minds, and sink them into gross sensuality.

Notice of some books connected with the life of *Krushna*; the adventures of *Nala*; and other books, of the kind of poetical, or extravagant romance.

7. The *Nátaca* works or *dramas*.

8. The *jambu* class of books, or abstracts of ancient and extensive compositions; the said epitomes having been made by *Cáli dasa*, and other poets, or learned men, and being adapted to aid as a guide to an outline acquaintance with the originals.

9. The *Bhána* class of books.

These are explained to be erotic treatises: monologue dramas.

10. *Upa-jnána*, books of adventures.

These describe the great sufferings of certain personages, and the happiness which followed. They refer to *Harischandra*, *Nala*, *Cusala*, son of *Rama*, and *Sita*, wife of *Ráma*.

11. The *Nighan'tus*, seven are mentioned. They are of the dictionary kind, containing words with synonymes, or explanations.

12. The *Rámayanas*, or various Tamil versions of this poem—four are mentioned.

13. The *Bhāratams*, or versions of the *Mahābharata*, various other tales, fables, and the like kind of works.

14. Books peculiar to the *Váishnava* system; a considerable list of these is given, thirty-eight in number; several of them have the word *mystery* added to the specific name. According to the explanation, they relate to the spiritual interpretation of the symbols employed by the sect, or to the isoteric doctrines; and much of the contents appertain to a future state of being.

15. The *Védanta-sastras.*

The *Púrva-mimansa* of *Jáimina*, comments of *Vyasu*, *Sancaráchárya*, *[illegible]áchárya*, and some others.

16. The *Jyotisha system*, or astrological works.

These blend, what we term astronomy, and astrology together: they are ascribed to eighteen *rishis*, whose names were probably attached to them by later writers. The amount of the whole is stated at four lacs of *slocas*, or four hundred thousand poetical stanzas, in the *grant'ha*, or *pracrit*, of the south.

17. Epitomes of the foregoing systems.

18. The *Calai-jnána* systems.

These relate chiefly to magic, with a few exceptions, such as the *Bărata-sastra*, relating to dancing, and such as relate to ceremonies. Others profess to teach such arts as flying in the air, stupifying enemies, casting arrows, neutralizing the effects of fire, and a variety of similar matters: the total amounts to sixty-four kinds of such arts.

19. *St'hala puránas* of the *Chóla-désam.*

Forty-six of these are mentioned, relating to various places within the twenty-four *kádams* of the *Chola country*, of which the boundaries are mentioned in the explanation: the extent of country is usually estimated at two hundred and forty square miles.

20. Names of fanes in the *Pándiya* country. Eighteen of these are mentioned; each of them having its local *puránam.*

21. Local *puránam* of the hill country; one only is specified.

22. Fanes in the *Chéra* country.

Fourteen are mentioned, each having its local legend, of marvellous circumstances.

23. Fanes of the middle country.

Two are specified, with their *puránas.*

24. Fanes of the *Tonda* country.

Conjeveram and other fanes, to the number of thirty-seven, are enumerated, with their *puránas.*

25. Local *puránas* of the north country.

Ayoddhya is the chief, and connected with it, eight others are enumerated.

26. Miscellaneous *puránas.*

Eleven are mentioned, it being added that there are many more.

27. Miscellaneous Tamil books.

A very long list of these books is given, forming a useful index, in connexion with the brief explanation of each which is given. Of course the value of these works is not uniform. The particular section of dramas is here noticed, because the list contains several which are formed on events mentioned in the Christian Scriptures, and are supposed to be the productions of Roman Catholics. The list of medical books is somewhat full. To the mention of *Saiva* works something expressive of condemnation is usually added.

28. Grammatical works.

Thirteen of these are mentioned of which in particular, the *Nannùl, Tólcapiam,* and *Tonnùl,* are well known.

29. Another list of astrological works.

The former list was of *grant'ha* books, this of works in Tamil.

Twenty-one are specified.

30. Miscellaneous arts, mechanics, building, &c.

Art of constructing forts, houses, fanes; of settling a village; navigation; and variety of other similar things; enumerated as taught in thirty-six works, the names of which are given.

31. Local *puránas* of *Saiva* fanes.

Sixty-three of these are specified: they are to the north of the *Cáveri.*

32. Fanes on the south bank of the *Cáveri* river.

One hundred and twenty-seven are enumerated, each having its *St'hala puránam;* of which, in the brief explanation, some mention of the origin is given, but without specification as to each particular legend.

33. *St'hala puranams* of the *Pándiya* country, fourteen of these are mentioned.

34. Hill country. One *puránam.*

35. *Congu nàd,* local-legends. Seven are enumerated.

36. The fanes in the middle country.

Twenty-two, with each one its legend, are enumerated, the productions of *Appar, Sundarar,* and *Mánicavásacar.*

37. The legends of fanes in the *Tónda* country; thirty-two are enumerated.

38. *Irza-nàd* local legends.

By *Irza-nàd* here seems to be meant Ceylon, as the *puránam* is said to describe the *Candi désa,* surrounded by the sea.

39. Local legends of the north-country.

Five are mentioned. *Kǎilasa* being included.

40. Names of *st'hala-puránas* of the *Túluva* country. *Gokernam* is alone mentioned.

The total of *Saiva* fanes, and legends, is here stated to be two hundred and seventy-four.

41. The *'Agama-sastras.*

The twenty-eight *Saiva ágamas;* the names are given ; but though a general indication of the subjects is added, yet, for fuller information, a reference is made to *Brahmans* versed in those books.

42. Summary, or recapitulation.

The contents of this summary form a rather interesting synopsis of the various religious systems, and some of their pecularities, within the extensive country usually denominated India.

43. Total of the books before mentioned.

A few further remarks, on the distinctive classification of the various books contained in the preceding enumeration.

Observation.—The foregoing is a sort of catalogue *raisonné,* although not in logical method. The preparation of it must have demanded considerable pains and care. I imagine that several persons must have been engaged in its arrangement. The language is neat and correct, wherever there is detail or explanation.

The book is a small thin folio, country paper injured by termites; one cover gone.

3½. No. 791. (No. 8, C.M. 63.) See XII, 5, Section 2.

4. No. 800. (No. 25, C.M. 779.) Twelve sections.

1, 2, Notices of right and left hand classes of people, with modes of dress, and distinctive titles ; 3, Old fort of the *Curumbar* in the Chingleput district ; 4, List of native kings ; 5, Account of *Naga Cumára Adondai,* fabled to be born of a snake ; but really of a no-caste woman ; 6, Notice of the *Saiva* temple at Madura ; 7, Notice of the fane of *Vishnu* at *Tiru Náráyanapuram* in the Trichinopoly district ; 8, Genealogy of *Condamanayaca* of *Ayacudi,* near Dindigul ; 9, Notice of *Padmáchala* in the Coimbatore province ; 10, Revenues, and caves in the Dindigul district ; 11, Kinds of grains produced in that district ; 12, Notice of *Colapa nayaca* the chief of *Nellacotta.*

The book is a folio of medium thickness, chiefly on country paper, but with a mixture of China and English paper, damaged, and loose from the binding.

5. No. 801. (No. 10, C.M. 764.) **Seven sections.**

Section 1. Account of the fane of *Chacrapuram* in the *Che'apet* district. Reference to the sacrifice made by *Brahma* at Conjeveram, and the birth of *Varadaraja;* the form of *Vishnu* worshipped there. Matters relating to that place, with an especial notice of Mahomedan interference. The fane in question was built in a place formerly a wilderness; after it had been cleared. The whole is of the slightest possible value.

Section 2. Account of the fane at *Singhapuram* in the same district. A fane of *Rangha nayaca*, a form of *Vishnu.*

It refers to the combat of *Durga* with the *asuras,* and trampling on the head of one of them: and there is a little other inane legendary matter. An image was found in a cavern, and a king or chief had a fane and shrine, built for its accommodation.

Section 3. The *mahátmyam* (or legend) of *Tirunamalai* (or Trinomali). Inquiry by *Márcandéya rishi,* and reply; represented as given by *Siva's* vehicle *Nandi;* occasion is taken to relate the origin of the *Trimurti,* according to the *Saiva* system. The work of *Brahma* is creation; and, especially as effected by *Dacsha,* it is narrated. The origin of the celestials, and others from *Casiyapa.* Subsequently occurs the dispute for pre-eminence between *Brahma* and *Vishnu;* and the ordinary legend of the image at *Arunáchalam,* or Trinomali The matter is taken from the *Trinomali st'hala puranam,* heretofore abstracted.

Section 4. Legend of *Kilùr* or *Kirkaiyùr*, in the district of *Tirucovilùr.*

The statement in this section is vague, and entirely legendary; being evidently based on mere invention.

Section 5. Account of *Tirucovilúr,* in the district of the same name.

Account of the fane of *Trivicrama.* The legend of *Vishnu* in the *Vámana avatára:* applied to localities of this neighbourhood

Account of the fane of *Srinivása svámi.*

A legend founded on the fable of *Siva* going about begging, and being entertained in the house of a *Brahman.*

It is of frequent occurrence.

Section. 6. Account of the *Saiva* fane of *Aracanda,* in the *Tirucovilúr* district.

Legendary statements of penance performed by different gods and goddesses, in the four ages; receiving what they wished. Some tales of the five *Pandavas,* and of a cave in which they are said to have cooked their food,

By the way of the same cave they are stated to have gone to *Rámésvaram*. [There is no limit to Brahmanical invention.]

Section. 7. VALLALA *raya cheritra*, or story of a *Vallála* king.

This is a narrative in two parts, relating to a *Vallála* prince, who became a convert from the *Jaina* to the *Saiva* system. The first represents him as holding discourse with *Saivas*, being himself a *Jaina;* and the second describes him as a *Saiva* proselyte. The whole is written in *dwipada* metre; and is to be regarded as an *exparte* and sectarial document; drawn up with a favorable view to the *Saiva* system. The mere fact of such a change may be historical: all the rest may be taken for as much as it is worth.

General Remark.—Except the first section, and a small part of the others, the contents of this book were found to be written with ink greatly faded, and on perishable paper, already injured. These things indicated restoration; omitting only the first section.

The restored matter is, however, really of but little value.

The last section might merit translation, in reference only to modes of credence.

The book is a quarto of medium thickness, on country paper, loose and damaged.

6. No. 803 (No. 22, C.M. 776.) Three sections.

Section. 1. Account of *Chitambaram*.

The paper has in Telugu, the title of *Chitambara mahatmya;* and is found to be another copy of that portion of the contents of M.S. book No. 1, included under the title of the local *mahatmya*, or legend. It adverts to several *rishis*, and to various matters relative appearances of *Siva*, needless to be further particularized; seeing that the legend received full, and particular attention in the abstract of the above mentioned book, vide *supra*.

Section. 2. Tales of the four ministres of the king of *Alacápuri*.

A sufficient notice of these tales before occurred, first family, from a palm-leaf manuscript.

Section. 3. *Siva mata-sastra*, or the book of the *Saiva* sect.

Details of places where there are *Saiva* fanes, and mention of hierophants and ascetics. The peculiarities of the *Saivas* are stated, as also the four distinctions under which they rank all votaries; together with notice of the rites, both simple and symbolical, which they are accustomed to perform, with regard to their emblematical figures, or images. A list is added of books, specially appertaining to the system of the *Saivas*.

Remark.—This book, as to binding and paper, is in good preservation. The ink only is in some places faded. The latter part, so far as relates to the *Saiva* worship, is the only portion that could be considered of the slightest consequence.

The book is a broad and thin folio, on country paper.

7. No. 804. (No. 3, C.M. 757.) Ten sections.

In this book there are genealogical accounts of five *Páliyacárers*, or local chieftains of the Coimbatore and Dindigul provinces; with a genealogical notice of the ancestors of a *Brahman*-manager of a fane in that neighbourhood, and some topical notices of a few places thereabouts; but the book is here adverted to, on account of the first paper, which professes to give notice of early aboriginal rulers at Pyney. The names appearing to be purely native, and not Sanscrit epithets, I am doubtful of the authenticity of the account; but think that it may be returned to, and investigated at leisure. Another section contains an account of the *Cuneivàr*, a wild-tribe; named from living on *Cunrukal* (hills), who are a class of mountaineers. They dwell on the *Panrimali*, and other hills of the *Virupácsha* district. Their manners and customs very much resemble those of the other Travancore mountaineers, which are elsewhere stated. Their women are never allowed to wear white clothes; and one custom, in reference to them, is peculiar; which is, that any woman guilty of adultery is said to be adjudged to be cast headlong from the top of a rock, and that the sentence has been repeatedly put in execution. The section giving an account of this people is in Telugu. The other contents of the book are in Tamil. It is in very good preservation, and on the points noted as meriting further attention, as well as in the details, concerning local chieftains, can at any time be referred to, as being likely to last uninjured for many years.

8. No. 805. (No. 4, C.M. 758). Twenty-four sections.

Section 1—9, 11, 12, 24, are notices of district chieftains of the old *Congunàd* or province of Coimbatore, up to the hill-pass to Mysore.

Section 10 is an account of that country.

Sections 13—22, are notices of towns and temples.

Section 23, an acrount of Coimbatore, as a Mahomedan cusbah, or county-town with its suburbs, or country.

The book is a thick quarto, country paper, injured.

9. No. 807. (No. 5, C.M. 759.) Fifteen sections.

The first eleven sections contain accounts of various *Pálliyacárers* of the Madura country, herein termed zemindars; but they were originally more than mere middle men, being feudal barons; as holding lands on condition of military service, on demand.

Section 1. Account of the zemindar of *Emakalapuram* in the Dindigul district of the Coimbatore province. (Stated to be copied from an original palm-leaf account).

During the rule of the Rayer in *Cal. Yug.* 45[illegible], *Sal. Sac.* 1841, "my ancestors" were of the *Camavar* tribe. *Camulaca nayaker* lived at *Devanampatnam* near Cuddalore, being headman of the district. At that time the Rayer had an unmanageable horse, which no one could govern, till the aforesaid *Camulaca*, going to the capital, taught the keepers how to control the animal; and he himself, mounting the horse, rode out with it for three days together in the most unfrequented places, and brought it back before the Rayer, on the fourth day, perfectly quiet. The Rayer was so well pleased that he gave the head-man the title of the horse, adding other titles, and distinctive banners; and relinquished the district at Cuddalore to him in free-gift, therewith dismissing him. At the time when *Visvanátha nayaker* was sent to take possession of the *Pándiya* kingdom, the aforesaid *Camulaca* was ordered to accompany him, and afford aid. The household god of *Camulaca* became an image at *Emakalapuram*, where he settled. He received orders from *Visvanát'ha nayaker* to furnish a quota of troops, towards the charge and defence of the fort of Madura. Some disagreement occurring between *Kulaséc'hara* and *Visvanátha;* the latter ordered the *Emakala-puram* chief to go against the former, which he did; and, after much fighting, the former laid an ambush, so that *Camulaca nayaker* was shot, as he was advancing with his people. *Visvanátha* had the funeral rites performed. His son was *Anantapa nayak;* who, in consideration of the manner of his father's death, received additional distinctions, and some villages in free grant from *Visvanátha nayaker*. At the time when the seventy-two chiefs had each a bastion of the Madura fort confided to him, this chief was appointed to the seventh bastion. He died after a chieftainship of thirty years. *Camulaca nayaker* his son succeeded, and ruled thirty-five years, fulfilling his appointed duties; but without anything special occurring. His son was *Lagu maya nayaker;* and, as in the last case, died after a rule of seventeen years. *Anantapa nayaker* his son governed seventy-years, and died. *Camulaca nayaker* his son died after a rule of twenty-seven years.

His son 6. *Lagu-maya nayaker* 33 years.
7. *Anantapa nayaker* 25 ,,
8. *Camulaca nayaker* 65 years.
9. *Lagu-maya* 30 ,,

Thus far, there was a regular descent from father to son, ruling their own lands; without paying tax or tribute. *Anantapa*, the son of *Lagu maya*, ruled at the time when the Mysore ruler at Seringapatam conquered the Dindigul province; when a tribute was imposed of one hundred *chacrams*. *Anantapa* ruled twenty years. His son *Camulaca nayaker* in the time of Hyder Sahib, had an additional tax of fifty imposed; paying annually one hundred and fifty *chacrams*, and ruled twenty-one years. His son was *Anantapa nayak*. In the time of Meer Sahib, his Amil named Syed Sahib doubled the tribute; making it in all 300 *chacrams*. "I myself, *Lagu-maya nayaker* who am his son, for some years had the lands without tribute. Subsequent to the rule of the Honorable Company over the Dindigul province, Mr. Commissioner Macleod fixed my tribute at four hundred and fifty *chcrams*. It was afterwards raised to one thousand and six hundred and twenty *chacrams*, which was paid during eight years. Afterwards, in consequence of not paying the tribute, the Honorable Company assumed the district, and my petition is that the Honorable Company will show me favour, and protect me."

Sectson 2. Account of the Zemindars of *Dottiya* fort (copied from a palm-leaf account).

At the time when the Padshah came against the Rayer, before the capital was taken, the Rayer sent out red garments, with the message that so many as were willing to leave their families should put on those garments, and prepare for war. My ancestor *Macala nayaker* of the *Penjai valla* tribe, with his people assembled; and after defeating the invaders, came to the Rayer's presence. The Rayer, being greatly pleased, honoured him with various insignia of favour, and directed my ancestors to build a fort thirty miles due-west of Madura; in consequence of which a mud-fort, named *Dottiya cottai* was formed. Two of the tribe were *Bommana nayaker* the elder, and *Bettalunayaker*. The eldest governed for twelve years. The second in succession *Bettalu nayaker*, cleared away some waste lands. But as he was very young, and the country was that of the *Kallar* caste, he did not find himself at ease there. At that time *Vira sec'hara Cholan* having invaded the country of *Chandra sec'hara Pándiyan*, the latter being unable to resist, went to the *rayer*, who sent with him *Nágama nayaker* to reinstate him in his possessions. *Bettalu nayaker* accompanied the *Pandiyan* to the *rayer*, expecting, if the *Pandiyan* were restored, that his own district would be secured to himself. But in consequence of *Chandra sec'hara* having only five illegitimate sons, he made over his kingdom to *Visvanátha nayaker*, and *Bettalu nayaker* derived no benefit from waiting on *Chandra sec'hara*. At a later period when *Visvanátha-nayaker*, in conjunction with *Ariya-nátha Muthaliar*, had fixed appointments to bastions of the fort, in reply to a petition my ancestors were confirmed in the possession of the *Dottiya* fort and lands. Subsequently,

when the king went to fight against *Koyattattur* fort, *Bettalu-nayaker* was appointed to guard the royal tent; for his service, on which occasion, he received some acknowledgments. A tribute was fixed of one hundred *chacrams*. He ruled thirty-five years. His sons were *Bommalu nayaker*, the eldest, and *Chinduma-nayaker* the younger. *Bommalu* was the third in succession, and ruled twenty-two years. The fourth in succession was *Bettalu-nayaker*, who ruled thirty-eight years. His tribute was 153 *chacrams*.

5th.	*Bommalu nayaker*,	ruled 20	years,	paid 150	*chacrams*.
6th.	*Bettalu nayaker*,	,, 27	,,	150	,,
7th.	*Macala nayaker*,	,, 26	,,	200	,,
8th.	*Chinduma nayaker*,	,, 27	,,	200	,,

9th. *Bettalu nayaker*. In his time *Rámapaiyan* general of *Tirumala nayaker*, being about to proceed against the *Setupati*, called for the said *Bettalu Nayaker*, and gave him orders to construct, with his people, a bridge at the Straits of *Pamban;* which bridge was built with great labour, so that the entire army passed over to the island of *Ramesvaram;* and the *Setupati* being conquered, *Bettalu-nayaker* received honorable notice for the great trouble which had fallen to his share. He ruled fifty years.

The 10th *Bommalu nayaker*, younger brother of the preceding, ruled thirty years, paying 300 *chacrams* as tribute. His son *Macala-nayaker* was called on to attend *Choka-nátha nayaker*, in the war against *Vijaya Rághava* of Tanjore, and received a front wound in that war. He ruled twenty-five years, paying 300 *chacrams*. The 12th in succession was *Bettalu nayaker*, who ruled twenty-four years, paying 300 *chacrams*.

13th.	*Bommalu nayaker*,	27 years,	paying	500	*chacrams*.
14th.	*Bettalu nayaker*,	13 ,,	,,	500	,,

This tribute was paid to Meer Sahib.

15th.	*Bettulu nayaker*,	5 ,,	,,	,,	,,

16th. *Bommalu nayaker* was his younger brother, in the time of Syed Sahib he paid 700 *chacrams*. In the time of Commissioner Macleod, an additional hundred was imposed; in all 800 *chacrams*. In the time of Mr. Wynch, the same. In the time of Mr. Hurdis, the same. After the measurement, by survey, the tribute was raised to one thousand two hundred and fifty-six *chacrams*. The country, in consequence, becoming ruined, he sold his personal effects; the proceeds of which were paid into the Court of the Collector, Mr. George Parish. He ruled forty years. The 17th in succession is myself, *Chinnala nayaker*; and, paying my tribute into the treasury of the Collector Mr. Rous Peter, I continue to obey the orders of the Honorable Company.

Section 3. Account of the Zemindars of the *Tavasu médu* in the Dindigul district.

(Copied from a palm-leaf manuscript.)

Before our ancestors came to the possession of this *palliyam* (feudal estate) they were resident in the province of Gooty. In consequence of the Mahomedans demanding our women, we abandoned jewels, and other property, and came to the *Pandiya* country in the south: when impeded by a deep and rapid river, we applied to our gods, and a *Punga* tree was caused to incline over the river; so as to enable us, by its means, to cross over to the southern side. Being followed by the Mahomedans to whom we had refused to give wives, the tree, before they came up, recovered its usual position; so that from inability to cross the river they returned. The whole of the emigrating body proceeded till they came to a small hill to the north-west of Madura; at the foot of which they took up their encampment *Chotala nayak* the headman, placed a light (in token of divine homage), and continued day and night in severe penance, directed to his tutelary god. The latter visibly appeared, and directed him, as the reward of his penance, to clear the country around, to take it in possession, and to build a town on the spot, where he had performed penance; to be called, in commemoration of that penance, *Tavasumédu*, (or the hill of penance). Subsequently, during the disagreement between *Nagama nayaker* and *Chandra sec'hara Pandiyan*, the former while proceeding by way of Dindigul towards Pyney to visit the shrine at the latter place, was taken ill; in consequence of which it occurred to him that if he called the aforesaid penitential headman, this person would be able to cure the disease. Being sent for, he came, and, putting *vibúthi* (or sacred ashes) upon the patient, cured him. In consequence, *Nágama nayaker* gave him permission to clear away land build a town, and call the place *Tavasumédu*, therewith dismissing him. At a subsequent period, when *Visvanatha nayaker* and *Ariyanatha muthaliyar* went to fight against *Koyattattúr*, they called *Chotala nayak*, and he was appointed to guard the viceroy's tent. *Chotala nayak* fell in the battle. The second chief, son of the former was named *Raghu ráma Chotala nayak*. He ruled forty two years. The third son of the last, and bearing the same name, had charge of one of the bastions of the fort of Madura, and ruled 49 years.

4th. Of the same name, ruled 50 years. 6th. *Ponasámi Chotala nayak*, 10 years.
5th. Of the same name, ,, 2 ,,

7th. *Raghuráma Chotala nayak*, son of the last, was called upon to accompany *Rámapaiyan* in the war against the *Sétupati*, during the time of *Tirumala nayaker* of Madura; and, on the return from that expedition, was dismissed with presents: he ruled forty-two years.

8th. *Chotala nayaker* ruled forty years.

9th. *Ragku rama Chotala nayak* was called upon to guard the tent, and to accompany the expedition against Tanjore, from which, returning victorious, he was dismissed with presents : while obeying orders from Madura, he ruled forty-five years.

10th. *Chotala nayaker*, 33 years. 12th. Same name, 19 years.
11th. *Raghurama Chotala nayaker*, 30 „

The whole of the preceding twelve, were sons in direct succession. With the mention of the name, and rule of the twelfth, the writing abruptly concludes.

Section 4. Account of the zemindar of *Pálliyapa nayaker* race, in the Dindigul district.

Our ancestors were of the *Penchai* district. In *Sal. Sac.* 1357, *Caliyuga* 4536, Wali Sahib, the officer of the *Delhi Padsha*, invaded the *rayer's* capital. *Vallala maki nayaker* was summoned; and, going against the invaders, returned victorious ; on which account the *rayer*, being pleased with his services, gave various honorary distinctions, and villages in the south. He fought with the *Védars* and *Kallars* of those districts ; and put them to the edge of the sword. He ruled there thirty-three years. His son was named *Lakaman nayaker* who ruled forty-two years. *Vallalamoki nayaken*, fifteen years. This same person went to Madura, and had an interview with *Chandra sec'hara Pandiyan*, when his tribute was settled at one hundred *chacrams*. It is then again added, that he ruled nineteen years; but his son is most probably intended. His son was *Cúma nayaker*. His son was *Yettama nayaken* who ruled twenty-three years. His son was *Palliyapa nayaken* who paid 100 *chacrams* and ruled forty-one years. This chief built a mud-fort, also a *Vaishnava* fane, and a porch to *Ganésa*. His son was *Canacala nayaker*, who built an aqueduct for the better irrigation of the lands of several villages, and ruled thirty-eight years. His son was *Cottama nayaker*, who, at the time when *Visvanatha nayaker*, the son of *Cottama Nagama nayaker*, came to the government of Madura, went thither, and had an interview with that viceroy; at which interview, the yearly revenue was settled at 200 *chacrams*; and *Cottama nayaker* returning to *Allipuram*, ruled thirty-eight years. His son was *Pálliyapa nayaker*. His neighbours *Ammaiyapa nayaker* and *Vali Kondama nayaker* wrested from him two villages, the former took *Véchandiyùr*, the other took *Chettiyampatti*, with its reservoirs of water. *Palliyapa nayaken* paid 200 *chacrams* as tribute, and ruled forty-one years. His son was *Chacula nayaken*. A famine arose; in consequence of which the whole tribe took refuge with the *Virupacsha* chief. He had before wrested from them some villages ; and they pledged to him *Allinagaram* for sixty *calams* of millet ; which they were subsequently disposed to repay, requesting that place to be restored to them, which request was refused. *Chacala nayaken*

ruled twenty-one years. His son was *Anavara nayaker* who paid his tribute of 200 *chacrams*, and ruled twenty-seven years. His son was *Bodi nayaker*, who made several improvements for the better irrigation of the villages of his district. In the time of *Vencata rayer* he went to an interview with that chief at Dindigul; and he was there required to pay 300 *chacrams* as tribute. He ruled forty-five years. His son was *Bommala nayaker*, who paid the same tribute to the same place, and ruled forty-one years. His son was *Cánchi varada nayaker*, who paid his tribute, and ruled forty-one years. His son was *Chacala nayaker:* Meer Sahib then ruled at Dindigul, and raised the tribute to 700 *chacrams*. When Syed Sahib ruled, he raised the tribute to 1000 *chacrams*. *Chacala nayaken* ruled thirty-nine years. His son *Pálliyapa nayaker* succeeded, paid the same extent of tribute, and ruled twenty-five years. The Dindigul province having come under the government of the Honorable Company, the aforesaid tribute of 1000 *chacrams* was paid during the Collectorships of Messrs. Macleod, Rankin and Wynch. In the time of Mr. Hurdis the same. "In the *Nala* year, I paid 700; and being unable to pay the other 300, my district was assumed, and Mr. Hurdis protected me by giving me an allowance of sixty Rupees monthly." The lands were surveyed by measurement; and it would appear as if a committee investigated the subject, in the time of Mr. Parish, adjusting the tribute at the rate of 561 *chacrams*. The account is written by the grandson of the before mentioned *Pálliyapa nayaker*, bearing the same name. He dates his accession in Fusly 1221, with the mention of which date the writing concludes.

Section 5. Account of the Zemindars of *Sucèampatti*, in the Dindigul province.

(Copied from a palm-leaf manuscript.)

The same origin from the north: the founder of the race served with *Visvanátha nayak* against the Mahomedans, and was sent down to the *Pándiyan* country. One of the chiefs fell in the struggle against an illegitimate son of the *Pándiyan*. On this war there are some things in the document worth consulting. The war against the *Sétupati*, and against *Tanjore*, are also noticed. For the rest the minute details much resemble the preceding.

Section 6. Account of the Zemindar of *Ammaiya nayak pálliyam*, in the Dindigul district.

This account is copied, it is stated, from records written on copper, and carefully preserved by the family. It indicates a like origin, with the other preceding chiefs, from the north, and has much minuteness of detail, concerning the different chiefs; with some notice of the discovery of an image, and founding of a fane, whence the chief derived his title. For the rest, the account does not contain the mention of new, or commanding, events.

Section 7. Account of the race of *Copaiya nayak* Zemindar, in the Dindigul district.

The origin from the north: they were sent to the south to assist in collecting the Rayer's tribute. They were established in the town, named after *Copaiya nayak*, by *Visvanátha nayaker*, and had charge of one of the bastions of the Madura fort. Like the preceding they came under the Mysore government, after the Mysore conquest of Dindigul province. There is however nothing special added to the details of leading events before given.

Section 8. Account of the race of *Culapa nayak*, Zemindar of *Nila-cottai*, in the Dindigul district.

The account commences with the summons of the Rayer, given by sending round red-garments to raise troops, to resist the Mahomedans. The repulse of the first hostile manifestations of the Mahomedans, induced the Rayer to present the founder of this race with various honors, and to send him down to the south. He represented that the country was so wild and unsettled, that he wished to have it for ten years free of tribute. The assumption of the *Pándiya* kingdom, the war against *Koyattatùr*, where the five illegitimate sons of the *Pándiyan* were conquered, appear as before. The thirteenth chief *Culapa Nágama nayaker*, was an author, and composed the moral work entitled *Viravidu duthu*, (said to have been printed by a native at Madras). Conquest of the Dindigul province by Hyder Ali mentioned. Nothing else very particular; except the assumption of the *Pálliyam*.

Section 9. Account of *Curupa Tambiràn*, Zemindar of *Cottai-kádu-oduccam* in the Dindigul province.

This *pálliyam* (or feudal estate) had its origin at a somewhat later date than the preceding ones, and was founded by a *Tambriàn*, or one of the class of ascetics. The account is very destitute of incident. It is illustrative of opinions and manners.

Section 10. Account of the race of *Bodi nayak* of the Dindigul province.

The account commences with the destruction of *Vijayanagara* by the Mahomedans, when the ancestors of this race fled towards the south. The first of the race purchased his estate from an ascetic, who had before held it by a grant from one of the earlier *Pándiya* kings. In the reference made to the former possessor there would appear to be some illustration of the hog-hunting, which figures in the Madura *St'hala puránam*, as attended with important consequences. Nothing very special appears in the subsequent history of the various chiefs, or possessors of the estate.

A petition to the Honorable Company to repair a certain annicut (or water-course) follows; of no permanent consequence.

There is copy of an inscription commemorating a grant of land, from one *Condama nayak* to a *Brahman.* Also copy of another inscription commemorating a gift of land, by *Appaiya nayaker,* a Poligar, to a female slave of a *Váishnava* fane.

These three last documents are not reckoned in the list of contents of the book, and seem to have been pasted in after the book had been bound up.

Section 11. Account of *Periya muttu samiya náyaker* of the *Dēvaram pálliyam,* in the Dindigul district.

The Mahratta did not pay tribute to the Padshah; when the latter directed the ancestor of this Poligar to go against the Mahratta; and, as the doing so was attended with success, the Padshah rewarded the chief with honours and distinctions. The Padshah, passing one day near the latter's residence, demanded one of the females of the tribe in marriage; threatening to take away the same person by force, if refused. An evasive answer was given, and the account abruptly breaks off. The inference is that the tribe fled to the south, to get away from the Mahomedans, as mentioned (Section 3rd) in the account of a foregoing chief.

Section 12. The local legend of the fane of *Combapálliyapattu* in the Coimbatore province.

A legendary account of a fane to which at first a *Sudra* was hierophant; but which, acquiring celebrity from some alleged cures of people who had been blind, obtained afterwards a *Brahman,* as officiating ceremonialist. Except as illustrating native manners, and opinions, the section has no special value.

Section 13. The local legend of the fane of *Rangha nayaker,* in the *Dévaram* feudal estate.

A peasant struck against a stone while going on his work and fell, on which, being angry, he was about to break the same, by which means it was discovered to be an emblem of *Vishnu;* and, a fane being built over the stone, it became, in some degree, celebrated; but falling into decay; at the prayer of some devotee for rain, a form appeared, saying that, if the shrine were honoured as it used to be, then there would be rain. Nothing further is added.

An account of *Cholimali alagar* fane in *Devaram* feudal estate.

A boy of the ordinary people named *Carupen* was frightened, and chased by a spectre; which circumstance he narrated to the village people; who, recognizing the spectre to be an appearance of *Alagar (Vishnu)* came and saw the place; and afterwards build a fane, in commemoration of that appearance.

Section 14. Account of the fane of *Kalatésvarer* in *Uttama pälliyam* of the Dindigul district.

A person had been accustomed to go as far as *Cálastri* on pilgrimage; but one day a form appeared, and told him, it was not needful to take so much pains in going so far; that, underneath a tree pointed out, there was a form of the same god, which could be there worshipped. A fane was built there, which a trader afterwards enriched by a considerable donation; and it was enlarged, and ornamented.

Section 15. Account of the different fanes in the *Uttama palliyapet* district.

It was anciently a teak forest visited by the five *Pandavas* and by them considered to be an excellent country, whence the term *Uttamam,* signifying "excellence." There follows some other matter, concerning *Nila Candésvara* fane, so evidently fabulous as not to merit much attention.

Copy of an inscription on the fane of *Callastésvarer* in *Uttama palliyam.*

It is dated in the reign of *Mangamal* of Madura, in the *Caliyuga* year 4794, and in *Sal. Sac.* 1415. (In the latter date there is an error, the figure 4 must on the inscription itself be 6, as appears both by the known period of *Mangamal's* rule, and the date of the *Caliyuga* era, which is correct: we must by consequence read *Sal. Sac.* 1615). It commemorates a gift of land to the fane; and is of no importance, as belnging to so recent a period.

(Copy of an inscription on copper plate, in the same fane.)

Dated *Sal. Sac.* 1655, in the time of *Bangara Tirumala nayaker.* It commemorates a gift of two pieces of land to the said fane in perpetuity; and those who pervert the gift from the fane are threatened with the severest visitation for the crime.

The *St'hala purana* of *Pulavinésvarer svami.*

The legend is very brief: among other things it appears that the images having been destroyed, the god appeared in a vision to a ruler, and said, that next day an ark would float down the stream, in which would be found a female image, which must be consecrated and placed in the shrine. The box came down the river, having a female image, with some citrons, and other fruits; and the consecration took place. The names of *Vira Pandiyan*, and of *Vicrama Pandiyan* appear in the legend; but both names may be merely titular.

No mention of any date occurs.

Memorandum of a gift of an *agrahàram* (or *Brahman* alms-house) made by one named *Narasapaiyar*. The place was called *Narasapa bhupála samudram.*

The recorded documents perished by fire.

Legend of the *Surab'hi* river.

In consequence of the penance of an ascetic, *Siva* came to the wilderness, where the said ascetic resided; who asked that a river might be caused to flow through that wilderness. *Siva* directed *Surab'hi* (or *Cámadhénu*) the cow of the gods, to be metamorphosed into this river, which accordingly took place; certain marvels occur there, and the beating of the drums, and sound of other musical instruments, are heard there at midnight.

As the river flows from a rock, so any thing which falls into it becomes petrified.

Legend of the village called *Cambam.*

A man selling bracelets passed by an ant-hillock at the place, where a female stood, who asked him to affix a pair of bracelets: while doing so, two other arms appeared, on which two other bracelets, were placed, and she directed him to go, and get paid by *Parácrama pandiyan,* who not only complied, but built a shrine over the spot, where the goddess had appeared. In later days a *Poligar* built a town near the place, and, at a still later period, *Kothaiverma raja* built a town and a fort in the neighbourhood.

Legend of a place where a fair, or general market of commodities, used to be held, but long since disused.

It is to the south of the last mentioned town called *Cambam,* and south of the river *Surab'hi.* The legend amounts to little or nothing: but the situation, on the borders of the ancient *Pándiya* and *Chéra* countries, throws a feeble gleam of light on the extensive commerce which anciently took place between those countries; encouraged by the intercourse of European traders with the western coast.

Legend of *Pashumali,* or the cow-mountain.

A cow-herd, not finding food for his cattle, drove them to the foot of this hill: and then, ascending it, chose a cool station for rest. One cow strayed a long way from the herd; and, at a forest-pool, met a hungry tiger. The cow pleaded that it wanted to go and suckle its calf; and after the security of an oath, that it would return, the tiger permitted it to go. The cow went for its calf, and met a snake by the way, to whom it told the tale; it then brought its calf, and the snake to the tiger; but the tiger, struck with such a display of veracity, refused the meal. The cow remonstrated in vain. At length *Siva* came by, disguised as a *Brahman,* when the cow ran at him;

but evading, he disappeared, and returning with *Párvati* and the thirty-three crores of celestials; he gave beatitude to the cow, to its calf, and to the snake. The mountain acquired the name of *Pashumali.*—This inane legend is either purely such, tasking credulity to the utmost, or else it is a fable, couching some other circumstances under the veil of symbols; but if so, there is no clue to the precise meaning.

Copy of an inscription on the fane of *Kudal Alagiya Perumál*, in the Dindigul district.

Dated in *Sal. Sac.* 1591. *Collum* era 844, gift of land, by one named *Kulasec'hara Perumál,* with a strict injunction that the gift be not perverted to any other use, than the service of the said fane.

General Remark.—This book was found to be in so pitiable a plight from the paleness of ink, and destruction effected by insects, that I gave it to a copyist, quite uncertain, whether he could effect its restoration. This, however, has been accomplished, the sense being generally preserved; though with occasional breaks, of no great consequence.

The accounts of the Southern *Poligars* (of which the present may be accepted as a specimen out of many more) are useful, chiefly in giving a great variety of details, as to the subversion of the old *Pandiyan* dynasty by the power of the *rayer* of *Vijayanagaram;* and the subsequent events of the northern rule at Madura.

The local legends, herein contained, exhibit a state of society such as we should not imagine, without such testimonials.

The precise national character, at any given period can, however, only be certainly known by such documents.

The boko is a thin quarto, country paper, much injured, and the binding also.

10. No. 808. (No. 9, C.M. 763). Twelve sections.

Section 1. Account of *Trivatúr.*

This paper contains a statement of *Dacsha's* sacrifice; the death of *Sati* the wife of *Siva;* his anger; the form of *Virabhadra* assumed in consequence; the overthrow of *Darsha's* sacrifice; the penance of *Siva;* the device of *Indra* to destroy that penance; the reducing his messenger to ashes; the return of *Siva* to *Cailasa;* the proposition to wed the daughter of *Parvata rayen;* the ceremonials attendant on the marriage.

Remark.—This paper is very similar to the contents of one of the *sargas* (or sections) of the *Trinomali st'hala puranam.* I believe it to be another version of the same; though, in the book, it is said to relate to the

Trivatùr Isvara, which may be but a slight of fiction; the tutelary gods, at both places, being forms of *Siva*.

In this paper, the pages are transposed, confused, and perplexed, by the carelessness of the binder. The index of contents, here given, is derived from running over the different pages, and then reducing them to the order, in which they ought to be found, according to the coherence of the narrative. There is no need of restoring the document, as the same legend occurs in other manuscripts.

Section 2. Account of the *tirt'has*, or sacred pools, at *Trinomali*.

A reference to the introductory portion of the *Trinomali st'hala puranam*, delivered by *Brahma* to *Sanaca;* by him to *Vyasa;* by *Vyasa* to *Suta*; and, by him to the *rishis* in the *Naimisara* wilderness; and then an account of the *tirt'has*, in the usual puerile, and extravagant style, needless here to be abstracted; as the substance will appear in the notice of the *Purána* itself; in which *Purána*, it forms the seventh *sarga*. For the same reason the recopying of this section is not necessary.

Section 3. Legend of the *Pulacadiyan*, an *asura*.

This also relates to the same fane, being taken from its local legend. An *asura* (that is I presume, a barbarian) entered the fane, and obtained the favour of *Siva*. The story of a civet-cat is mixed with the other matter.

Section 4. Account of *Dăivîca-raja* who ruled in *Tirucovalur*.

This is an incomplete section. What there is, relates to the visit of *Avvayar* (the poetess) to a *paria* village, and the intended marriage of a Hindu chief, to an outcast woman. The writer seems to have contemplated an ornate production, in prose and verse; but after writing two *venpas*, his poetical inspiration appears to have ceased.

Section 5. Tale of *Ponnai-vanan* of *Tirucovalùr*.

This section has the appearance of being an incomplete fiction, by the author of the preceding one. A school boy was frightened by a goblin residing in a tree, that always called after the youth as he went to school, without presenting any visible appearance. The elder brother of the young man recommended speaking with the sprite, accompanying him to the spot, but remaining concealed in order to give him confidence. The goblin, on being interrogated, said that buried treasure was in its charge, which it would give up on condition of first receiving a human sacrifice. A dispute arose between the brothers, which ended in yielding to the claim of the elder to become the victim; the young man got possession of the treasure, and with it commenced a magnificent establishment. He sent an embassy consisting of two messengers to the *Pándiyan* king, to obtain from him the *Veppa*-garland, the decoration of heroes. The *Pándiyan* king asked them whence they came,

and the reply is couched in poetical stanzas: after which, nothing follows, leaving the effort nearly as abortive as in the foregoing section.

Section 6. Account of the fane of *Gobrapuram* in the *Vriddháchala* district.

Reference to the legend of *Móhini*, with which this shrine is made to be connected. An extravagant statement of the power of this place in the removal of all crimes, and the certainty of securing beatification, by remaining even for an instant, within its limits; much jejune matter follows; useful indeed in illustrating manners, and the credulity of superstition, but of no other value. The statement was prepared by certain persons whose names are mentioned at the close; being the substance, as they state, of the legend of the fane.

Remark.—The ink is pale, and paper somewhat damaged. As it contains the substance of a local legend, and that legend being illustrative of manners, it has seemed best not to allow it to perish: it has accordingly been restored.

Section 7. Account of *Arunapuri* in the *Trinomali* district.

This is a legend founded primarily on a fable concerning *Nandikésvara*, and apparently belonging to the *Trinomali st'hala puranam* It alludes to various other *Saiva* fanes: and is of the ultra *Saiva* kind. It consists chiefly of empty and bombastic, eulogy, not easy to be abstracted; and, if attempted, the result would be worthless. The ink is deep coloured, and the paper in good preservation.

Section 8. Account of the *Surya* and *Chandra vamsas*, or solar, and lunar races.

A very brief reference to the origin of the *Chondra vamsa*, and then a rapid transition to the posterity of *Santanu;* entering on the details contained in the *Mahabharata*, down to the death of *Pándu:* the narrative then breaks off abruptly.

Note.—The fragment is of little or no value.

Section 9. Notice of the origin of some subdivisons among the *Jainas*.

This short memorandum states the date, and cause of four of the variations, or separate classes, among the *Jainas*. It is in the hand-writing and kind of ink, which heretofore, in other documents, occasioned so much trouble.

I have had it restored.

Section 10. Account of the *Panta curzies*.

This is a paper concerning a singular species of subterranea; similar in its contents, to the one heretofore abstracted: manuscript book, No. 14, Section 1.

This document follows the same general outline of attempted explanations, as in that one; only it is rather more full, concerning the leaving aged people to die in tombs, prepared for them, when grown feeble; in a way similar in effect, to that said to be common on the banks of the Ganges. I have no confidence in these vague explanations; and believe the said excavations to be the tombs of *Bactrian* invaders; as I have before intimated with reasons added, in my remarks on the *Chola púrva pattayam; supra* 1st Family. As, however, all evidence, on this subject, is worthy to be kept on record, and as the handwriting of the paper in question is a mere scrawl, I have had it recopied.

Section 11. Account of the *Bauddha rajas*.

In the time of *Parisva trit'hacara* a *Jaina* ascetic named *Put'thikirti*, being of great learning and acute intellect, began to moot differences in the *Jaina* mode of credence; leading to an appeal to their tribunal, which decreed his expulsion. He raised followers, and introduced the *Bauddha* system (the document says, he originated it; which, of course is an error). Some of the *Bauddhist* books are known, others are lost.

The end of the *Caliguga* of the *Jainas*, is said to have given place to the era of *Saliwahana*. There is then a reference to kings at *Cási*, who bore the common cognomen of *Sitala*, and from them the *Jaina* king named *Hemasitala* is deduced. He ruled in *Arhipaditangi*, a fort of seven inclosures. The disputes between the *Jainas* and *Bauddhas* being reported to him, he caused a public disputation to take place, which lasted during eight days; the conquered sect he bruised to death in oil-mills of stone. *Acalingan*, by homage paid to *Dherma devati*, succeeded on the eighth day, in overthrowing the *Bauddhas*, and the king made several of them adopt the *Jaina* system. Some of the *Bauddhas* went to Ceylon by sea; where their power continues. The emigration occurred a thousand years since.

Remark.—This section may be compared with Section 3, M. S. Book, No. 15, with which it harmonizes; but it is more full concerning the kings' names.

The ink having become very pale, the document was restored.

Section 12. Account of the customs and manners of the *Curumbars*.

They are said to be of the *Yadava* race (that is herdsmen); but are not assimilated, in mode of religious credence, with any of the classes of Hindus. They worshipped one deity, termed *Vira* or *Viralu*, or *Vira Bhadra*. They have a special religious ceremony at the new moon of the month *Tai* (corresponding with part of January). At other times, the image is locked up in a box, and deposited in a house, set apart for that sole purpose. On

the return of the festival, they open the house and the box ; take out the image, which is of fine copper, or brass; and, making use of acid tamarind juice, clean it of oxide, and brighten it. They spread out a cloth ; place the image upright upon it; crown it with flowers ; offer to it the smoke of incense; put rice and other matters in a clean pot ; and cook the same, which is offered to the idol. This ceremony being over, the image is again deposited in the box; and then, but not before, they proceed to eat of the offering. Their mode of selecting an officiating hierophant, is the following one. A person, supposed to be suitable, is fixed on, who is carefully bathed, and clothed in clean garments. He is placed in front of the image at the festival time (which it here seems to be intimated, occurs thrice yearly); and, when so placed, a cocoa-nut is broken on his head. If blood appear, he is considered to be defiled, and is set aside till the following day, when another trial is made. If blood again appear, he is thought to be more impure, and is rejected. Any one who abides the test, becomes servant of the idol. He alone can enter the house, take out, or deposit the idol in the box: when the festival is ended, the *Curumbars* dance together ; beat small drums ; and blow very long horns, or trumpets. Their occupation is chiefly to take care of a kind of goats, with the hair of which they make blankets, and sell them. But there are other *Curumbars* whose office is to rule the land ; others who make and sell chunam or lime; and some are hunters, who live by the chace. Their customs of marriage, and of dress, are stated. They make free use of ardent spirits at their weddings. The fine for breach of the marriage contract is two fanams, with which liquor is bought, and used by the referees. The bond of marriage is dissoluble by mutual consent. The birth of a child makes the mother to be considered unclean. In funerals, some are burned, some buried. The *Táli* is not taken from a widow. She may marry again, as many husbands as she pleases.

Remark.—This curious paper exhibits a people distinct from the Hindus, but who have adopted some of their customs; retaining many more of their own. The resemblance to the *Maravas* is striking. It must be borne in mind, that the account of their religious ceremonies is given by a writer of a different persuasion. The ink being pale, I have had the document restored; and, as a curiosity, it seems to merit translation.

The book is a quarto, of medium thickness, country paper, injured, tied by a string.

11. No. 809. (No. 17, C.M. 771) Nine sections.

Sections 1, 2, 4, 5, 7, contain the usual notices of local chiefs Section 3, is statistical. Section 6, notice of a temple at *Siva-gir* in

Coimbatore. Section 8, copy of a document concerning the *Raya* dynasty. Section 9, notice of a temple in *Darapuram*.

The book is a quarto, of medium thickness, country paper, injured.

12. No. 810.) (No. 16, C.M. 770). Twelve sections.

Sections 1, 2, 4, 9, contain accounts of a monastery and temples, or temple ceremonies. Sections 3, 5, 7, 8, 10, 11, are genealogies of local chieftains. Section 8, being a notice of *Appayya nayaka* of *Kannevádi*, elsewhere fully abstracted, vide 17, No. 817 *infra*. Sections 6 and 12 relate to trade and manufacture.

The book is a quarto, of medium thickness, country paper, loose, the binding tied with a string.

13. No. 811. (No. 19, C.M. 773). Twenty sections.

It is one of the volumes which, in the handwriting of Colonel MacKenzie, are entitled "Collection of Memoirs relating to the history of the *Congunád* or modern Coimbatore country; collected and transmitted by *Nital Narrain Brahmin*, for Major (Col.) MacKenzie in 1807-8. Sections 1—13 and 17—20 are the usual notices of local chieftains (sicut barons) of that province. Section 14, is a notice of the inhabitants of *Aravacurchi*. Section 16, account of hereditary right to the soil, in a village; the said right being known by the term *Cánniyáchi* or *mirási*.

The book is a thick quarto, country paper, in tolerable order.

14. No. 812. (No. 7, C.M. 761). Six sections.

Section 1. Account of Pulicat.

This is a very roughly written paper, which states that the country was formerly a wilderness, and was brought into order by one termed *Iresi*. It mentions the landing of the Hollanders or Dutch: their forming a settlement; their trade, their war with the Portuguese; and conquest of the place by the English. Some details are then added, concerning the fishermen, who are numerous there, and the kinds of fish which they take. Some account of different kinds of residents is superadded.

Section 2. Account of *Tirupálaivanam*, *Pomari* and *Gommadipudi*, villages in the district of *Madurantacam*.

In this section a few historical references to the *Chola* rule occur, though it chiefly relates to fanes, and their allowances. Mention of a *Jaina* fane occurs. In consequence of the extreme carelessness of the writing, I had a copy made; though it is but of minor consequence.

Section 3. Actions of former *rajas* of the *Pandiya*, *Chola*, and *Tonda* kingdoms.

In this section there is given an account of the old Madura kingdom of the *Chola* kingdom, and the formation of the *Tonda* principality.

The style of language shows it to be the composition of a Christian., It ascribes the formation of the Madura kingdom to a colonist; maintains the actual marriage of *Arjuna* with *Alli Arasani*, daughter of the king. The large *Saiva* temple there is stated to have originated in the circumstance of a stone emblem of *Siva* having been placed over the ashes of an early king, according to modern *Saiva* custom; and this symbol, it declares, to have been subsequently worshipped as a god.

The formation of the *Chola* kingdom is ascribed to one *Nalle*. The chief portion of that account is the narrative of the birth of *Adondai*, the illegitimate son of *Kulottunga Chola*; and then follows some particulars of the formation of the *Tonda-mandalam*.

The contents closely harmonize with those of palm-leaf manuscript No. 241, C.M. 66, entitled, *Tonda-mandalam, Chola-mandalam, Panda-mandalam, kyfeyut*, and though that book is out of my hands, while writing this, yet, I pronounce this section a copy of that one. It is a document that has been the subject of some discussion; and I may refer to the notice of the said manuscript before given. See 1st Family.

This section is well written, on good paper, and in perfect preservation.

Section 4. Remarks on the limits of the *Tonda-mandalam*. Merely two pages of writing; the subject of which has repeatedly occurred.

Section 5. Account of the fane of *Kodimudi* in the *Tonda-mandalam*

Merely a local legend commencing with the tale of a quarrel between *Váyu* and *'Adiśésha*, of frequent recurrence, and giving a fabulous tissue of invention, down through the four *yugas*, or ages.

A little damaged, but of no consequence.

Section 6. Account of kings of the *Caliyuga*.

One page of names, beginning with the son of *Abimanyu*, and coming downwards, without coherence, through the *Rayer* dynasty. I see on the page, a pencilled word written by me some years ago, "*anachronical;*" which, on re-perusal, seems quite enough. It is worthless.

General Remark.—The whole contents of this book have now been examined. Section 3, being the only document of value; and that a duplicate of a manuscript; the facts stated in which are of very dubious authenticity. The book is in very tolerable preservation.

The book is a small, thin quarto, Europe paper, in tolerable order.

15. No. 815. (No. 71, C.M. 900), is a book of six sections, language Tamil, Malayalam, and one section Telugu. As the whole relates to the Malayalam country, the further entry will be under that language. It is a quarto, on country paper, injured.

16. No. 816. (No. 13, C.M. 767.) Twelve sections.

Section 1. Accounf of *Malla raya*, and of *Annama dêva rayer*, who came from *Vijayanagaram*, and settled at Arcot.

The account herein given appears to be for the greater part traditional. It narrates the visit of the wife, or queen of *Dêva rayer* to *Conjeveram* and some immunities procured by her influence. Of a shrine, in question, nothing now remains, but the neglected image. The *Malla* tribe of athletics came from the *Vijayanagaram* country, and settled in and near, *Conjeveram. Malla*, one so called, distinguished himself in combat, single handed, with a tiger. The new inhabitants did not always accord with the older residents. With these outlines, details are connected of moderate interest, and importance, as to the filling up, which all matters of history require.

Section 2. Account of *Vámanáthapuram*, or the old *Mailapùr* (Saint Thome.)

Anciently this town was wholly inhabited by *Jainas*, who had a fane with an image of *Nemi* or *Alli Tirt'hacara*. One of these sages had a dream in which he was informed that, within a few days, the town would be overwhelmed by the sea. The image was removed further inland; and, three days after, the old town was swallowed up by the sea. The *Jainas* appear afterwards to have had fanes, with many images in each, in a town which was called *Mailamanagara*. Another night vision announced the submerging also of this town, within three days; connected with a command to remove the image further inland. This command was obeyed. At a later period *Brahmans* came from the western *Chola* country; and, by superior skill in astrological, and astronomical calculations, with their knowledge of the *At'harvana véda* (or arts of magic) they succeeded in turning the people from the *Jaina* credence. The image was taken away by some of its votaries, towards the west, as far as *Chitambùr*. The paper adds that there is a traditionary statement current, in reference to the whole coast from *Mailapùr* to *Mavalaiveram* (or from St. Thome to the seven pagodas) as to extensive ruins of a town, or towns, buried beneath the sea, and partially visible, in sailing over the site.

Note.—This paper is deserving of some special attention. Its defect is, that it rests only on tradition.

Section 3. A list of *Jaina* books, in the monasterium at *Chitambùr.*

This list, Sanscrit and Tamil books, does not require any fuller specification.

Section 4. Account of the derivation of the *Saiva, Bauddha,* and *Vaishnava* systems, from the *Samuna*, or *Jaina* mode of credence.

This brief section contains simply an assertion that the *Saiva* mode of credence, and the *Mádhava* class of *Vaishnavas* were derived from the *Jainas.* As an assertion it may be weighed, but it does not appear to be supported by evidence; and I suppose was acquired from conversation with modern *Jainas.* There is added a mention of a few books, and their authors; usually considered to have been composed by them. Among them, I observe, the *Ullamadaiyàn* ascribed to *Ullamadaiya cavésvara.*

Sections 5 and 6. Account of the succession of ancient, and famous *Jaina* sages.

In these sections there is a list of *Tirt'hacaras* and others, inclusive of poets, and other authors, and persons who filled the office of religious instructors. The document is of some value, in stating the *Jaina* view of the subject. It gives, by inference, a very recent origin to the *Caliyuga:* that is, about 400 years antecedent to the Christian era. The list of authors must be received with circumspection, inasmuch as it ascribes the *Calingatu Parani* to a *Jaina* poet; which, from its strongly *Saiva* character, I should think, could not possibly be the case. Being copied, the whole section can, at any time, be made matter of reference.

Section 7. Representation of the *Jainas* respecting their sacred buildings, &c.

In this paper it is stated that there are many *Jaina* fanes in the Carnatic, which are in ruins, or gone to decay; and some account is given of the various molestations suffered by the *Jainas* from their neighbours. In particular, it is mentioned, that *Madhangan,* a ruler of *Chenji,* threw down, or destroyed many of their edifices, and decapitated great numbers of the *Jainas.* The paper closes with a request to the Surveyor-General of India (Colonel McKenzie) to rebuild, and repair the decayed, or ruined temples.

Section 8. Account by *Tiru-vakari,* in the *Varhutavùr* district, of a remarkable image, and of *Vacra,* a *rácshasa.*

This title I collect from the paper containing the section heading in the book. It is a wildly legendary statement. There is a very large stone-image, in the human form, in a recumbent posture. The account of its origin is, that it was once a tree, and that a sage passing by, who was hungry, being disappointed in finding no fruit, doomed it to become stone. In the same neighbourhood a *rácshasa* termed *Vacra* built a residence: and certain

streams, that now flow with a reddish colored water, are said to contain his blood, after he was killed.

Remark is superfluous, except that the image is probably one of those gigantic ones, met with occasionally in different parts of India

Section 9. Boundaries of the *Chéra*, *Chóla*, *Pándiya*, and *Tonda* countries.

A verse relative to each. This subject has often occurred.

Section 10. Account of the origin of the fane of *Kudimalùr*, in the *Cavéri pakam* district, and of ancient rulers.

The formation of the building is ascribed originally to the *Curumbars*; and some fluctuations of power, inclusive of the rule of one of the *Malla* tribe, and of the Mahomedans, are stated.

The paper has a measure of local, historical value.

Section 11. Account of the rulers of *Candi* in Ceylon.

A reference to *Ravana*, and an inundation after his time, which destroyed all his towns, &c.; it is then stated that the *Pándiyan* kings formed a settlement on Ceylon. Next follows the ordinary legend of a lion carrying off the king's daughter, and having offspring, afterwards crowned king of Ceylon: the lion having been previously hunted, and killed. The legend is accommodated to the name *Singhála désam*, (*singham* being a lion) and the tale merely allegorical. It occurs in almost all printed accounts of Ceylon.

Section 12. List of *Jaina* fanes and books, received from the hierophant at *Chitambùr* in the jaghire.

This is merely a list; quite meager, and uninteresting.

General Remark.—The paleness of the ink with which this book was written, pointed it out for restoration; the last section being excepted. All the contents are traditionary; but, from them, something may be gained. The paper on the town of *Vámanáthapuram*, or ancient *Mailapùr*, is the most interesting. It contains the statement which a friend asked me to look for, having heard it from Appavoo, the servant of Colonel McKenzie, who got together the contents of this book. The statement in question is, that the *Brahmans* overcame the *Jainas* by superior skill in astronimical calculations. It is given however with less of fact and circumstance, than I expected; and is in part similar to a statement in other books, that the *Brahmans* overcame the *Jainas* by magical arts, and incantations: *Saiva* documents would rather seem to indicate the free use of the secular arm.

The book is a quarto, of medium thickness, country paper, injured by insects.

17. No. 817. (No. 26, C.M. 780.) Five sections.

Section 1. Account of *Appaya nayaca* the chief of *Cannevadi.*

The ancestors of the tribe were servants of the *Rayer* in *Sal. Sac.* 1325 or *Caliyuga* 4504. As the Mahomedans were plundering the country, and committing great excesses, and as the *Pándiya désam* was comparatively wild, and uninhabited, they determined on emigrating thither; and accordingly came to a place termed *Kuttalapai*, sixty miles distant from the *Caveri*, and as many from Madura. There were three brothers, one of whom waited on the *Pándiyan*. A tutelary goddess in the shape of a stone (carried in their basket) appeared in vision, and gave instructions. A similar vision having appeared to the *Pándiyan* king, he at once granted their request of being located near to the *Varáha* hill. Soon after the appeal of *Chandra sec'hara Pándiya* to the *Rayer* occurred. This tribe became connected with *Nágama nayak;* and he afterwards consigned to them a district, of which they were to clear the *Vedars* and *Kallars*, by exterminating them. In particular a small chief, who had built a fort, was taken, and had his head cut off, by *Appaiya nayak*, who received the country ruled by that chief, as a reward. His successor was concerned in the matters connected with *Visvanát'ha nayak*, and was appointed one of the guardians of the bastions of the new fort; having charge of the 62nd bastion. The opposition of five illegitimate sons of the late *Pándiyan* king, could not be overcome by *Ariya nayaka*, the general of *Visvanátha;* so that the king went in person. The head of one of the opposing chiefs was cut off, by the chief of this *pálliyam*. In order to put an end to bloodshed, the Madura king engaged in single combat with the champion of the remaining four, and came off victorious. After some successions of chiefs, a town was built as the chief town of the *pálliyam*, or district. Some local details: under orders from *Visvanát'ha*, the chief exterminated certain *Védars*, and took possession of their district; clearing the country, and building a fane to *Ayanar;* placing an image therein, and appointing *pusáris*, or *sudra* attendants. In the time of the same chief, a Mysore invasion took place; for details of which, and for a translation of the remaining portion of the manuscript, see Or. Hist. M.SS., Vol. 2, page 169, *et seq*.

Section 2. Account of *Bodi nayak pálliyacárer*, or chieftain of the district of *Siva ráma kulam*.

Their ancestors were rulers in the district of Gooty. In consequence of the Mahomedan conquest, the people every where emigrated to the south, and the heads of this tribe among the rest. They came to the north side of the *Vaigai* river, where ten families subject to the *Maloyála* rulers resided. At the time, the *Pándiya* king had taken refuge in the *Malayála* country, and he gave the strangers leave to settle there. The date of *Suka nayaka* head of the tribe, is placed in *Sal. Sac.* 1258 (A.D. 1336); and, by consequence, the Mahomedan irruption was the first that occured.

His rule was thirty-seven years.

Rája nayak............	41 years.	*Raja nayak*...........	11 years.
Choka nayak..	26 ,,	*Chaku muttu nayak*....	9 ,,
Mutta vengara nayak..	19 ,,	*Sila bodi nayak*..	14 ,,
Boda mutta nayak.. ..	18 ,,		

In his time a champion, among the Mahomedans, challenged the people of the *Rayer's* dominion to find a champion to meet him. *Bodi nayak*, hearing of the circumstance, went to the north; fought with, and killed the Mahomedan; and, in consequence, received great honours and distinctions. He ruled twenty-two years.

His son *Bangáru muttu nayak* ruled twenty-six years, and was one among the chiefs, summoned to take charge of the bastions of the Madura fort, the 60th being allotted to him. Some details of successors, with a few unimportant circumstances, are added. From a mythological incident it appears, by the way, that the *Madura* ruler considered this chief as the first of his "adopted children." In the time of the Honorable Company this district was one of the "assumed palliyams," during the collectorate of Mr. Hurdis.

Section 3. Genealogy of *Ráma bhadra nayak* of *Periya culam*.

Bhadra nayak, the first of the race, was a servant of *Cottiya Nágama nayak*, employed in the collection of tribute. When the said *Nágama* went on pilgrimage to Benares, in consequence of having no offspring, *Bhadra nayak* acted as his deputy, having charge of all his public duties, and rendering an account of them to the *Rayer*. Some time after a son named *Viswanát'ha nayak* was born to *Nagama nayak*. Subsequently, the invasion of the *Pándiya* country by *Vira sec'hara Cholan*, and the appeal of *Chandra sec'hara Pandiyan* to the *Rayer* occurred. The *Rayer* sent *Nágama nayak* to repel the *Cholan*, and to reinstate the *Pándiyan*. *Nagama*, took *Bhadra nayak* with him; and, after the required service was completed gave *Bhadra nayak* charge of collecting the revenue of the country. Here (and *bene notandum est*) *Chandra sec'hara* is introduced as addressing *Nágama nayak* in a speech, the purport of which is, that five illegitimate sons of his grand father who had taken to themselves the title of the *Pancha Pándavas* (or five *Pándavas*) and were possessors of *Kayattaitur* with the neighbourhood, had given him great trouble, and would continue to do so, if he held the kingdom; that therefore he wished to devolve the charge on *Nágama nayak*; and if the latter gave him, from the revenue of the country, enough to find him food and clothing, he would be content. *Nágama nayak* in consequence assumed the country. (This, of course, is an *exparte* statement, in the native manner.) In consequence of that assumption, it is immediately after added, *Chandra sec'hará* again went and complained to the *Rayer*, of the conduct of the general, in usurping

the country. The *Rayer* held a council; and, in great anger, inquired which of his chiefs, would go and bring the rebel *Nágama* to his presence. When all besides were silent, *Visvanátha* aforesaid offered himself for the duty. *Nágama nayak* had taken the precaution to dispatch his confidential servant *Bhadra nayak* along with the complaining prince, in order to see that in consequence of the complaint, he (*Nágama nayak*) might suffer no damage, in the good opinion of the *Rayer*. This *Bhadra nayak* accompanied *Visvanátha, nayak* on the expedition against the latter's father, and was sent on before with intimation that it was desirable for the father to yield peaceably to the son's commission; lest loss of life might, by any possibility, occur. *Nágama* replied that he had not usurped the country, but that it had been made over to him by *Chandra sec'hara*. The consequence was an engagement between the armies of father and son, in which the latter took the former prisoner; and, having him put in fetters, carried him safely to the presence of the *Rayer;* who was much surprised at this fidelity to himself, so great as to prevail over filial affection; and as a reward, he appointed *Visvanátha nayak* (as viceroy) to the Madura kingdom.

Visvanátha nayak gave to *Bhadra nayak* the office of fouzdar (or military chief, and collector of revenue.) Some time after the *Cambam Cudalùr* country (or district) which was tributary to the palace, having been taken by the *Chola* king, no longer paid tribute. In consequence *Visvanátha nayak*, assembled all his fouzdars (the term used in this manuscript) and went on a military expedition against *Cambam*.

On this service *Ráma Bhadra* offered, with his own people, to storm the fort; and received from *Visvanátha* betel-leaf and areca-nut, as a pledge of his engaging to do so. He accordingly entered the fort by storm; receiving a cut in the cheek, and putting the people within-side to the sword, he hoisted a flag, in token of being in possession. *Visvanátha*, from the nature of the service, feared that the commander must have fallen, and sent some troops after him; who returned stating, that the chief survived, being wounded, and had beaten the drum of victory. Subsequently, when the army had returned to a place called *Periya-culam*, *Visvanátha* rewarded *Ráma Bhadra* by a grant of land; and, about the same time told him, that from his age he was no longer fit for military service; giving his command to his younger brother named *Cumara nayak*, and making a grant to *Bhadra nayak* of a *pálliyam* or country, on the north bank of the river (*Cáveri* or *Vaigi*) not far from *Varáhagiri*, in consequence of his long, and confidential services. The district acquired the name of the *Vadacarai* (or north bank) *pálliyam*. The gift is dated in *Sal. Sac.* 1356 (which must be too early.) Its chief had one of the bastions, of the new fort, confided to his charge.

Ráma Bhadra, it is stated, continued twenty years in the possession of his fief, before his death. *Visvanátha* deplored his death; as that of the

most faithful servant of his capital; and, sending for *Cumara nayak* younger brother of the deceased, directed him to install *Machi nayak*, in the possession of the *pálliyam*. *Machi nayak*, son of the old chief, was only five years of age; and, therefore, *Visvanátha* directed his uncle to manage matters for him, till he came of age. Meantime *Visvanátha* died. *Machi nayak* ruled 25 years. He had no son; and the son of his uncle succeeded to the chieftainship Other successions are noted. Nothing particular occurred till the reign of *Tirumala nayak* of Madura; when all the chiefs being assembled, on a festival occasion, *Tirumala nayak*, prescribed as an exercise of skill, that the different chiefs should shoot an arrow over the sacred pool of a fane of *Marriyamma*. The *Palliya carer* of the *Vadacarai*, then named *Machi nayak* alone succeeded in doing so; and acquired much praise, with a valuable present as a reward. Being desired to ask what he most wished for, he requested a few additional villages to his own *pálliyam*, and his wish was granted. In the expedition against *Sadáica* the rebellious *Séthupati*, this chief had a part, and received praises and presents, for his conduct during the war; which had ended in the capture of the rebellious prince. This chief ruled fifty-six years, and had no son. *Narayana nayak* his paternal uncle succeeded. He was engaged in the war against Tanjore, under *Chokanátha nayak*. He ruled thirty-five years; and, his son being very young, the late chief's wife, mother of the child, ruled ten years. *Cumara Ráma bhadra nayak* succeeded, on being old enough to do so. *Vijaya rangha choka nátha* of Madura sent *Náraynapa nayak* on some errand (not specified) to the Dindigul province, who summoned the chiefs of the Dindigul province to meet him. When they were assembled, *Ráma Bhadra* "from relationship to the ruling prince at the capital," had the privilege of being seated. While so seated, *Kendama nayak* came, and did obeisance; when *Ráma Bhadra* kindly addressing him, told him to rise. *Kendama nayak*, whose obeisance was intended for the envoy, kept this expression in mind; and, considering that it implied an assumed superiority, took the first practicable occasion to invade the district of *Ráma Bhadra*; in doing which he cut off the head of *Ráma Bhadra*, and took, from his district, the village of *Kudivilaru*. The chief, so slain, ruled twenty-one years; and, as he had never married, *Condamh nayak* his cousin succeeded, and ruled thirty-five years. His son *Nágama nayak* ruled fifty years. His son was *Vencatasvami nayak* who had ruled twenty years, when the account was written.

Section 4. Genealogy of *Kendama nayak* a feudal chieftain of Madura.

The origin of this chief is traced up as high as *Sal. Sac.* 1342 (A.D. 1420), when the progenitor of the race accompanied some others to the Madura country. One of the number was a *Tambiram*, or ascetic, who seems to have been the same with the chief of *Tavasi médu*, heretofore noticed. The whole appear to have been merely humble colonists; until the time of

Nágama nayak; when directions to clear a certain district were transmitted to the head of this race; who received at the same time a feudal estate. The chief of the district had charge of one of the bastions of the Madura fort. In the war against the five illegitimate sons of the *Pándiyan,* who had built five forts at *Kayattatur,* and other places, the chief of this district had a share.

[In this place the document abruptly ends; being, of course, very incomplete].

Section 5. Notice of a copper-plate inscription relative to buried treasure, at *Cunatùr* near *Madurantaca.*

On a hill near the above town, to the east of *Madurantaca* there is an *Aluvär* fane, in which a *Sudra pusári* was one day surprised by a box falling from the roof of the old building; on opening which, was found, among other things, a copper-plate inscription, directing to a spot where treasure was concealed. On making inquiry, the *pusári* was told that a *Sanniyasi* had dug up treasure there, and taken it away. He was shown a large hole; and, on wishing to examine it, was frightened by the ill omen of a cat crossing his path, on which account, being apprehensive for fear of his life, he desisted.

There is an old place in the said village where, by common report, treasure is buried. The writer states, that an order to the Collector of the district to give authority to consult the copper-plate inscription, and make a search, is all that is required.

Note.—the government may follow the indication given, if judged to be of any importance. No mere native will think of examining such places, without first offering a human sacrifice to *Cáli;* and the time for such kind of sacrifice, in this part of the country, is gone by. This paper was copied merely to complete the restoration of the book, which is damaged by insects, has loose sheets; and was, in some places, scarcely legible.

General Remark.—From the account of each of these feudal chieftains there is something to be gleaned; but that of *Appaiya nayak,* and that of *Ráma Bhadra,* are of special importance. Having translated, and printed, portions of the former account, I judged it expedient here to give the connexion in the early part in the present abstract. The account of *Rama Bhadra* throws great light on the transfer of the *Pândiyan* kingdom to the northern dynasty, and it affords an instance of the way in which such local records may clear up difficulties. In the numerous documents, on the above mentioned transfer, which have passed under my view, it is uniformly stated, that the five *Pándavas* of *Kayattatùr* were illegitimate sons of the (or *a*) *Pándiyan* king; while other documents asserted that *Chandra sec'hara* had no offspring; and, in consequence thereof, adopted *Visvanatha nayak;* and others again,

that these *Pándiyans* were his sons. I could not reconcile the discordancy; but, by the account of *Bhadra nayak*, the matter is made plain. The "five *Pandavas*" of *Kayattatur*, were sons of a *Pandiyan* king; but that king was the grandfather of *Chandra sec'hara*. All on that point is now clear. And, when the transfer of a large kingdom is in question, the incident is of some consequence. Let me again add, that it is by patient investigation, and careful research, that we must work our way in developing Hindu history; not by crude conjectures, or hasty assumptions.

The book is a broad, thin quarto, country paper, injured by insects.

18. No. 819. (No. 1, C.M. 755) eight sections.

Section 1. Account of *Chitambaram*, (or *Chillambrum*) in the *Chóla* country.

This is a *st'hala mahatmya*, or legend of the *Saiva* fane.

Some stanzas extracted from different *st'hala puránas*, in praise of *Siva*, are prefixed.

The purport of several *adhyáyas*, or sections of the legend, is briefly intimated: the contents of the tenth are more fully given. The former sections relate to *Siva's* assuming the form of a mendicant, tempting the *rishis*, or ascetics, of the neighbouring village, and also to *Patan-jali*, a *rishi*, half man, and the lower part a serpent; whose story is closely connected with the place. The tenth narrates a transformation of himself by *Siva*, first into an old man, and then into a young one. Such tales, at first, appear to offer singular specimens of *Brahmanical* fatuity; but, occasionally at least, they veil real facts, by a covering of enigma, or symbol. Some more *slócas* from other *puránas* are given.

The legend of *Vyacra-puram* or (tiger-town) near *Chitambarum*.

A *Védar*, instructed by a *Brahman*, paid homage to *Siva*, and was beatified. *Siva* tells *Vishnu* that this place is chief of all places of pilgrimage; and mentions certain wonders, among the gods, occasioned by bathing in the sacred pool. *Vishnu* tells certain ascetics, that *Chitambaram* is the first of all sacred places; and charges them to reside there. Various other marvels, arising from bathing at this place, are narrated. There is a tale of *Siva* contending with *Cáli*, in dancing; and *Cáli*, being vanquished in the trial of skill, received permission to drive away all other evil demons from the neighbourhood, and to preside as sole guardian. A specification is given of the peculiar benefits arising from bathing here, in the *Ardra-nacshetra* (or sixth section of the lunar orbit). Some stanzas selected from various Tamil poets

follow; the object being to magnify the god at *Chitambaram*, and the place itself, above all other gods, or places: asserting the latter to be truly the earthly *Cailasa*. Such stanzas in themselves are curious; and may be usefully employed, time and occasion serving.

There follows an *agavel*, or poem of the easier kind of versification, in which is narrated an observable incident, to the following effect:—

The wheels of the car of the tutelary goddess, on a festival occasion, sunk deep into the ground, in consequence of its humidity; so that the car could not be moved. In this predicament the *Chola* king (name not mentioned), and all his attendants, were under the necessity of fasting, so long as the car continued immoveable. During the painful suspense, a *Brahman* woman became possessed, by the spirit of *Câli*, and announced aloud, that the sacrifice of a youth of sixteen years of age was required; when the car would move. Such a youth was sought after, and one named *Vira Perumàl* was found, who agreed to become a sacrifice: rejecting the offer of wealth, he required that his relatives who came to do homage, in the fane of the goddess, should always have the privilege of doing so first, and in preference to all other persons; moreover, that a statue of the youth himself should be placed in a conspicuous part of the fane. These conditions being complied with, the youth laid himself under one of the wheels of the car, which then passed over him, and crushed him to death, as an offering to the goddess of the shrine.

Section 2. Account of the fanes at *Ariyatùr udiyar palliyam*, and *Turiayùr*.

Prefixed is a lengthened enumeration of grants of lands, groves, and reservoirs, made to the fanes at those three places.

Detail of the fane of *Nilivana-isvara* at *Tirupan-chili* in the district of *Turaiyùr*.

It is an ancient place, but the *st'hala purána*, and other documents were lost. Mention of grants given, and re-called, by the chiefs of *Turaiyùr-palliyam*. The Nabob continued whatever grants he found to be actually in force. The Honorable Company acted in the same manner.

Copy of an inscription at *Tenùr*, in the district of *Turaiyùr*.

Dated in *Sal. Sac.* 1621, *Caliyuga* 4808; gift of a village, and two or three groves, to the tutelary goddess *Cámácshi* of *Tenùr*, by a female named *Cámácshi*, the daughter of *Vasapa-reddi*, the chief of *Turaiyùr*. Detail of the fane of *Nandikésvara-svámi* at *Tenùr*. The legend of the place is to be found in the tenth section *(adhyáya)* of the *Scanda-purános*.

The book was in the house of one *Bhashcara guru;* but was lost during public commotions.

Tradition states, that the early endowments were derived from *Chola* kings. More lately a grant of *Callatùr* and of its lands were made by *Cámácshi,* wife of *Nallapu reddi,* to the *Brahmans* of the place.

Detail of the *Tirupattùr* fane. *Brahma* came here, and paid homage to *Siva,* when the images obtained the name of *Brahmapuri 'Isvara,* and *Isvari.* He paid homage here, in order to obtain the power of creating. *Subrahmanya* paid homage to remove the guilt of *Brahmahatti* caused by killing *Padmásura.* Tradition states, that the *Chacravertis* made gifts to the place. Unknown kings had five walls built around the fane. Tradition states, that seven villages specified, were given to the fane; but there are now no vouchers to that effect. Some inscriptions in the *Ayinàr* fane, having become much obliterated, they cannot be correctly copied. From *Sal. Sac.* 1464 to 1696, certain grants were made; including six villages and two groves. Concerning these grants there are details.

Detail of the fane at *Uttatùr,* in the district of *Turaiyùr.* The account is put into the mouth of *Suta rishi;* who, states that he delivers it, as it was narrated by *Nandikésvara* to *Sanatcumára.* It has five remarkable points, which assimilate it to the five lettered symbol of the *Saivas.* The praises of the place are then stated, according to figures of speech customary with the *Saivas.* Great benefits arise from any act of homage. After *Siva* had cut off one of *Brahma's* heads, to humble the latter's pride, the said *Brahma* did penance at this place, and bathed in a reservoir, which thence acquired the name of *Brahma tirt'ha.* In consequence of *Brahma's* so humbling himself, *Siva* restored to him his power and office, of creating; and directed him to build certain fanes and *mantapas,* or porches. Many kings endowed these places, which afterwards went to ruin. In *Sal. Sac.* 1316, the third of the (northern) dynasty (at Madura) *Kistnapa nayaker* gave grants, which continued down to the time of *Rang'ha Kistna mutthu virapa nayaker,* and consisted of *Uttatùr* and *Mottanguri* villages. In the disturbances caused by Chunda Saheb, and the Mahomedans, many records and inscriptions were destroyed. The measures of lands, belonging to the fane, are stated.

The *St'hala mahatmya* of *Uttatùr.*

The origin of the place is traced up to the time of *Rama,* who returning from his conquest of *Rávana,* received, at this place, the congratulation, and benediction of *Válmica* and other *rishis.* The image here worshipped is called *Cótanda Rama svami* (or the bow-holding *Rama*), but the inscriptions, books, &c., perished many years ago. Some matters are mentioned, by tradition; and chiefly, that the place had an endowment of two hundred pagodas annually, appropriated to it from the revenues of the before mentioned *Saiva* fane, by order of the English government.

Detail of the fane of *Chelli ammen.* This is the fane of a local goddess deriving its means of support from the before mentioned endowed *Saiva* fane. The worshippers, at this place, make their bed of thorns, and brambles; and repose on them, as an act of penance.

Detail of the fane of *Cótanda Rama svami*, at *Ariyalùr.*

The former wilderness was cleared by a *Marava* man, named *Rama-upulata Marava rayen;* in doing which, six images were dug up; and by directions received in a dream, a fane was built for their reception, which the said *Marava*, endowed, by presenting to it the village called *Yerracudi;* producing an annual revenue of four hundred pagodas.

Further particulars concerning *Chitambaram.*

A detail of the tradition of the legend, from *Siva* originally, down through various sages of repute in Hindu annals.

It is the residence of *Sabhánát'ha.* There is an immense mountain beneath the place, and under the earth. All the celestials pay homage to the form of *Siva* therein found. A *muni* received there the gift of climbing trees to avoid tigers, without trouble, and also the gift of having eyes in his feet. *Siva* destroyed the penance of the sages in the *Tárucávanum*, and lowered their insolence. The dancing of *Siva* at *Chitambaram*, at the request of *Vishnu* and others. Gifts to a sage named *Vyácrama*, and to another named *Patanjali;* the former, a man-tiger, the latter, half-human, half serpentine. Three thousand *Brahmans* were called hither by order of *Brahma* to attend a sacrifice. Reference to events in the period of the fifth *Manu.* A king named *Sinhavarma*, son of the fifth *Manu*, being diseased, abdicated in favor of his brother; and came on pilgrimage to the south. He first came to *Conjeveram*, which was a forest. Proceeding thence, he met a *Védar* (wild hunter), whom he took as a guide, and who, on coming to *Chitambaram*, was frightened at the sight of the man-tiger, and semi-snake; but, receding, he told *Sinhavarma* the cause, and then left him to find his way. The said king, there lost his white leprosy, and acquired a golden colored form. He had a vision of the god: and was then dismissed, being directed to go, and perform the funeral obsequies for his deceased father; to instal his younger brother; and then to bring with him the aforementioned three thousand *Brahmans* to this place. The said king (now called *Hiranyavarma* from his golden form) returned, and assembled the three thousand *Brahmans* at their residence in *Antaravedi;* who, with sacrificial implements and other necessaries, were mounted on as many conveyances; the king bringing some of his relatives, and some treasure with him. The *Brahmans* were counted every day; but on reaching *Chitambaram*, one was found to be missing. On searching for the lost

person, and his conveyance, a celestial voice was heard directing to discontinue the search ; for that the said voice. or *Siva,* was the person in question, who had accompanied the *Brahmans,* and was of them ; as also that, with the exception of a few peculiar immunities specified, the *Brahmans* were the same with himself. The king then esteemed the *Brahmans* the same as *Siva* himself. He was crowned at *Chitambaram* by *Vyácrama rishi.* The king next had all fanes, and sacred buildings restored, by the aid of *Visvacarma;* and the *Brahmans* were located in three thousand dwellings, built for them, with all needful appurtenances. The construction of the particular halls in the fane is then specified. There are four *Puránas* written on this subject.

So far is the *St'hala mahátmya,* or legend.

There is then a reference to an inscription, dated in *Sal. Sac.* 1515, in which it appears to be recorded that many kings repaired, or ornamented, the fane. By reference to other inscriptions it appears (according to the book) that kings of the locality made many other donations to the fane from *Sal. Sac.* 1516, down to *Sal. Sac.* 1607. From 1608, down to 1678, or seventy years, during the rule of the Nabob at Cuddapah, all things at this place were involved in trouble by the Mahomedans; and there was no public exercise, at this place, of the *Saiva* religion. The *Brahmans* lived on alms which they sought as mendicants. The French had an unsettled rule of one year; but the fane was still supported by alms. The Mahomedan Nabob succeeding, acted, during twenty years, as the Cuddapah ruler had before done. In S.S. 1706, the troubles occasioned by Hyder Ali arose, and lasted during four years. In S.S. 1710 (A.D. 1788), under the ascendancy of the English Company, the fane was well provided for. In S.S. 1711, during Mahomed Ali's government, for six years, all things were again in disorder, and the *Brahmans* subsisted by begging. From that time forwards, whether under the English, or Nabob, the festivals and ceremonies of the fane had provision made for them.

A specification follows of the various processions, and the ceremony observed in each of them.

There are now on the establishment of the fane, 225 *Brahmans* officiating in courses, and receiving their share of the revenues: with them fifteen subordinates assistants, eight faithful watchers, and twenty other persons, musicians, *danseuses,* and the like attendants.

The preceding matters were written down as the result of inquiries made of the officiating *Brahmans,* concerning the earliest

antiquities of the place. (Applicable to the portion headed "further particulars, &c.")

A short statement follows; the purport of which is, that in the time of the deluge, the image of *Sabhápathi* (*Siva*) was taken away, and cast into a tree, of which it at length formed a part; and, by certain mystic sounds, and an appearance of the god in vision, was discovered by the three thousand *Brahmans*, on their first coming to the place. During a certain period of the rule of the *Bhosala* race at Tanjore, this image remained at *Tiruvarúr;* and, at a later period, was deposited at *Chitambaram.*

Section 3. The genealogy of the chief of *Nadavacuruchi.*

This account contains the usual particulars of such papers, relative to the southern *Poligars;* but with some matters in this one, of rather special interest. The leading facts are, that the ancestors of the line emigrated from *Kiluvai Kundiyan* fort; fought with the *Kallars*, or thievish tribe of the south, and acquired a principality, given to them by the *Pandiya* king. During a hunting excursion, a tiger suddenly sprang from its covert, and attacked the party, of which the *Pandiyan* king was one. The *Poligar* of this line killed the tiger, and was rewarded by the distinguishing emblem of a tiger-skin under his saddle; a token of distinction, and honor. After a succession of nine following chiefs, the *Pandiyan* king demanded a wife from their tribe: the reply to which demand was, that their tribe could not inter-marry with the descendants of the lunar race (*Chandravamsa*). The *Pandiyan* king came to make war against their tribe; in consequence of which they abandoned the estate, and came to *Sundara Pandiya puram*, where they had much trouble with the *Kallars*, whom they exterminated; and were confirmed in possession of the said town by the *rayer* from the north. Seven generations resided there. Thence they retired before an invading force; which would seem to have been Mahomedan. They fought with *Kallars* in the *Virasingha nádu*, and overcame them. They were sent for, by a king, who is termed *Vicrama Pandiyan*, and again *Paracrama Pandiyan* (the latter name being titular), who gave it in charge to them to exterminate the *Kallars;* promising them the country subdued as a reward. These people immediately after are termed *Curumbars* ; showing, by the way, that these *Kallars* or *Curumbars*, a tribe having affinity with the *Maravas*, were not aboriginally Hindus, but a part of the extensive people belonging originally to the Peninsula, of whose extermination by Hindu colonists we have so many vestiges in the papers of this collection. They accomplished the task of slaughter, committed to them, until no *Kallars* remained: they received the town of *Nadavacuruchi*, with a surrounding dependency in the midst of the *Kallars* country, as their reward. Here they carried on cultivation. They afterwards received another commission against the *Kallars* of the *Curumbar nád*, whom they subdued; and assumed the district, that had belonged to those people.

They next rendered a service to *Kulaséc'hara* (the Madura king) by rescuing a large number of cattle which had been seized by the ruler at *Kayatattúr*, who was at war with the Madura prince. For this service they received distinction, and addtional lands. After three generations the mention occurs of the *Kartákal*, or northern viceroys; and of the appointment of chiefs to guard the bastions of the fort, which took place under the first of those viceroys: the chief of this district was one of those so appointed. Except the building of an *agraharam* at *Sundara Pandiyapuram*, nothing occurs, till the ascendancy of the Mahomedans in the *Pandiyan* country, from whom this tribe received an additional village with dependencies. A few names of the genealogy occur, coming down to the writer; who terms himself the twenty-ninth in succession to the chieftainship.

Remark.—Few of the accounts of the southern *Poligars*, go up to so high a period of past time as this one. Taking the twenty-nine successions, to the chieftainship, at the usual average of thirty-three years to a generation, this would carry up the early portion of this account to about A.D. 800, which accords tolerably well, with the known period of the accession of the first of the northern viceroys of Madura; that is about *Sal. Sac.* 1480, or A.D. 1558. There is a want of dates and of the names of *Pandiyan* kings, in the early portion of the narrative, which is to be regretted; but the most important fact throughout is the extermination of the aboriginal *Curumbars* by this tribe, adding to the evidences on that subject already afforded; and showing that the Hindus, as colonists, wherever they came, exterminated the earlier possessors of the soil, and were not themselves aborigines, as we Europeans, for a long time, supposed. As adding an item of evidence in proof of this great, and leading fact, I am of opinion, that this paper merits a full, and circumstantial, translation.

Section 4. Account of *Cávéri patnam*, (situated on the ancient *debouchûre* of the *Cávéri* river.

No exact date can be given; but, from various reasons, stated in the paper, the origin of the place is fixed at about nine hundred years ago; that is circiter A.D. 900. For four hundred years it is stated to have been in a flourishing condition; and to have covered, both in length and breadth, about ten miles each way (perhaps somewhat exaggerated, even allowing, for the mode of building towns in the east). One portion of its site is now submerged by the sea. There is a family of merchants very distinguished at this place; whose history involves many ancient matters connected with this town; and as such, is given to the following purport:

A string of salutations to god and poets, with a mention of distinguished *Saiva* fanes, introduces a reference to *Varaguna Pandiyan*, tracing (erroneously I imagine) the derivation of the name to that king's declining to eat rice, the food offered to the god, and substituting for his own diet, the grain called *Varacu (Paspalum frumentaceum)*. This *Varaguna* (or *Varacuna*) *Pandiyan*, having by accident killed a *Brahman*, became afflicted with *Brahma hatti;* and under the influence of that evil, neglected his kingdom; the *Chola* king took advantage of the opportunity to invade the *Pandiyan* kingdom: but the latter, under the special favor of *Siva*, not only repelled the invasion, but conquered the *Chola* kingdom; and ruled over it, as well as his own. He also got quit of his afflictive visitation, at a fane in the *Chola* country. Other particulars of his devoteeship are given (a little singular in their way) and then the bearing of this preface appears, inasmuch as the god favored *Varaguna* with a sight of all the special fanes of *Siva*, in vision; and afterwards the celestials chose the one at *Cávéripatnam* as being of special importance.

At this town there were sixty thousand inhabitants, of one tribe, engaged in commerce; who were accustomed to eat together indiscriminately. The chief of this people was *Vengada chetty*, entitled *Patnapillay.* He had eight thousand ships, or vessels of his own, and had brought to him, as his wife's dower, another thousand, or nine thousand in all: with these he traded to *Irza* (probably Ceylon); and other neighbouring islands. While thus occupied, the following circumstance occurred:— At the fane of *Maratapa svámi*, the head *Brahman* was unable to get married, from a want of means to defray the attendant expenses. The god appeared, in vision, and told him to sell the image in the fane, which the *Brahman* declined doing. The god then assumed the form of a young lad, of the merchant-tribe, and the *Brahman* took this lad and offered to sell him, as a slave, to *Vengada chetty;* who asking, how he, a *Brahman*, could have a child of that tribe at his disposal, the *Brahman* told a story to serve the purpose; and, meantime, a seemingly valuable jewel was brought, and offered in sale to the said *Vengada*. All thought the jewel valuable; but the lad found many faults, which led to a discussion; and the event proving the lad to be in the right, *Vengada* was induced to purchase him, at the price demanded by the *Brahman*. Some time after a thousand ships were to be despatched, of which 500 belonged to *Vengada*, and 500 to the other people of the place: upon some deliberation the lad, named after the god *Maratapa*, was sent in charge of the chief man's part of the convoy. On going to *Candi désam* (Ceylon) the other traders all bartered their goods, and laded their vessels advantageously with a return freight; but *Maratápa*, after selling his merchandize, expended the proceeds

on the fane of *Subrahmanya,* and his attendants in that island. When the others were about returning they called *Maratapa* to accompany them; who laded his vessel (or vessels, for the sense in this respect is not clear) with *vrattis,* or fuel made of cowdung, in dried cakes. He was laughed at for this proceeding; and the merchant-fleet put to sea on their return. On the voyage a tempest arose in which great trouble was experienced; and after a few days, the people were obliged to put into some port, or to land on some shore, not specified. By reason of delay, the fuel on board the other ships was expended; and the crews now solicited the lad *Maratapa* to sell his *vrattis* to them. He replied that he had not brought mere *vrattis;* for that inside of them gold dust was concealed. Being pressed by hunger, they urged him to sell the fuel, consenting to seal up one cake and preserve it, and to pay him for all the rest at the rate of its value; to be ascertained after they should reach home. He consented; and the engagment being made, he sold his *vrattis;* and the purchasers, cooking their food therewith, rejoiced at this deliverance; praised their preserver, and blamed themselves for laughing at him, before leaving the island. The sequel was that, on arriving at home, *Maratapa* was treated worse than he had been by the people of the ships; but, on bringing the matter to a test, the quantity of gold dust was found equal to many lakhs of money: the people of the town were impoverished, and *Vengada,* master of the slave, became enriched, to a very great degree. *Vengada,* and his wife gave the lad manumission; in the story, mythologically accounted for. The pair became very proud, in consequence of their great wealth. The god now assumed the guise of a mendicant, and, by a device employed, caused an entire change in the merchant's views. He became infatuated with what the document tems "spiritual-folly;" under the influence of which he gave away all his wealth to people around; and, abandoning his house, became a half-naked ascetic. On this subject several things, in the native taste, are added, evidently by way of ornament to the writer's narrative: the sequel is the only thing here claiming notice. The god had promised him beatification at *Tiruvarûr.* He accordingly went thither; and passed his time with the cowherds at that place. It was his custom to cause them to bury him, by day, up to the shoulders, leaving only his neck and head above ground, and then to take him up at night. Regarding him as an idiot, they amused themselves, by striking him on the head and neck. One day, towards evening, all their cows took a sudden alarm, and ran away home to their stalls, the cowherds following them; forgetting the half buried ascetic. The next morning, remembering his case, they all ran to the spot, and found his head and shoulders transformed into an emblem of *Siva,* Perceiving then the fault they had committed in striking a person identified with the god, they killed themselves on the spot; so, at least, says the narrative.

Account of the destruction of the place.

The foundation of the town of *Cávéri-patnam* is ascribed to an astrologer's advice; who, on calculating the nativity of a merchant named *Vengada*, prognosticated his attaining great wealth, by commerce; and, by the astrologer's advice, the foundations of a commercial town were laid, and carried forward, the said astrologer directing the people when to work at propitious hours. The town subsequently became extremely wealthy; so much so, that ornamental parts of the houses were made of gold and silver. There was not a beggar in the place. In this state of things the god, disguised as a mendicant, passed through the town blowing a conch. The people, not used to any thing of the kind, came to the doors; and, being unaccustomed to the usual mode of alms-giving, they offered to the mendicant, gold, jewels, and the like. The god was displeased at not receiving rice; and, as the document states, destroyed the mouth of the *Cáveri*, and with it the town: a part of which is submerged by the sea.

Some other matter follows, in which the writer, a servant of Colonel McKenzie, seems to give his own opinion on the subject. The matters therein requiring notice are, that a *Brahman* dug up great treasure from a part of the site of the said town, which he used in the endowment of a fane; that *Amersingha raja* of Tanjore, by advice of his minister, had the site of the town partially explored, when blocks of black stone, and other marks of a town, were discovered, but that the search was discontinued; that in the *Rayer's* time about 400 years ago, *Tirumala-rayér* erected many buildings on or near, the site, with fanes and the like matters, the said buildings being in Negapatam, Nagore, and the neighbourhood.

Remark.—This paper was in a very confused state of transposition in the book copied from; causing considerable trouble to get it into order. The document seems to me to be of more than ordinary consequence. The observable points are:

1. The existence of a very large, and flourishing town at the ancient *débouchûre* of the *Cáveri* river.

2. The extensive commerce carried on by sea; gold dust being a part of the commodities.

3. The alteration of the former mouth of the *Caveri*, the destruction of the town; and the overwhelming of at least a part of it, by the sea.

On each of these points a disquisition might be written. For the present I leave each point, noted only as a memorandum. Time and circumstances permitting, I have further remarks to offer.

Section 5. Account of the chieftains of *Torayur*.

A communication to Colonel McKenzie from *Vijaya Vencatachellum Rediyar*, zemindar of the capital town of *Torayur* (otherwise written *Turaiur*). In reply to inquiries concerning the origin of this place, and of the ruling family, particulars are stated to the following general effect.

In *Sal. Sac.* 1103, or 6[illegible]8 years ago, the ancestors of the writer were located in the Nellore district, at *Pollarote*; at which time the neighbourhood of *Torayur* to the north of the Coleroon river was greatly infested by robbers. *Krishna rayer*, at that period, was engaged in fighting against the Mahomedans. The ancestors of this zemindar, who were named *Anar-redi* and *Nara-redi*, were warlike, and courageous, men; and as their district was subject to the abovementioned prince, they were called out on military service, which was successful. The *Rayer* sent the above two chieftains to subdue the *Kallars* in the district of *Torayur*; which they by degrees effected: and received the district of *Turayur*, made over to them by a copper-plate inscription, from the *Rayer*. But the grant, and other v[illegible] of honours conferred by Madura rulers down to *Terumala nayaker* were lost; during the great period of commotion. Some successive chiefs are mentioned. *Linga-redi*, the then chief, had a share in the war against Tanjore, as subordinate to *Chanda saib* [illegible] of Trichinopoly. Subsequently the *Kallars* ravaged the country, even to the gates of the fort of the capital; when the chief of *Torayur* had [illegible] given him in charge to reduce them to order. Revenue matters and the succession of chiefs follow. In the time of *Minakshi ammal*, and *Bungaru Tirumala nayaker*, some *Chenja* people from the mountains, a class of *Vedars*, under their chief, made an incursion even to the gates of Trichinopoly; and the chiefs of this pollam of *Torayur* being sent against them, took their chief prisoner. They received some distinction in consequence. Down to that period the country of *Torayur* had been possessed on condition of military service, in free tenure, without interruption. *Chanda Saib* imposed tribute, to the extent of 1,500 Rupees annually. The Nawab gave them five villages, in free tenure. The writer mentions the succession of his father, and of himself. The incursion by Hyder Ali noted. He (the writer) was summoned to Trichinopoly, and assisted against Hyder; receiving thanks from Colonel Nixon, and Mr. Sullivan; who gave him a document assuring the possession of his district in free tenure. Certain distinctions were mentioned, on the chief's entering the field, among the rest a salute of [illegible] guns. He has a

share in the war against Tippu Sultan : what follows relates to the seizure of the *palliyam* by the Nabob; and a discussion as to the right of succession; which the English government determined in favor of the writer of the statement, the existing zemindar. The tribute paid appears to have been a tenth of the produce.

The boundaries of the *palliyam* are given, by which it would seem to have extended 80 miles from east to west; and 40 miles from south to north, being in effect a large county, and more than any feudal baron in England ever possessed.

Section 6. Notice of various dynasties of kings.

Names of the *Chéra* kings.

A stanza from the *Nighantu*. It appears that the title of *Chéran* was applied to the rajas of *Travancore* (*Tiru vanchi*) of Coorg, and of the *Malayala* country proper.

Names of the *Chola* kings.

A stanza from the *Nighantu* containing epithets of *Chola* kings, distinguished into those, of *Uriyùr*, and *Chola* (that is *Tanjore*); the former being ancient, the latter modern.

Names of the *Pándiya* kings.

A stanza from the same: the explanation distinguishes between the Madura kings, and the *Pándiyan* kings; perhaps referring to the two dynasties.

There follows a statement in brief of the four ages, kings, *avatáras*, in the usual vague manner. And then commences a list of the *Chola* kings in the following order:—

1. Uttunga.
2. Kulottunga.
3. Rajendra.
4. Tirumudi kanda.
5. Kari kála.
6. Arintava.
7. Uriyur Cholan.
8. Chengrani.
9. Manalanta.
10. Manu niti kandan

and other names like these, showing an artificial construction, since they are merely compounded epithets: in all 33 are specified. *Sálivahana* is said to have ruled 80 years, subsequent to them. *Dacshana rajas* (names not specified), ruled 650 years. The *Yádava* race came next in *Sal. Sac.* 730, the beginning of their rule. The following names of that race are specified:—

Sri rangha yadava	25 years	Sal. Sac.	755
Vira narayana yadava	23 „	„	778
Omana yadava	20 „	„	799
Tiru Vencata yadava	22 „	„	821
Perankani yadava	15 „	„	836
Kanda gópala yadava	23 „	„	851

Narasingha yadava	13 Years, Sal. Sac.	882
Cambali yadava	15 „ „	887
Bukhana yadava	22 „ „	909
Vira Narasingha yadava	12 „ „	921
Immudi Narasingha	8 „ „	929
Oya yadava yadava	12 „ „	941
Sri hari yadava	9 „ „	950
Vasudéva yadava	12 „ „	962
Tiruvathi yadava	15 „ „	977
Kadiji yadava	14 „ „	991
Raya vamsa yadava } Bhujanga rája }	12 „ „	1003
Sáluva Narraya yadava	10 „ „	1013

In all eighteen successions to the *Yadava* dynasty.

Rulers at *Órangal*, or *Waranhal*.

Pratápa rudra	58 years Sal. Sac.	1071
Bállála rayen	87 „ „	1158
Anuvema reddi	77 „ „	1235

Vijayanagaram rulers.

Bukha rayen	14 years, Sal. Sac.	1249
Hari hara rayen	14 „ „	1263
Vijaya bukha rayen	13 „ „	1276
Kasaki, gaja deva rayen	8 „ „	1284
Rama deva rayen	7 „ „	1291
Viru pacshi rayen	5 „ „	1296
Mallicarjuna rayen	7 „ „	1303
Ráma chandra rayen	9 „ „	1312
Sáluva gada rayen	7 „ „	1319
Déva rayen	15 „ „	1334
Ganda yadava	5 „ „	1339
Cumara camba yadava rayen	4 „ „	1343
Sáluva gada	7 „ „	1350
Saluva Narasinha rayen	49 „ „	1399
Immudi Timma rayen	11 „ „	1410
Vira Narasinha	21 „ „	1431
Crishna deva rayen	20 „ „	1451
Achyuta deva rayen	13 „ „	1464
Sadà Siva rayen	22 „ „	1486
Tirumala deva rayen	8 „ „	1494
Sri rangha deva rayen	14 „ „	1508

Section 6½. Account of the *Chóla*, *Chéra*, and *Pándiya* kings; copied from a document in possession of one named *Cali-cavi-rayen* of *Punturi*, in the Coimbatore province.

This paper states the *Chólas* to be of the *Suryavamsa* (or solar race) and deduces the family from *Choliya*, and it makes the incarnation of the illusive cow, and the tale connected therewith, to have occurred in his time. Thence a genealogy is given, containing a list of forty-eight names; being those that usually occur, with some others, not commonly mentioned.

There follow other names of kings in the *Caliyuga*, of "human form;" that is not of extraordinary (or fabulous) kind. Eighteen are specified; but these names appear as much compounded of Sanscrit epithets as the foregoing; and I hold names so compounded in great dubitation, as not likely to have been proper names of kings, in a Tamil country: a remark which, by the way, applies also to other genealogies. The extinction of the *Chola* race is ascribed to a dispute between the then king, and the poet *Camban*. The *venpa* or stanza by which the latter commemorated the circumstance is given; the substance of it being, that there are two kinds of arrows, one real, such as the king had shot against *Camban*, and another metaphorical, even bitter words, with which *Camban* tells the king he will extirpate his race. The real case however was, that the king killed the son of *Camban;* and *Camban* in revenge killed the king's son. The king then shot at *Camban;* and the latter, escaping with his life, returned the compliment by his verses.

Some following kings, not of the race, assumed the cognomen of *Chola;* and reigned some years. Tke bounds of the *Chola* kingdom are added.

A list of the *Chéra* kings.

Of these thirty of divine order, or class, are specified; and of the human, or common, kind, in the *Caliyuga*, twenty others; the last of these, named *Sundara murti*, was taken alive to *Cailasa*, or translated. The boundaries of the *Chéra* country are given; and the term *Congu desam* is used as synonymous with *Chéra desam.*

On going away, the aforesaid king devolved his authority on his minister. In consequence the rulers of that land did not ride, as usual, in a palanquin, but with their legs hanging outside, as if expecting the king's return, and in order to be promptly ready to salute him on his coming.

The *Pándiya* race.

Of these seventy-two, of divine order, are specified; and of those of human form in the *Caliyuga*, twelve names are given, commencing with *Sóma Sundara*. The twelvth is here called *Kodankòl*, "crooked," or "inequitable, sceptre," a mere epithet. In his time the town of Madura, with the exception of the herdsmen's street, was burnt down; owing to the revenge of a Chetty's wife, whose husband, the king had ordered to be decapitated; in

consequence of his publicly offering for sale an ankle ring, which had been stolen from the female apartments of the palace. It is stated that, in the conflagration, the king's race entirely perished.

The son of a *Brahman*, by a common woman, which son was named *Chandra-kulátipa Pandiyan* ("the *Pandiyan*, the light of the lunar-line," a mere artificial title) ruled. Fifteen other names then follow, conformably to the secondary list in the *Pándiya rájákal* before quoted.

In the reign of *Kula-verddhana* the Mahomedans came; and, taking the place, overthrew the fanes, &c. The king unable to resist, fled to the west country. The *Pándiya désam* was in Mahomedan disorder. A multitude of troops came from the *Carnata* country, and drove away the Mahomedans; whereupon, the *Carnata* chief re-called *Sóma-sec'hara* of the the *Pándiya* race, and restored the government to him. Sixteen other names are given (most of them the same as those contained in the list above referred to), down to *Chandra sec'hara*, and *Chandra cumara*; in whose time the *Chola* invasion took place, leading to an appeal to the *Rayer*, who sent *Nágama nayaker*; and this latter is here stated to have killed *Chandra Cumara*, otherwise called *Sundara cumara*. The *Rayer*, in consequence devolved the *Pándiya* kingdom on *Visvanát'ha nayak*, who settled the country. His dynasty follows, in the usual course, down to *Mangamal*, and the subsequent strifes. All things subsequently fell into Mahomedan disorder.

A list of the *Púlliya carers* connected with the last dynasty of the Madura kingdom is added; also a list of forts.

Remark.—This last paper would seem to belong to a foregoing section. It is a document of importance, from the useful hint which it gives about kings of divine and human order; and from harmonizing in all essential points, in the *Pándiyan* history, with the *Pándiya rajakal*, and "Supplementary Manuscript;" adding a few details not contained in either of them. It is therefore an independent testimony; and a third attestation to the list of kings, contained in the "Supplementary Manuscript;" rejected by Professor Wilson, because unsupported, as alleged, by any other document. This decree was a little too hasty; and the importance of full, and patient, investigation, before forming any decision, becomes apparent, if not imperative.

Section 7. The genealogy of *Anangáru áchárya*, the warden of the fane of *Srirangham*.

This is a narration, at some length, of internal matters, within the said fane, of well known celebrity.

It offers only occasional references to matters connected with *Chola* kings, and their government. Among these *Crimi kanda chóla* is mentioned

as having acted treacherously towards the place; and his son *Kulótunga cholan*, to repair the fault, made large donations. Other references are not so distinct, as to names. The chief subject of the narrative is a detail of strifes, and struggles, for power, between two rival factions, within the fane; so that it often required kingly influence to be interposed to adjust the differences; and these were for example, which leader should have the right of putting a crown on the head of the idol, during the performance of certain ceremonies, and which leader of the two factions should have the right first to dip his hand in the sacred *tirt'ha*, or pool: in the latter case, it was determined that both leaders should dip their hands in the *tirt'ha* precisely at the same time. The intermural strife, seems to have been handed down from one generation to another. Taken all together the narrative exhibits a state of things, within the structure in question, very different indeed from the almost Arcadian portrait drawn by Mr. Orme in his history: guided rather by his imagination, than by real knowledge. As the fanciful portrait has been often copied, and multiplied, it may as be well to know that it was unreal.

After the foregoing document, and connected with it, there follows copy of a decision, or decree by the Nabob (name not specified) concerning the two objects of contention, before adverted to; that is to say, the right of first taking up water from the *tirt'ha* (or pool,) and the right of placing the crown on the head of the idol: verbal depositions of persons employed in the service of the fane are introduced into the decree; the result of which is, on the whole, most favourable to the claims of the *Anangaru;* whose genealogy, and other matters, are related in the preceding paper.

I have not given a minute abstract of the tissue of strife, nor specified the abuse which the writer sometimes heaps on individuals of the faction, opposed to his own. My impression is, that the document may be of use, in fixing some chronological periods; but, to this end, it will require to be compared with other documents, which are yet to be examined.

Section 8. *St'hala purána* of the fane of *Subrahmanya* at *Utiyùr*, in the talook of *Cangaiyam*, in the district of *Darapuram*.

This legend was written by the head *Brahman* of the place; who states, that the like contents were engraven on copper plates, which were lost in times of disturbance. In the legend there is nothing of consequence. One of the divine alchymists endeavoured to turn the mountain into gold, and all the alchymical elements needful for such result are contained, in the said mountain, on which the fane is built.

There is little else capable of being noted.

Legend of a *Saiva* fane in the talook of *Cangaiyam*, and town of *Natta-kadai*.

The fane commemorates a fabulous victory of *Subrahmanya* over *Suran*. The account is brief, and inane. The copper-plates containing particulars, were lost in times of public commotion.

General Remark.—On M.S. Book, No. 1, counter mark 755. It would seem probable, from the number, that this book was among the earliest portions of the materials collected by Colonel McKenzie. It is written on country paper, partially damaged by insects, and some of the documents were written with pale ink, which greatly faded; affording the first indication, leading to a recopying of the contents in a more permanent form. These contents are of very differing value; some portions being worthless, and some of consequence. In the paper about *Chitambaram* the leading fact of a migration of three thousand *Brahmans*, from the north, to this place is important; and, from the way in which it is repeated, confirmed, and connected, with the very existence of that chief fane, of the *Chola* country proper, I have no doubt of its substantive authenticity. It adds an item to the otherwise existing evidence to the fact, that the Brahmans were originally foreigners in the Peninsula. In the accounts of the Poligars herein noticed, there are some historical gleanings to be gathered. The notice of the great commercial town at the ancient mouth of the *Cáveri*, is most valuable. I have long had in contemplation a disquisition (1) on the early relations of India * with Sumatra, Java, Ceylon, and the neighbourhood (2) on a great geographical change of form in the Sinus Gangeticus, or Bay of Bengal, † and all adjacent localities, especially those south of Madras; and (3) on the great geographical changes, yet to be anticipated. The paper in question will assist that disquisition, whenever my leisure may be sufficient to allow me to fill up, and amplify my plan. The list of *Yádava kings*, and the document obtained from *Cali-cavi-rayen* of Coimbatore are also very valuable. The latter explains an obscure passage in the *Pándiya-rájákal*, about kings adapted to this *Caliyuga* age; and will help, in any general digest, in the needful work of reducing the accounts of the *Pándiya* kingdom to something like authenticity. (*Analysis* 1838.)

The book is a folio, of medium thickness, country paper, injured, the binding also.

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* See an Essay in Madras Journal of Literature and Science Vol. 16, No. 37, Art. V.

† Lectures at the Madras Polytechnic Institution in 1849, as yet unpublished.

19. No. 821. (No. 14 C.M. 907). Four sections.

The two first sections are in Telugu; the two last in Tamil. As the whole relates to the *Malayalam* country, it may be referred to that heading *infra*.

20. No. 822. (No. 18, C.M. 772). Twenty sections.

This book has the same title as given above, 13, No. 811, and seems to have been received earlier. It is marked Vol. 2, Section 1, contains an account of the *Setupatis* (or lords of the isthmus) at *Rámésvaram*. A similar account was translated and published by me. (Or: Hist. M.S.S., Volume 2, Supplement) in 1836. Section 2, see VIII *supra*. Sections 3, 5, 6, 8, 9, 10, 12, 17, 20, contain accounts of various temples, and two alms-houses in the Coimbatore country. Sections 4, 13, 15, 16, 18, 19, have notices of as many *pálliya-cáras* (baron chieftains) formerly in that country.

Sections 7, 11, 14, are statistical; the last one giving an account of wild tribes of people on the *Anóimalái* (or elephant-hills) of *Darapuram* district.

The book is a quarto of medium, thickness country paper, injured, the binding loose and injured.

21. No. 824. (No. 11, C.M. 765). Seven sections.

Section 1. Account of *Candapa-raja* of *Máilapùr* (St. Thomé), connected with a legend concerning St. Thomas.

This is a legend stated to be translated by one named *Nánapracásam*, from a Latin manuscript. It does not bear great internal marks of authenticity; and in all probability is merely a Roman Catholic legend. It was translated by me, as a curiosity; and the translation was printed in a number of the South Indian Christian Repository. To that translation it may be sufficient, in the present place, simply to refer.

Section 2. Notice of the race of *Cavalapa nayar* of *Naduvali*.

This paper, though in the Tamil language, relates to the *Malayálam* country. It begins with an account of the offspring of a Brahman by a *Chandála* woman, which child was thrown into a river, and taken out, at some distance, by a *Brahman* woman; who, after some time discovered the child to be a *Chandála*. Various families are then adverted to; and also a variety of local customs. The mention follows of the generations of the race of *Cavalapa nayar* not well admitting of abstract.

Remark.—The said *Nayar* I am informed resided near *Pálgat cheri*, and his family consists of various subdivisions: the paper may therefore be of local interest and importance; though, seemingly, not of consequence in any general point of view.

Section 3. Account of *Puthupatnam,* near Sadras.

In the 2301st year of the *Caliyuga* there were two *racshasas* named *Chaturangan,* and *Balarangan* who were very powerful, and lived in *Chaturanga patnam* (Sadras). These cleared the forest, from *Mailapùr,* as far as to *Cudalùr* (Cuddalore), and destroyed the wild beasts. *Mávali chacraverti* is traditionally said to have been their descendant. A legend follows, designed to fix the locality of the account of *Mábali* to this neighbourhood; but the incidents differ from the usual narrative, as for example in the *Bhágavata.* The *Jainas* afterwards had an ascendency in this neighbourhood; and seventy-two families built the town called *Puthupatnam* (or New-town), from being then newly built. Seventy-two head-men among them rode in palankeens (a mark formerly of high distinction). A chief to the north of them, fought with them. He was named *Purushóttama-prabhu.* After much loss, on both sides, he was taken and killed, by being fed with rice without salt. In consequence of the cruelties of the war, a town received the name of *Kodavupatnam* (derived from a word denoting cruelty). It is then (absurdly) stated, that they fought against *Sanatcumára,* and being denounced by that royal sage, a mud-shower desended and destroyed their towns, and the sea overflowed them. Thus from *Máilapùr* to *Cudalur,* "not one stone upon another," now remains of their habitations.

Section 4. Account of the *Védar* of the Wynaad district.

These were wild, and naked savages; who, "after the flood," increased and lived by hunting. They were very ignorant, even of the existence of any god. In later times, kings of the country, perceiving them to be people free from guile, took them into service, fed and clothed them; employed them to destroy wild beasts, and, at length, as soldiers. The *Védars* ultimately built for themselves a fort in the Wynaad country, and ruled over some extent of territory; but their town was subsequently taken, and incorporated within the jurisdiction of the *Malayalam* country. They were certainly a useful people in clearing the country of ferocious animals.

Note.—This paper may be compared with one abstracted from a *Malayalam* M.S. book, No. 3, Section XI. It also further illustrates the extensive existence, in the Southern Peninsula, of an aboriginal people, differing from the Hindus.

Section 5. Account of the *Manradiyar* of *Immudipatnam.*

This is a notice of a *pálliya cára* of modern origin. The head of the race was named *Manradi.* The chiefs of this district were employed against the *Kallars*, or thieves, another name for the *Curumbars* or *Vedars;* and subsequently, in the wars with Tippu Sultan, they rendered essential services.

Formerly the *Curumbars* kept herds and flocks in this neighbourhood; whence their town was called *Pattipulam.* Other names were given. Certain old coins have been found there. Remains of their fort appear. Roman coins have been found there. The people had a town on the sea shore, for the purpose of trading. There is a large stone inscription, said to have been engraved by the *Curumbars:* but now illegible; unless perhaps by the keen eyesight of very young persons. There were certain large jars containing bones, which some years ago, after being examined, were cast into the sea.

Note.—There is no title to this article, and the locality is doubtful.

A notice of the *Villar*, *Irular*, and other rude tribes. Among them the *Yanadi* tribe are civilized, in some degree, and like other people; but the others are in the rudest possible state. A chief of *Pálcàl* (Paulgatcherry,) in consequence of an association formed with them, was driven from his tribe.

Note.—This is another trace of the singular people before adverted to, in the neighbourhood of *Sri-hari-cotta;* and part of the probable aborigines of the country.

Section 6. Account of the *Pánta-curhis* at *Paduvùr.*

This locality was formerly in possession of the *Jainas*, as is visible from the remains of their *bastis*, or fanes. They were destroyed by the *Brahmans* in the time of *Adondai;* and some embraced the Brahmanical system. They had the custom of putting their old people, when very infirm, into vessels of baked earth, and leaving them to die. From this custom, the paper deduces the origin of the *Pánta-curhis.* There is an inscription; but the letters are become illegible.

Section 7. Account of the *Curumbars.*

The ancestors of these people were engaged in the great war of the *Pándavas.* Their descendants were afterwards dispersed in various places. These were *Jainas.* A proverb is current concerning them (from a particular incident) that their eyes are on their shoulders. From a custom common among them of having their heads shaved on the death of one of their number, they were massacreds in one day, by

barbers. The place is called *Nurambur*. A detail of their forts, twelve in number, is given.

A *Sanniyasi* who had seen a book written by the *Curumbar*, states, that they were numerous and powerful before the time of *Adondai*, and of the *Jaina* religion. Various other matters concerning them are rather doubtfully mentioned; but it is stated, that they certainly held power as late as the time of *Krishna-rayer;* when, in consequence of their pride, the *Vellarhas* engaged certain barbers to massacre them; and, besides, the troops of *Krishna-rayer*, along with those of the *Wiyalvar* poligars, further destroyed them.

General Remark.—This book is a collection of traditionary statements by one of the agents of Colonel MacKenzie. Some of the contents previously occurred, in documents before examined. Being injured, and written in pale ink, the book was restored. In cases wherein the contents harmonize, in substance, with those of other books, the agreement in testimony may be considered as affording additional evidence to the points in question.

The book is a small and thin quarto, Europe paper, loose from the binding.

22. No. 825. (No. 8, C.M. 762.) Eight sections.

For Section 1, see VI, 9.

Section 2. Account of *Padmáchala*, and of its fane, in the Coimbatore country.—This account professedly is extracted from the *Scánda-puranam;* some *adhyáyas* of which are copied. The object is to account mythologically for the veneration said to be due to the hill; and to narrate the first formation of different *Saiva* emblems found thereon, with their connected shrines. Nothing beyond this simple indication of contents is required.

Section 3. Legend of the fane of *Narásinha Perumàl* in the Tinnevelly district.—Under this section, brief notices of various *Saiva* emblems are comprised; offering nothing deserving of special notice.

Section. 4. Account of *Tadi combu*, an *agrahàram*, in the Coimbatore district.—The account does not ascend higher up than *Sal. Sac.* 1400, and has some minor details; not meriting much notice.

Section 5. Account of the fane of *Ahóbala*, named after *Narasinha svámi.*—Legendary details concerning this fane, and others in the neighbourhood, are comprised under this section.

Section 6. Account of *Cutheraichuni.*

Section 7. Account of *Cannivadi* and *Cotapalli.*—A legend, as to the first mentioned place, and other legends of places in the *Cannavadi;* and *Cotapapalli* districts are stated: each one brief, and of no importance.

Section 8. Legend of *Manar-koil,* at Cape Comorin.—The legend is founded on a mythological fiction of *Siva's* coming to the south; and there being again married to *Paravati,* as *Canya-Cumari.* Similar legends are common to most of the *Saiva* fanes, in the peninsula.

General Remark.—This book is a little injured in the covers; and slightly touched by insects: the ink also is faded. Still it will last, as it is, and be legible for several years, with only common care. Its condition would point it out for restoration, were the contents worth it; which, with the exception of the first section, does not seem to be the case. All the remainder, at least for the present, is passed, without further attention.

The book is a large octavo, thin country paper, much injured by insects.

23. No. 827. (No. 12, C.M. 766.) Fifteen sections.

Section 1. The universal deluge according to the account of the *Jaina* people in the *Chettupat* district. The account was given by one named *Cavundesvarer.* There are some geographical details of the neighbourhood of the *Himálaya* mountains, with chronological definitions, dealing in magnificent periods of time, and narrating changes of those periods; bounds of *Dherma candām,* and *Mlechch'ha candam;* the period of great heat, of fire-rain, previous to the deluge; then other kinds of showers, among them of sugar-cane juice, of poison, quintessence of poison, by which means the earth sinks down depressed; then come showers of milk, nectar, water; and, afterwards, the earth becomes restored: grass, plants, shrubs, &c. re-appear; men also again inhabit the earth, who dwell on it, and increase. After forty thousand years, the *Menus* and *Chacravertis* are born, and continue to rule. Then comes a period of twenty crores of crores of years, at the close of which the seven kinds of showers, as before, introduce the *yuga-pralaya* or periodical deluge: certain other changes occur down to the year 2480 of the *Caliyuga,* corresponding with the year of the era of *Salivahana* 1739 (A.D. 1817, when possibly the account was given.) After another 18000 years, there will be extreme heat for 21000 years, and then in

the *Dherma candam* only, the fire-showers falling, will be followed by the periodical deluge.

Note.—This short paper is in Tamil, strangely mingled with *pracṛit;* and the writing is so much faded, as to be with difficulty legible. It contains the most extravagant exaggerations, but illustrates obscure expressions in other manuscripts as to fire-showers; and may be taken generally for a confirmation of opinion, among the *Jainas,* substantially the same, as to the leading fact of the deluge, with the opinions and records, concerning the same great event, by the Brahmanical Hindus.

Section 2. Accounts of a *rajá* of *Chenji* (Ginjee) who persecuted the *Jaina* people.

In the year of *Sálivàhana* 1400, (A.D. 1477-8) *Cavari Vencatapati nayak* ruled in Ginjee, over the *Tiruvadi* district near *Vṛidd'háchala.* Being a name of a low tribe, he demanded of the *Brahmans* who, among them, would give one of their daughters to him as a wife: they replied that if the *Jainas* would first give him a wife, they would themselves do the same. The *Brahmans* went to a famous *Jaina* in the *Dindivanam* district, who promised to give his daughter to the chieftain; but instead of actually doing so, contrived to offer him a very cutting insult. The chief, greatly incensed, issued an order to decapitate all the *Jainas* that could be met with. In consequence, some *Jainas* emigrated, some adopted the *Saiva* religion, some were slain, and some dissembled, secretly following their own rites. In *Uppa Vélùr* a disguised *Jaina* was taken at a pool of water while performing his evening ceremonies, in the *Jaina* method, and was sent to Ginjee; but as the chief had just then a child born in his house, he pardoned the *Jaina.* This person, after so narrow an escape, vowed to devote himself to an ascetic life. With some preparatory studies he fulfilled his vow.

Another *Jaina* through fear, had emigrated towards the south, passing from place to place; till at length, in a dream, he was directed not to go any further away: immediately afterwards he heard of the approach of the Mahomedans towards his native place; he went to meet them, and advanced as far as Arcot, where he acquired land to cultivate. After some time he sent for the before-mentioned *Jaina* ascetic; and, to prevent a strange religion being introduced, he located that person on his lands, as a teacher and guide. Sometime afterwards a *Brahman* named *Tattácháryar* set up a pillar at Conjeveram, and challenged any,

who might think proper to come, and dispute with him. Hearing of this circumstance, the aforesaid *Jaina* teacher, named *Virachena áchăryar*, went thither, and overcame *Tattácháryar* in polemical dispute, upset the pillar, and returned to *Uppa Vélùr;* where he fell sick, and died. Subsequently the *Jaina* religion flourished greatly in that neighbourhood; and *Tayamur udaiyàr* continued to extend, to persons of that persuasion, flattering distinctions and privileges.

Note.—This paper was more legible than the former one; but, in some places, difficult to be restored: it seems to contain a plain traditionary statement of matters not very remote; and, in the main, may possibly be depended on. Many *Jainas* live in the neighbourhood of Arcot, Vellore, and Conjeveram.

Section 3. Account of the *Sanc'hya,* and other modes of religious credence.

In the early times, during the reign of a son of *Bharata,* the *Muni Capila* performed penitential austerities after the *Jaina* (*Vaishnava*) mode. There is a defective *Prácrit slóca,* or verse. Some notice follows of the foundation of the *Sanc'hya* school by *Capila;* notices of other persons, with defective *slócas;* account of leaders of the *Jaina* system, and of their disputations with the followers of other opinions.

Remark.—This paper is in the same handwriting, and mode of composition, as Section 1, but the ink so much faded, as to leave the meaning prevailingly unintelligible. The attempt to read it, and by consequence to restore it, has been a failure. The information that, if otherwise, might have been obtained from it, we most probably possess from other sources.

Section 4. Customs, and manners of the *Jainas* in the *Chettupat* district.

This paper contains two parts here designated by the letters A and B. A. The *Yeti dherma* and *Sravana dherma.* a, The *Yeti dherma* is of ten kinds. 1.—*Ard'hyavam,* to follow the right way, and teach it to others. 2.—*Mardhava,* to behave with reverence to superiors, and carefully to instruct disciples. 3.—*Satyam,* invariably to speak the truth. 4.—*Sanjam,* mentally to renounce hatred, affection, or passion, and evil desire; and outwardly to act with purity. 5.—*Tiyagam,* to renounce all bad conduct. 6.—*Cshàma,* to bear patiently, like the earth, in time trouble. 7.—*Tapasu,* outward, and inward, self-mortification. 8.—*Brahmâcháryám,* to relinquish all sexual attachment, even in word, or thought. 9.—*Aginchanam,* to renounce the darkness of error, and to follow the light of truth. 10.—*Samyanam,* duly to celebrate all special periods, festivals, or the like.

b. The *Sravana dherma*, is of eleven kinds. 1.—*Terisinigen*, one who relinquishes certain unclean kinds of food, with killing, lying, theft, and all anxious cares. 2.—*Vritiken*, one who eats not at night, is faithful to his teacher, to his family, and to his religion; he is self-restrained, and keeps silence, and zealously renounces the use of all pleasant vegetables. 3.—*Samathiken*, is one, who with the foregoing qualifications, renders homage to the Divine Being three times a day, morning, noon and evening. 4.—*Proshópavasen*, one who fasts on certain days, so appointed to be observed. 5.—*Sachitan-vriten*, one who, with the foregoing dispositions, renounces certain kinds of food. 6.—*Rattiribakhten*, one who observes mortification during the day only. 7.—*Brahmácharya*, one always occupied in contemplation of God. 8.—*Anarampen*, one who quits cultivation, and all other secular occupations. 9.—*Aparigrahan*, one who renounces all kind of earthly gain. 10.—*Anumati-pinda-vrithen*, one who forbears to eat even that which he had prepared. 11.—*Utishta-pinda-vrithen*, one who relinquishes dress, except for mere decency; he carries a pot, and lives in a wilderness.

B. The *Púrva carmam* and *Apara carmam.*

a. The *Púrva carmam* is of 16 kinds; and relates to ceremonies preceding birth, attendant on it, or consequent thereto; with any particular ceremonies, on special occasions, during life.

b. The *Apara carmam*, is of twelve kinds; and relates to ceremonies consequent on death; the first being burning the body; and the others different rites appropriated to following days. The names only are given, without any explanation of the various ceremonies.

Note.—Section 4.—A, is in the *grant'ha Sanscrit* character, with a little *Jaina* Tamil, towards the close. B, is *Jaina* Tamil; though not very legible, the restoration has been effected. This section may have its use.

Remark.—In the *Sravana dherma*, particularly, some resemblance appears to some peculiar, and known tenets of the Pythagorean philosophy. Pythagoras is considered to have learned his system from the gymnosophists of India, usually confounded with the *Brachmanes;* but the Sanscrit term, answering to gymnosophist, is *Digambara*, usually understood to have belonged especially to the ancient votaries of *Buddha*, and from it, the *Brahmans* of the South coined the corrupt term *Samanar*, to denote the shameless sect of the *Baudd'has* or *Jainas*. I think that the tenets taught by Pythagoras were those of the Indian *Digambaras*, or primitive *Baudd'hists;* and throw out the conjecture as perhaps meriting attention.

Section 5. Representation of the *Jainas* of the *Chettupat* district. A petition to Colonel MacKenzie, Surveyor General.

The *Jaina* system was established in the Peninsula from very early times, and had many fanes, with other buildings for sacred purposes, well endowed. The *Saiva* and *Vaishnava* systems arose in opposition; and the *Brahmans* of those classes, by their learning and magical arts, brought over the kings, or other rulers, to their mode of credence, followed up by persecutions of the *Jainas;* their champions in polemical discussion being first overcome by magical means, and afterwards destroyed. Some well disposed rulers, knowing these proceedings, protected the *Jainas;* and made allowances to their religious edifices. A *Jaina* king from the north, named *Hemasitala,* came to the *Dandacaranya* (the great Peninsular forest), and clearing it, brought a large colony of people from the north. But *Kulóttunga Chóla,* and *Adondai,* took the country; and, by the counsel of the *Brahmans,* many *Jaina* edifices were appropriated to the Hindu system of worship, and other edifices were destroyed. At a subsequent period, the conquerors relenting, five *Jaina* fanes, at places specified, were protected and endowed. *Vicrama Chóla* especially made a free-grant of land to the village of *Chitambùr;* copy of the inscription on stone, recording this grant, had been sent to Colonel MacKenzie, with the petition. About six hundred years ago, *Yedata rayer* and *Vaishnuva deva rayer* gave 1400 pagodas as a free donation: the inscription commemorating this grant remains. About two hundred years ago, *Vencatapati rayer* gave a free donation of one thousand pagodas; copy of the inscription, recording the grant, transmitted. The rulers of the *Carnataca* country gave donations. During the rule of the Mahomedans, as the *Brahmans* were their agents, these without the knowledge of their employers, resumed the whole of the grants, with the exception of only 200 pagodas. Besides, Ibrahim Subadar fought with *Rayaji* of Arcot; and, taking possession of the whole, very unjustly left only 40 pagodas of the annual endowment. The *Jainas* complained to the Nabob (name not specified) who issued an order on the subject; but the messenger bringing the order, was seized by the Subadar, and ill-treated. Terrified by this proceeding, the *Jainas* made no more complaints; but committed their cause to God. When the British assumed the country, they removed the distress which the *Jainas* had suffered, and conducted themselves with equity to all. The people generally were restored to their privileges; the Hindus were employed and favored, and the *Saiva* and *Vaishnava* fanes protected; but, about 160 fanes belonged to the *Jainas* were neglected. The *Chitambùr* fane, being ancient, and distinguished, received some little notice, to the extent of 60 pagodas. Considering that the arrangement was made by servants of the Honorable Company, the *Jainas* were afraid to make any complaint. At length "as a child addresses its father" they took

courage to address the Government; pointing out the alleged invidious distinguishing favors accorded to the *Saivas* and *Vaishnavas* above themselves, who were earlier established in this country (the *Tondamandalam*). As we (says the petition) do not desire much, we now enclose a list of actually necessary expenses for *Chitambùr*, and other fanes.

Section 6. Account of the *Jaina* fanes at *Chitambùr* in the *Chettupat* district, with list of expenses.

The required expenditure referred to, in the preceding article, follows here; but as it relates to very trifling items, and to the supply of such articles as oil, incense, lights, and the like, it was not thought necessary to copy out this portion, which could be of no general interest.

The following queries come after the list of required expenses; and appear, as far as can be made out, to be inquiries given by Colonel MacKenzie to his agent, named *Appavu:* some of the inquiries would seem to have been answered by the foregoing, and other papers.

1. From the early times to the present, the statement of kings who ruled, is required to be made; either from written history, or from tradition. 2.—Regulations of old, and down to the present time, with the dates or periods of their authors, required; also their countries, towns, and eras are wanted. 3.—Eight thousand *Munis* were killed at Madura: in what particular places, and at what times, did this event occur? 4.—As the *Jaina* system is asserted to be the original one, at what time, and place did it begin? 5.—To what place in Ceylon were the *Baudd'has* first sent? 6.—It is said that the world was destroyed by a flood, and only *Satyavrata* preserved; what do the *Jaina* books mention on that point? 7.—What do the *Jainas* say of showers of fire, and of mud, destroying the earth? 8.—From what country did the *Ladas* and *Lebbis* come? 9.—The *Yeti dherma,* and *Grishast'ha dherma.*

(The rest illegible.)

Section 7. Account of *Damara pákam* in the Arcot district.

In the beginning of the era of *Sálivàhana,* this country (*Tondamandalam*) was governed by the *Curumbars,* who built forts; and *Kulóttunga Chóla,* hearing that they were bad people, came and conquered the land; which he gave to his posterity. After sometime, in the days of *Vira sambu rayer,* one named *Vira vasanta rayer* acquired authority in this mud fort, and changed the name to *Vira vasanta puram,* building temples: which, after sometime, decayed; together with his authority. In the time of *Achyuta rayer* (of *Vijayanagaram*) an investigation was made by him: he had a car made, and a fane built to *Varada raja*; with other similar matters. In the time of Zulficar Khan the country went to ruin. In the time of the Nabob Wallajah this mud

fort was attended to: a Killadar, and revenue-court were fixed there. In the great disturbance, many people from the vicinity took refuge within it. The fort is fifteen cawnies in extent. There follows a list of the fanes, or temples which are around it; together with sacred pools and porches.

Section 8. Account of *Arakiyachenan* and *Anjatacandan*, who ruled in the fort of *Ayilam* in the Arcot district.

Anciently all this surrounding country was waste, the abovementioned persons came from the north, and built forts on the hills, named *Cuthirai tondi* and *Vaiyali tondi*, with a town named *Arhagu chenai*, having a palace therein, with a surrounding wall and gate; they also formed a lower fort, and an upper citadel. These chiefs extended their authority to some distance around, strengthened by fortified posts; and, being without fear of superiors, they began to molest the common people. Matters being thus, about three hundred years ago "our forefathers" came from the district of *Sri sailam* in the north, to this country; from what cause is not known. By the permission of *Yommunar*, who built the fort of Vellore, they resided under his authority, and constructed a small military fort; becoming a check on the before-mentioned marauding chieftains. They formed five villages into one district; and protected the people. From that time, downwards, whether, they held the land by *sarvamániyam* (tax free) or by *art'hamániyam* (half tax) we do not know. Subsequently from the time of Sabdulla Khan, they were accustomed to pay a small, and easy tribute. From the time of *Rayaji's subah*, that easy taxation ceased; and a regular tribute, to the full extent, was paid. In the time of the Nabob, in consequence of the molestation of one named *Silanayaken* (supposed to be some predatory chief), we built a small fort of brick for protection; and gave a maintenance to the troops that kept it, from the proceeds of the land.

After the assumption of the country by the Honorable Company, that allowance was discontinued; and the fort now only remains. We continue to cultivate the ground, and pay tribute to the Company, like others; sometimes by direct tax to Government, and sometimes by an intermediate lease to farmers.

There are two old fanes, one *Saiva*, one *Vaishnava*, in the neighbourhood. Some other unimportant details of fanes, sacred pools, &c., at the close of the document.

Remark.—Compared with other papers, the opening portion of this section may throw a ray of light additional on the state of the Carnatic under the early Mahomedan, or else the *Vijayanagara*, government. The narrative implies its having been written down from the oral communication of villagers; apparently of the *Vellála*, or agricul-

tural class: claiming by tradition a descent from persons who emigrated hither from *Sri-sailam* in the north.

Section 9. An account of *Pundi*, a *Jaina* fane in the Arnee district.

This is a shrine of *Arhat* of the *Jainas*, of great consequence. The paper commences with a poetical description of the paradise. in the midst of which it was built. The occasion was the following:—Two *Védars* (of the tribe of wild hunters) one named *Irumban*, the other *Pandan*, came thither ; in order to dig up an edible kind of root. There was an ascetic who, like *Válmiki*, was doing penance in a white-ant hill, when these hunters, in digging, struck him on the breast with their implement. The hunters, afraid, shaded the spot with branches, and daily brought to the ascetic (who was named *Tellumani-nathar*) offerings of honey, flour, fruits, and roots. After doing so for a long time, another *Muni* came thither, named *Samaya-náthar;* on seeing whom, the *Védars* became almost lifeless, through dread; but on his manifesting tokens of favour they recovered self-possession. The *Védars* said to him "there is a god like to yourself in our quarter." The *Muni*, being rejoiced, bid them show him where, which they speedily did with great reverence. Under his instructions, the foundations of a shrine to *Arhat* were laid, with the prescribed ceremonies. The two *Védars* afterwards hastily ran away, taking with them their bows and arrows, to the *Rayer;* to whom they reported that they brought good news, which would remove his troubles. On the *Rayer* inquiring what it was, *Pundan* reminded him of a promise from him of giving even to the extent of half his dominions, if an evil-spirit which possessed his sister, and which had destroyed all who attempted to exorcise it, could be cast out. While the man was speaking, this spirit quitted the woman, who came forth dressed, a plate of flowers in her hand, with which she set out to visit the residence of the *Muni*, whose power had cured her. The *Rayer* and his family, followed after; and, on coming to the place, they all paid homage to the sage. On the *Rayer* asking him what he demanded, he required that the begun temple should be properly finished ; which the *Rayer* accordingly directed to be accomplished. The two *Védars* had villages given them, which afterwards bore their respective names ; and, when one of the *Munis* died, the other continued to reside in, or near, the shrine.

Note.—This paper, from the fading of the ink, caused great trouble in restoring particular passages, with a few failures in making out some words, and letters. The general sense is however preserved; it is in poetical Tamil of the plainer sort, and merely the legend of a *Jaina* fane. The *Rayer's* name is not mentioned, nor any date.

Accordingly the only use of the document is to illustrate native manners; and the mode of the introduction of the *Jaina* system, at a remote period. The tribe of *Védars* (a pure Tamil word, having no connexion with the Sanscrit word *Véda*) were not Hindus; but, according to indications in these papers, they were the earliest inhabitants of the Peninsula, giving way before the *Curumbars;* even as these also were superseded by the pure Hindus. In Hindu writings, the term *Védar* is synonimous with every thing low, vile, and contemptible, under a human form.

Section 10. An account of a hillock of white pebbles (fossil remains) at *Callapiliyùr* in the district of *Chettupat.*

To the east of the above village there is a hillock, entirely of white stones. The hierophant of the fane in that village gave the following account of them.—Two *rácshasas,* named *Váthen,* and *Vil-váthen,* lived here, and were accustomed to feast foot-travellers in the following manner. *Vil-váthen* first slew his younger brother *Váthen,* and then cooked him in pots, out of which he fed the traveller. The meal being finished *Vil-váthen* called on his brother by name, who came forth alive, rending the bowels of the guest; who dying, in consequence, both of the savages feasted on his body.

On the occasion of the marriage of *Siva* and *Parvati,* at *Cáilasa,* they dismissed *Agastya,* sending him to the mountain *Pothaiya* in the south; who, on the road, came by the residence of these *rácshasas,* and was treated with great civility by *Vil-vathen,* and the usual meal: on its being finished, *Vil-váthen* called his brother, and *Agastya,* penetrating the state of the case, took up the words, and added a word or two of Sanscrit, in consequence of which *mantra* the body of *Váthen* dissolved; and passed away, without doing *Agastya* any mischief. He denounced a woe on *Vil-váthen,* who died. The bones of these two *rácshasas* having fallen to pieces, and becoming petrified, are now termed white pebbles.

Remark.—Setting aside the ridiculous *fable, a tradition like this implies that the Hindus designate savages by the term *rácshasas;* and that possibly (as Dr. Leyden has intimated) cannibalism was common in India, among the tribes supplanted by *Brahmanism* or *Báudd'hism.* The hillock itself, if really a fossil petrifaction, is an object of attention by the naturalist.

Section 11. Account of the fane of *Tiruvapadi,* and of the ancient fort of *'Adinárayen samb'huva rayer,* at *Vayalur* in the Chettuput district.

In ancient times *Parásara rishi* (father of *Vyasa,*) and *Marcandeya rishi,* retired for penance to this mountain, named *Su-darisanam. Vishnu*

* It is current in Siberia; but with different names.

came thither to see them, and remained reposing on '*Adi-sésha;* giving *mócsham* (or eternal happiness,) to such as came to worship him there; these visitors being not men, but the inferior gods, they formed mountain-pools for bathing, which now make five cascades. The *tirt'has* (or pools) are designated by names; in one of them the footsteps of *Vishnu* are visible, by the marks left. A little to the east of this hill *Vira Nárayana samb'huva rayen* built a fort; governed the country, and made some charitable grants; fragments of buildings in brick work indicate the site of this fort. His palace was on a hill at some distance westward, where also vestiges appear; there is also a *Vaishnava* fane; as only a few dwellings are in that place, it is now called *Vayalùr* (a hamlet in the open fields). At the foot of the hill there was once a *Saiva* fane, of which now only the emblem of *Siva* remains. Under the hill are other antique vestiges; among them of a wide street with *mantapas* (or porches) and other similar things, appendages to Hindu worship. In a former *yuga* (or age) the *Vanar* (sylvans) paid homage to *Ráma*, the incarnation of *Vishnu;* and when the latter returned to *Vaicont'ha,* he called for them; some, followed him, and some remained; continuing, to the present day, in *Vaishnava* fanes, to attend on the god. The black-faced species of apes especially abounds in this district.

This statement was written according to the account given by the *Nambiyàn* (*Brahman*) of *Tiruvayipadi,* and of *Vencatésa muthaliar.*

Remark.—From an account like this we can extract nothing more than the certainty of some head town of a district having existed, under a chief, whose name elsewhere appears, and who may have been among the chiefs arising out of the ruins of the ancient *Chóla* dynasty.

Section 12. An inscription on a slab, at the entrance of a *Jaina* fane at *Turakal* in the district of *Vándivási.*

The inscription commemorates the grant, by *Tirumucapa svasta srî Gava-perun-singhen,* of a *Pallichantam* (alms-house) to the officiating hierophants, and their assistants. It has no date, except the specification of *Carticeya* month (part of November). It is in Tamil, mingled with *Prácrit,* in the usual *Jaina* manner, and does not appear to be complete; unless the sign (an abreviation) be intended to denote (&c.) by the Copyist, as not having transcribed the whole; which seems to be not improbable.

A remark by *Apávu* (Colonel McKenzie's servant.) In *Turakal* there is a small hill on which there is a curious *Jaina* fane, and another one at the base; in one place there is an image of fine workmanship; and in another place four well-sculptured images. In the latter there are three inscriptions, respectively in the Canarese, Tamil, and Sanscrit, of which the letters would require great pains to copy, or decipher. There is the unfinished commencement of a sculptured cave like those

at *Mávalipuram;* and several natural caves around the hill; in three of which there are *Jaina images,* on seats (or pedestals). They say that *Jaina* ascetics lived in these caves; there was most probably a *Jaina-sabha* (or assembly) here in former times. The description, and account were obtained from *Loga-nátha nayanar.*

Section 13. An account of *Aragiri* hill, near the village of *Arungunram* in the Arcot district.

In the *Scánda-purána,* by *Véda Vyása,* an account is given of a place three and a half *yojanas* (leagues of 10 miles each) west of Conjeveram, where there was a celebrated fane, endowed by many *rájas;* as *Kulottunga Chóla,* and others. Notice of festivals in the neighbourhood. In the fanes of *Tirt'ha nát'ha,* and *Cudapa-nát'ha,* are inscriptions of the year 1120 era of *Sálivákana.* On a large stone there is an inscription of the time of *Kulóttunga Chóla,* commemorating a treaty between *Jambu-rayen,* who ruled in the west country the conqueror of a *Pándiya king,* and *Rája.késari-varma.* There are besides many other inscriptions, commemorating grants by other persons. The Mahomedans broke up this fane; and used the materials in building Arcot. In the shrine of one of the emblems of *Siva,* to N. E., some offerings continue to be paid. There is a perpetual spring (fountain) near the place. In the era of *Sálivákana* 1122, one named *Chengeni Vicram a rayer Jambu rayer,* built a fane to the (*gráma-dévati*) village tutelary goddess; an inscription on a pillar of the porch in the attestation. Various benefactors built and endowed particular places; and, after their time, a chieftain named *Anjathicandan* acquired authority, and fixed boundary gates at a great distance around. At the time, Vellore, Arcot, and Arnee (forts) were not built: when those were constructed that chieftain's power had passed away.

To the paper is appended a list of ten sacred pools, and two larger reservoirs.

Observation.—The foregoing paper seems to afford some historical indications; and the neighbourhood, therein referred to, would seem to abound in remains of some antiquity. Should the inscriptions not prove to be found among those in the collection, from the Conjeveram district, they would perhaps merit an attentive examination. We find herein a confirmation of Section 11, and that *Jambu-rayen* (or *Samb'huva rayer)* was probably the titular name of some series of *rájas,* or important chieftains.

Note.—From Section 10 to 13, the hand writing differs, and with a few exceptions, is legible, not causing much difficulty: these sections

have been satisfactorily restored ; though in a very few years more, the ink would have entirely faded.

(A paper not sectionized in the list at the head of the book No. 12).

Account of the Vellore Mahomedan chiefs, composed by *Velli Candaiyar.*

In the course of the *Caliyuga, Gholam Ali Khan* ruled in Vellore. He had four sons. The names of these are mentioned, and their rule, *Acbar Mahomed Ali* was the youngest, and most distinguished. In his time, one named *Sila nayaken* made great disturbance in the country. A force was sent against him ; of which the marchings and halts are stated. On coming to the boundary of *Sila nayaken*, spies were sent ; who, after having ascended the hill fort of *Sila nayaken*, returned and reported that they had only seen women. As many of these as should be taken were ordered to be sent to Arcot, and one named *Rangapa Chetti* advised to have their hands and feet cut off ; which, it is implied, was done. Mention is made of a lame Pundit, who supplied *Sadut ulla Khan* with ten lakhs of money. The cause of the above hostile movement is stated to have originated in a disagreement between *Sila nayaken*, and one named *Varadiyar*, who had been accustomed mutually to accommodate each other with loans to the extent of 30,000 pieces of money But, on one occasion, the loan of only 4,000 was refused to *Sila nayaken*. In resentment, *Sila nayaken* waylaid the pregnant daughter of *Varadaiyar* ; and after seizing her, had her bowels ripped open, the fœtus taken out, and its place supplied with thorns ; the abdomen being afterwards sewed up. *Varadaiyar* went to Arcot ; and, by Mahomedan aid, effected the destruction of his cruel neighbour.

Observation.—Exclusive of the above, there is some absurd matter as to the derivation of the name of the *Pálàr* (or milk river), and of the *Shadaranya*, which will be found to be better given elsewhere in these papers. There is also a very loose paragraph, of no weight, as to what the writer had heard of the Mahrattas and Mahomedans, in the Peninsula. It states that the *Rayer* ruled 500 years before the Mahomedans, the *Vellálas* for 700 years before the *Rayer*, 300 years preceding are not filled up with any name, and antecedently to that period the *Chera, Chóla, Púndiya*, kings, and the *Chacravertis* ruled. This is not a well written paper ; its only use seems to be to explain who was *Sila nayaken* before referred to (Section 8), and to show how ruthless human nature can sometimes be, under particular circumstances.

Section 14. Account of *Tirupanang-kádu* in the district of *Tiruvarùr.*

Reference to the marriage of *Siva* and *Parvati* on *Cailasa,* the assembly of *rishis,* and others, among them *Agastya* and *Pulast'hya;* at which time the earth was irregular in height, and *Agastya* received an order to go, and make the earth equal, or level. A promise that *Siva* would appear to him by the way, was accomplished at this place, called *Tirupanang-kádu,* as being situated in the *Dandacaranya,* abounding with *Panna* (*i.e.* palmyra) trees. At a subsequent period three celebrated poets named *Sundarar, Appar,* and *Sampantar,* came to *Tiruvalùr,* and sung the praises of that place. A little to the south of *Tiruvalùr,* at *Tirupanang-kádu,* the god appeared to them in the guise of an old man, struck the ground with his *súlam,* producing water, and provided food. Subsequently a *Chóla* king, who had incurred the guilt of killing a *Brahman,* came this way, and to remove that guilt of killing a *Brahman,* seeing the place without a fane, he built a double shrine for the god and goddess, with the usual accompaniments and grants; recorded by inscriptions. After the *Chóla* kings had passed away, one named *Tamalaváru* built a large *mantapa* (porch) in front of the shrine, with a mud fort around. Subsequently some district chieftains turned this fortification into a strong hold, and put troops therein. In the time of *Anaverdh Khan,* nabob of Arcot, five hundred Mahrattas came by treaty, and treacherously took the fort; killing *Murtinayaken* its commander and raising it to the ground. The families of people for ten miles around, through fear of the Mahratta cavalry, had taken refuge in the fort: many of these the Mahrattas killed, while some escaped wounded; the shrine was plundered, and its service ceased. In the time of *Rayaji* the ruler of Arcot, a wealthy man from Madras made some endowments. In the great Mahomedan troubles, worship ceased. The *Brahmans* did not succeed in obtaining the patronage of the Honorable Company. A *Brahman* made some repairs, with alms collected by him, and the *Cumb'hábishégam* (transfer of the inherent divinity of the image into a pot of water) was performed, during the process of the repairs.

Section 15. Account of the tribe of *Nokkars* in the *Tiruvalùr* district.

This class of mountebanks arose about the year two hundred and fourteen, era of *Sálivàhnana.* They acquired skill by the assistance at *Dévi* (or *Durga*), on ome occasion they especially exerted themselves at *Trinomali;* fixing their pole on the top of one of the loftiest turrets of that fane, and going through their feats, as though the pole was fixed on the ground. They then, as a body, begged of the spectators to affiliate them into their tribes, which request was refused. At length the tribe of

weavers consented to receive, and incorporate, them into that tribe. Hence they are considered to be the weavers' adopted children.

Note.—These people have not the appearance of Hindus. Perhaps they came to India about the abovementioned period; and they would desire to be naturalized. I have heard another account of their origin. They may add a class to the number of those who, being in this country, are not aboriginally Hindus.

[The restoration of greatly damaged paper books began with this volume (Sec. fol. vol. 1, pages 73—122.) The book bears a Memorandum by me, that the copying was finished 7th September 1837. The original is a small quarto of medium thickness, very pale ink, country paper, much injured.]

24. No. 828. (No. 20, C.M. 774.) Eleven sections.

Section 1. List of kings in the *Caliyuga.*

A few names very defective, in the three first ages. The *Caliyuga* list commences with *Janamejaya,* and there are other names without distinction of place or country, though we know some of them to have ruled in places very distant from each other. *Rajéndra Chola,* is dated by an inscription in S.S. 460, *Dévamahá rayen* by inscription, S.S. 1060, *Virupacshi raya* S.S. 1238, *Sáluva Narasingha déva raya* S.S. 1420, *Vira Narasingha raya* S.S. 1391, Aurungzebe S.S. 1554.

The list of course, does not admit of being abstracted. A few dates and names are written as specimens. The list may be of use torefer to, in comparison with other lists; and, as now restored from an almost illegible state, will admit of easy translation.

It is followed by another list, of which the ink is so much faded as to be no longer capable of restoration. From a few names, which can be read, it seems to be a fuller repetition; the same names appearing to occur, with now and then a name not to be here found; but it is not possible to make any thing of it, as a connected whole.

There follows a page of illegible writing, endorsed, in English, as a letter; and another half page, of *Pandiya* kings, of no value.

Section 2. Account of the most ancient sages and poets, with their places and dates, in the *Drávida désam.*

This section, with so promising a title, is a mere cheat. It has a few names of ascetics and poets, better known from other authorities; without the promised distinction of time and place; and, being quite worthless, the copying of it was omitted.

Section 3. A general list of books and inscriptions.

This list refers merely to certain parts of the papers, in the McKenzie collection, supplied by the writer of the list; and is of no permanent consequence, there being a fuller catalogue in existence. See page 34.

Section 4. Account of *Pradutta raja.*

The paper commences with a declaration ascribed to *Brahma* of the severe pain, and penalty incurred by any one stealing, even an atom of property, from a fane of *Siva*; which, inclusive of minor matters, involves the being sent to *Yama puram* (hell), and the being sunk in a stratum of fire. There are other details of the evils which must follow the taking a bit of gold from the temple at *Arunáchalam* (Trinomalee); and of eating any thing belonging to it, more fatal than eating poison. In illustration *Brahma* narrates an account of the visit of *Pradatta*, king of Benares, and of the surrounding country, in extravagantly hyperbolical language; and of his language; and of his becoming enamoured of one of the *déva dásis*, of the fane at *Arunáchalam* (or Trinomalee) in consequence of which his face was transformed into that of a baboon. Some of the great men said it was from an evil thought; and advised him to render special adoration to the image worshipped there; which he did, and recovered a beautiful form. These circumstances *Brahma* related to *Sanaca ṛshi.* The entering on another narrative is announced, which appears to be the one contained in the following section.

Observation.—The preceding is probably part of a legend connected with the *Trinomalai* temple; and has been evidently constructed so as to impose a superstitious dread of taking any property from that place, or of coveting any thing belonging to it: it is very well adapted to the intellectual measure of the lower class of natives: it may illustrate manners and opinions; but, in any historical reference, it seems quite useless.

Section 5. Account of *Vajranga Pandiyan.*

The king of the fertile country on the banks of the *Vaigai*, one day set out on a hunting excursion, to the great terror of the elephants and other beasts; and, in the course of the chase, he started a civet cat, which ran directly for Trinomalee, and then went round the mountain, when it fell down being exhausted, and died; the horse *(ganavattam)* on which the *Pandiya* king rode, also fell down, from extreme fatigue, and died. Immediately two *Vidhyádharas* (celestials) appeared and said to the king, "Why do you grieve? we were imprisoned in bodies, through the malediction of

Durvasa rishi, from having trodden on some flowers in his garden; so that he commanded one of us to become a civet cat, and the other a horse. On our asking, when the spell would be dissolved, he said, it would be by *Vajrangata Pándiyan*." These two animals then attained final happiness, by the merit of having gone around *Arunáchalam*-hill (or Trinomalee); but as the king did not walk round, but went round on horseback, he had no part in the merit. He subsequently made over his kingdom to his son, named *Art'ha-nangata Pandiyan*, and became an ascetic, residing near the hill. His son sent him much money; with which he greatly added to the splendour, and beauty of the fane. On walking round it one day, the god *Siva* met him, in a visible form; and told him that he also had been imprisoned, having heretofore been *Indra*, who threw his diamond-weapon (*Vajranga*) at him (*Siva*); in consequence of which he was condemned to live on earth as *Vajrangata Pandiyan*; but that now from the virtue of his munificent acts to the temple, he should be re-admitted to his former state, and again become *Dévéndra*.

Observation.—The composition of this, like the former, is in poetical and hyperbolical language; but with incorrect orthography. A' *Pandiya* king is otherwise understood to have repaired, and beautified Trinomalee; and on this circumstance the fable is constructed. It seems to be a portion of the Trinomalee *st'hala puránam*. But it is of little use beyond illustrating native opinions; and was restored because found in a book greatly damaged by time; though, in itself, this section remained quite legible.

Section 6. . A list of *Chola* kings.

The list consists of a few names only, without any dates: the transcribing them has not appeared to be of any importance.

Preface to the first part of the History of India, composed by *Náráyanen* astronomer (of the *Ananta Kón* race.)

(This is not entered in the table of contents at the beginning of book No. 20.)

This book was written at the request of Colonel W. Macleod, of Arcot, during Lord Bentinck's government of Madras. After the usual poetical invocation, it gives an account of the cause of its being written; the different powers and kingdoms to be included; and the authorities consulted in the compilation. The work proceeds to narrate the creation of the elements of all things, by *Nárayanen;* the formation of the *Bráhmándam*, or mundane egg, and the division therein of the orders of beings, and things. An account of the different *yugas.* Formation of gods, *asuras*, and mortals. *Avatáras*

of *Vishnu;* eclipses; fasting at that time peculiar to India. After some Indian astronomical details, the writer states his preference of another system, that of the earth turning on its own axis, and revolving round the sun, with different length of days in different latitudes (evidently derived from intercourse with Europeans); geographical divisions of India, on the native system, some mention of Nepal, Moghulistan, Turkistan and Hindustan Proper. This leads to mention the birth of *Krishna,* about one hundred years before the end of the *Dwápara yuga*, and his reigning in *Dwáraca*, a town which he had built on the sea-shore. The end of the first book.

The foregoing is another copy, so far, of the large work entitled *Carnáta-rájákál,* before abstracted. Should other *cándams*, or books, be found among the paper manuscripts, the whole manuscript may be restored; but the above is of no special use, being merely another copy of a portion which exists in the larger work.

Section 7. Account of the *Jain* temple of *Parsvananát'ha svámi* at *Tirunárayanen Conda village,* in the district of *Yelvanachura Cottai.*

It is in the *Vriddháchala* district: a *st'hala mahátmya.* In a certain wilderness, a kind of roots grew which *Védars* dug up for food. One day a man of that class saw some growing in the cleft of a rock, and going to dig them up, discovered the image of the above god. A winged creature also appeared, at which the hunter, being dazzled, exclaimed "*Appa!*" "*Ayya!*" The being said "I am *appa*, and *ayya* is in that image." The hunter asked for a spiritual vision, and had one enlightened eye given him; the report of the circumstance led to much discussion among the country-people; who, on consulting, noted various marks about the hills, and concluded that it must have been a place of residence for ancient ascetics. The king of the country, coming to a knowledge of these things, treated the hunter handsomely, and had a temple built on the spot. There is then a narrative given, as having happened before this circumstance, to account for the image being found there. This forms a *Jaina* version of the *Pándiya* king renouncing the *Jaina* system for that of the *Saivas.* By this account the famous *Appar* was born and bred a *Jaina;* but through ill-treatment of the head-ascetic of that system, he went away to the south, by way of the *Chola* kingdom, and became a *Saiva.* In consultation with *Sampantar*, and *Sundarar*, a plan was formed to convert the *Pándiyan* king. *Appar*, by the power of incantations, inflicted on him a grievous illness; and then sent *Sampantar* and *Sundarar* with the *vibhuti,* saying that if he accepted these, he would be cured. He replied that being a *Jaina,* he could not do so. On their returning with this answer to *Appar,* the latter inflicted severer pain on the king; and then went personally to him,

and said that, if his teachers could remove one half on one side, he would remove the other. The *Jaina* teachers, being sent for, said that to use magical incantation was contrary to their religion. *Appar* then promised to cure the the king, to which he consented ; through the craft of *Appar,* and because an evil time for the *Jaina* system was come. After being cured, *Appar* asked of the king to allow all the *Jaina* temples to be turned into *Saiva* ones, at which he hesitated ; but, at length, being gradually overcome, and through previous ignorance of his own system, he was drawn over to become a *Saiva,* and he then gave a body of troops into the hands of *Sampantar, Sundarar,* and *Appar;* with which they displaced the *Jaina* images, and turned the fanes into *Saiva* ones. But on coming to the hill, in question in this paper, as soon as *Appar* ascended three steps towards it he was struck blind. Astonished, he offered some prayers according to his *Jaina* knowledge, and had one eye restored ; he then resumed the *Jaina* way, and had both eyes restored. The *Saiva* seeing what had occurred, carried him off; and, in a brick and chunam water-course, near to *Chillambram,* killed him. The account closes, as being given by persons who had received it downwards by tradition.

Remark.—The leading fact is historical, and every version of it, especially from opposite religious parties, may render it better defined.

Section 8. Chronological tables of the *Hindu rájas* (termed *Jaina* kings of the *Drávida* country, in the table of contents of book No. 20).

A few names of kings in the first age : a few names of the solar line in the second ; a few of the lunar line in the third age : in the fourth a mixture of names, one or two of them being *Jaina. Chandragupta* is termed a *Jaina.* The *Chola rajas. Himasila,* a *Jaina* king. In the list of *Rayers,* there are some names, not usually met with in those lists. Some dates of these, and of *Chóla* kings, are given ; the list comes down to a modern date.

A list of kings in *grant'ha* characters is given, termed *Jaina* kings.

Remark.—These lists, though imperfect, may have some use for occasional reference.

Section 9. Legendary account of *Canda Cottai* (and statement of an emigration of artificers from India, by sea, eastward).

In the town of *Manda,* anciently the *Camalar* (artificers of five sorts) lived closely united together ; and were employed by all ranks of men, as there were no artificers besides them. They feared and respected no king, which offended certain kings; who combined against them, taking with them all kinds of arms. But, as the fort in which the *Camalar*

lived was entirely constructed of loadstone; this attracted, and drew the weapons away from the hands of the assailants. The kings then promised a great reward to any who should burn down their fort. No one dared to do this. At length the courtezans of a temple engaged to effect it; and took the pledge of betel and areca, engaging thereby to do so. The kings greatly rejoicing, built a fort opposite, filled with such kind of courtezans; who, by their singing, attracted the people from the fort, and led to intercourse. One of these at length succeeded in extracting, from a young man, the secret, that if the fort were surrouuded with *varacu* straw, set on fire, it might be destroyed. The king accordingly had this done; and, in the burning down of the fort, many of the *Camalar* lost their lives; some took to ships belonging to them, and escaped by sea. In consequence, there were no artificers in that country. Those taken, in the act of endeavouring to escape, were beheaded. One woman of the tribe, being pregnant, took refuge in the house of a Chetty, and escaped; passing for his daughter. From a want of artificers, who made implements for weavers, husbandmen and the like, manufactures and agriculture ceased; and great discontent arose in the country. The king being of clever wit, resorted to a device to discover if any of the tribe remained to remedy the evil complained of. This was to send a piece of coral, having a fine tortuous aperture running through it, and a piece of thread, to all parts of the country with promise of great reward, to any one who should succeed in passing the thread through the coral. None could accomplish it. At length the child that had been born in the Chetty's house undertook to do it; and, to effect it, he placed the coral over the mouth of an ant-hole, and having steeped the thread in sugar, placed it at some little distance. The ants took the thread, and drew it through the coral. The king seeing the difficulty overcome, gave great presents, and sent much work to be done; which that child, under the council and guidance of its mother, performed. The king sent for the Chetty, and demanded an account of this young man, which the Chetty detailed. The king had him plentifully supplied with the means especially of making plough-shares, and having him marrid to the daughter of a Chetty, gave him grants of land for his maintenance. He had five sons, who followed the five different branches of work of the *Camalar* tribe. The king gave them the title of Punchayet: down to the present day there is an intimate relation between these five branches, and they intermarry with each other; while, as descendants of the Chetty tribe, they wear the *punnùl* or, caste-thread of that tribe. Those of the *Camalar*, that escaped by sea, are said to have gone to China. It is added that the details of their destructiou are contained in the *Calingatu parani*.

Remarks.—There is no doubt, historical truth covered under the veil of fiction, and metaphor: it is particularly desirable to know if

artificers really emigrated from India to the eastward. The ruins of *Manda*, or *Mandu*, remain without any records concerning that place, I believe, in any known history. The *Calingatu parani*, a poem, is in the McKenzie collection, See 1st family, *supra*.

Section 10. Account of the *Curumbars*, and a massacre of them by treachery.

Under the *Rayer's* government the *Curumbars* ruled in many districts. They constructed forts in the various places. They tried to make the *Muthaliers* and *Vellarhars* render them homage, to which the others did not consent; and the *Curumbars* in consequence greatly troubled them. Still they did not submit. Accordingly in betel gardens, and in many other places they constructed very low wicket gates; so that the Hindus, coming to them, must be forced to bow on entering. But the *Muthaliars* and *Vellarhars* instead of entering head foremost thrust their feet in first; and thus treated the *Curumbars* with contempt. As the latter had power in their possession, they vexed the said tribes. These, at length, went to a barber; and, promising a gift of land, asked of him counsel how to destroy the *Curumbars*. The barber gave them encouragement: he then went to the houses of all his tribe; and engaged their services by promise. It was the custom of the *Curumbars*, that, if one of their people died, the whole family should have the head shaved. One of the seniors of the tribe of *Curumbars* died; and, by custom, the whole tribe at one time sat down to have their heads shaved. The aforesaid barber, on this occasion, charged all his associates each one to kill his man; which they did, by each one cutting the throat of the person shaved. The women, thus suddenly widowed, had a great pile of fire kindled, into which they leaped and died, execrating their enemies. The ruins of the *Curumbar* forts and villages are still visible, being heaps of mould: there are very old wells, some for instance, near Sadras; the bricks of these wells have an appearance of great antiquity.

Remark.—What credence is due to the tradition I cannot tell; if true, it adds another instance to the tragedies, consequent to sectarial hatred, and effected by stratagem and treachery, which appear in this collection.

Section 11. Accounts of the *Wiyalvar*, *Muttilyar*, at *Nerva pálliyam*.

The *Curumbars* in the time of the *Rayers*, built forts, causeways, &c. In that time these *Wiyalvar* came from *Ayoddhya* in the north. They brought with them two tutelary goddesses, called *Angalammai* and *Wiyalammai*, together with attendants (as supposed of these idols). These first halted at *Virapuram*. At that period one *Chennapa nayak* was acting

with great violence, and killing many people. The *Rayers*, in consequence, promised to this new tribe, that if they would remove the nuisance he would give them the district, so cleared, as their reward. In consequence, by the power of their goddess, they took those robbers; and having obtained the district of *Chennapa nayak*, they first gave it the name of *Candagadi pálliyam*. Subsequently as the *Curumbars* gave much trouble, and insulted the *Muthaliers*, the *Rayer* made great promises to these *Wiyalvar*, if they would destroy the *Curumbars*. The *Wiyalvar*, in consequence, by the aid of the *Rayer's* troops, and a thousand men of their own, destroyed the *Curumbars*. The *Rayer* gave them great distinction for the same, and some villages. They established their goddesses in two villages; and in one, had also a *Vaishnava* fane. They built a palace; which afterwards they sold to discharge a debt.

Remark.—This account may be compared with another book, and section, making mention of the *Wiyalvar;* and this tradition, if true, adds to the proof that the earlier inhabitants of the Carnatic were destroyed, to make way for colonies of *Hindus*.

The book is a thin quarto, country paper, injured, pale ink, binding loose. It was re-copied August 1837, see folio, Volume 2, page 86—138.

25. No. 829. (No. 15, C.M. 769). Five sections.

Section 1. Account of the war of *Tondaman Chacraverti* and *Visvavasu raja*.

Adondai the son of *Kulóttunga Chola*, having destroyed the *Curumbars*, and cleared the waste lands, ruled the country. Its four boundaries are mentioned, and a hyperbolical description is given of its splendour and power. A king from the north named *Visvavasu* came with a great army and fought with him for a year; by which, much of the country was laid waste, and the whole conquered. *Adondai* fled with some scattered remnants of his forces, and lived for some time on fruits and roots, the spontaneous productions of the earth. While wandering about, a temple of golden colored turrets struck his view; he entered and worshipped *Isvara*, and *Isvari* therein, and determined to remain there. After some time he was favoured with a vision of the local Numina; who assured him that his adoration was accepted, and promised him a great army, with the entire recovery of his possessions. As the *Tondaman* was afraid of his adversary, this fear was reproved; and, as a sign he was told, that on going to the encounter he should find, at a certain place, the figure of *Nandi* (the bullock vehicle of *Siva*) which usually looks at the gate of a shrine turned the other way. A greatly exaggerated description is given of aqı battles, which resulted in favor of *Adondai;* who, at length,

with his own hand, cut down *Visvavasu rája.* This last (in the Hindu poetical fashion) is then represented as turning into a celestial form; and, addressing the conqueror, he gives an account of the cause why he was banished from *Indra's* presence, to be a king on earth, and to have his form restored by the hand of a votary of *Siva.* After declaring the right of the conqueror to rule over the land, he went to the invisible world. The victorious *Adondai* appointed ministers to assist him; and, returning to *Suriti-puri* (the place of the former vision) he made great additions of shrines and ornaments; and caused the public festivals to be conducted with regularity.

Remark.—This is only another, and more poetical, version of an account otherwise mentioned in other papers of the collection. The leading fact, that *Adondai* conquered, and regulated the *Tondamandalam,* is unquestionably historical. The means will be found to exist, in the collection; of bringing out the connected circumstances in full detail.

Section 2. Account of Arcot, derivation of the word; first and second settlement, and subsequent history.

The *Brahmánda purána* is adduced as an authority. *Nandi* (the vehicle of *Siva*) for some fault, was sentenced to become a stone on earth; and accordingly became a mountain, called *Nandi durga* (Nundidroog). *Vishnu* interceded with *Siva*, on behalf of *Nandi. Siva* ordered *Ganga* in his hair, to fall on the mountain (the river *Pálar* rises from *Nundidroog*), and to wash away the fault of *Nandi. Ganga* replied, that if she descended on earth, she wished *Siva* and *Vishnu* to be in their shrines on the banks of the river, and that she might run between both to the sea. The request was conceded; and *Siva* came to *Cánchi puram* (Conjeveram) in the shape of a *Brahman.* An account of the images of *Siva;* and of the six *rishis* who established them. The waste country wherein these six ascetics dwelt was termed *Shadaranya* (in Tamil *'Arúcádu*) "six-wilderness;" whence perhaps came the word, popularly written, and pronounced, Arcot.

When *Kulóttung Chóla* and his illegitimate son *Adondai,* had conquered the foresters of the country, they saw that this *Shadaranya* had been the abode of sacred ascetics; and hence they built many fanes, with the usual accompaniments at *Cánchipuram,* and other places. Subsequently the edifices built by them went to ruin; and the country became a wilderness, as it had been before. Thus it remained for some time, till *Nala Bommanayadu,* and *Timma nayadu,* being on a hunting excursion from *Pennacondai,* hearing there was a multitude of beasts in this forest, came hither. They saw an old hare chase a fierce tiger, and seize it by the throat, at which they where surprised: they considered this to be an auspicious place; and, having caused it to be colonized, they cut down the forest, termed

Arcadu, and built there a stone-fort with treasure discovered by *Anjanam* (a kind of magic); and, ruling there, the power descended to several generations. At length Zulfecar Khan, with a Mahomedan force, came into the country; and, after fighting with the *raja* of *Ginjee* for twelve years, he took the hill-fort of *Ginjee,* and placed Davood Khan in this country, as his subadar: *Ginjee,* and other places, were included in the district of Arcot, and the subah of Arcot, thenceforward became famous. Davood Khan, after regulating all things, went to the north. Zulfecar Khan colonized the country with Mahomedans; and greatly improved it. He was superior to the former *Carnátaca raja;* and he made some benefactions to Hindu fanes. From the constant increase of inhabitants, the town became very large. During this Mahomedan rule, it was not allowed to the *Hindus* to build large houses, or to travel in any conveyance. If any such thing appeared, the persons connected therewith were seized, fined, and reduced to poverty. Such being the case with the settled residents, the persons employed as servants were six months on fatigue duty, with a bundle of rice in their hands, and another six, with their hands tied together in fetters. At length when English came into power, and the disturbances had ceased, as Arcot was a large town, it received much attention, and the inhabitants were happily released from their troubles.

Remark.—The former part of this section is merely of etymological consequence; but the latter portion, as to the founding of Arcot, is valuable; and is capable of being jointed, in its proper place, with the other portions of real history to be gathered, here and there, from the materials which form this collection.

Section 3. Account of the *Baudd'ha rajas* who ruled in the seven-walled fort of *Arhipadai tangi.*

Anciently the *Baudd'has* ruled over one-third of the country, forming the *Dandacáranya.* They built a large fort with seven walls, called as above. There were *Baudd'hist* fanes of celebrity, at various places; among them at Conjeveram. The last of their rulers was *Hémasithalan.* Many persons came to them from a great distance in the north, teaching their doctrinal and polemical *sástras.* They became very accomplished in their religious way. They were united among themselves; and sent their children to a great distance to receive instruction.

Two persons named *Acalangan* and *Nishcalangan* produced a persecution, by privately writing in a *Baudd'ha* book, that the *Jaina* system was the best one. A device was had recourse to in order to, discover the authors; and, on being discovered, they were forced to flee for their lives, hotly pursued; when *Nishcalangan,* by sacrificing his life, contrived to allow *Acalan-*

gan to escape; charging him, on succeeding, to spread their system. The *Baudd'has,* in the heat of the moment, had tied a piece of flesh in all the *Jaina* fanes, with a *sloca* of contemptuous import. *Acalangan* after his escape put a vessel, containing ordure, in the *Baudd'ha* fanes, with another *slóca* in retaliation. Under these circumstances of discord, the *raja* ordered an assembly of *Baudd'ha* and *Jaina* learned men to dispute with each other; and to finish within a specified time, when he would himself embrace the victorious system, and put all of the opposite party to death, by grinding them in oil-mills. The *Baudd'has* concealed themselves behind a thin cloth enclosure, so as to see their opponents, without themselves being seen; and, managed the discussion by means of doing homage to an evil goddess: as the appointed term approached, the *Jainas* became anxious for their lives. In this extremity *Acalangan* had recourse to a goddess named *Svála dévi,* who appeared to him, and gave him a phrase to use, which would mean, "what more?" or "what is there behind?" bidding him kick with his foot behind the veil-curtain. On the morrow *Acalangan* inquired "what more?" or "what is there behind?" And, at the same time, by kicking at the curtain, he broke a large jar in which the fermented juice of the palm-tree had been kept; wherein, from long standing, there were worms, and whence an offensive smell proceeded. The king, in consequence, declared the *Baudd'has* to be conquered: to which they were compelled to accede. *Acalangan* was afterwards admitted to the *raja's* presence, and became his instructor.

There is a reference to further matter on the subject, contained in Book No. 27.

Remark.—Under restriction as to that reference, it may be observed, that from this section the *Baudd'has* and *Jainas* clearly appear to have lived together as people of one religion, under two modifications; the *Jainas* gradually increasing, by coming from the north; and that only a casual dispute led to the violence of a schism. The account is an exparte one from the *Jainas,* who seem to have supplanted the *Baudd'has.* The statement, that these last had a fane at Conjeveram is consistent with vestiges found there, and elucidates a part of the Madura *st'hala purána,* while it affords an idea as to the time, checking the extravagance of that *purana.* Supposing the statement received from the *Jainas* to be with them a matter of record, or correct tradition, we may conclude with certainty that incidents in the Madura *purána,* carried up to a high antiquity, were not more remote than the early part of the Christian era. In this way, I conceive, documents which seem to be trifling in themselves may, by comparison with other documents, assist in elucidating points of actual history. The *Brahmans,* and the *Baudd'has,* or *Jainas,* are the best possible checks on

each other. The punishment by grinding to death in oil-mills, is one well known to Indian history; and in the progress of development of these papers, it will be seen that *Baudd'has* and *Jainas* were subjected to it, at a later period, by Hindu kings, under Brahmanical influence.

Section 4. Account of the destruction of eight thousand *Jainas* by the famous *Sampantar múrti* at *Punai-takai-matam*.

This is an account considerably ornamented, and much resembling the accounts which we otherwise have of the destruction of the *Samanar* at Madura; herein also referred to. The site of the transaction is however different; the name of the king who is concerned, is not mentioned, nor yet the name of his kingdom. I am doubtful, whether the transaction be not the same with that which occurred at Madura. At all events the paper is worth translating as a note, or illustration to any leading view of the whole subject. The general fact that *Sampantar* was the inciter of an extensive, and cruel persecution of the *Baudd'has* (or *Jainas*) by the *Saivas*, is historical.

Section 5. Account of the first founder of the *Chola* kingdom, named *Tayaman-nalli*.

Anciently the *Pandiya*, *Chóla* and *Tonda* countries were one vast forest, called after *Dandaca*, a *racshasa*, that dwelt in it. *Rama* brought several people from the north, and one person, named *Tayaman-nalli*, settled at Trichinopoly; then surrounded by a vast wilderness. He built a fane, and placed an emblem of *Siva*, called after his own name, on the rock: he also paid great attention to cultivation. He had a son called *Ven Chólan*, from connecting the Cauvery river with the *Vennar*; and thereby fertilizing an enlarged extent of country. His son was *Caricanda Chóla*, so called from having embankd the Cauvery river.

Remark.—Of the accuracy of this paper, I have some doubts, chiefly because the name of the fane on the top of the rock of Trichinopoly is said to be an epithet of *Siva* of the same import, in Tamil, with *Matri Bhuvésvara* in Sancrit, that is "*Siva* who became a mother," from a fable that *Siva* gave suck to an orphan; being no doubt some historical circumstance, veiled under an emblem, or hieroglyphic. The name was also borne by a famous *adwaita* poet at Trichinopoly; whether it belonged to a colonist from the north, as stated in this paper, I would leave others to determine.

General note to manuscript Book No. 15.

The paper on which this book is written remains in good preservation, unattacked by insects. But the writing being very pale, and liable to early illegibility, pointed it out for restoration. The contents

of the book are of average interest; and a few passages are rather special. $

The book is a thin quarto, country paper. The restored copy is in folio Vol. 1, page 125—162, copied in August 1837.

26. No. 830. (No. 14, C.M. 765). Ten sections.

Section 1. Account of Pandoo coolies (*Pandta curhis*) in the jaghire, and Arcot districts, written from different verbal accounts.

This paper contains an account of certain subterranea. or excavations, as if they were tombs, discovered at various places: of the exact nature, or character of these pits there appears to be no certain knowledge; but the writer has collected, and stated, the traditionary accounts of people near the places, where those excavations were found; by which they are ascribed, 1.—To a desire of obtaining shelter from a predicted shower of fire, about the beginning of the era of *Sálivahana*. 2, To certain pigmies that lived towards the end of the *Dwápara yuga*. who constructed for themselves these dwellings under ground 3, To the five *Pándavas*, as a refuge from the persecution of *Duryódd'hana*. 4, To the votaries of certain goddess named *Nila mucari*, who offered to her monthly sacrifices therein. 5, To the *Védar* and *Curumbar* (hunters, and savages), of former days, as places of protection for their wives and children, from wild beasts. 6, To certain men in the time of *Ráma*. who had monkey's tails; whence these pits are by some called *Vali-cudi*. 7, To *rácshasas* or evil beings, who constructed these places of safety for their wives and children. 8, To a custom of very early times after the deluge, when men lived so long as to be a burden to themselves, and their relatives; so that the latter put them in certain earthen shells, with a supply of provisions, and left them to die.

These excavations are stated to be of various fashions, and sizes; and some have the appearance of being tombs of great, or distinguished men. Tradition states that great wealth was most certainly discovered, and carried away from some of these excavations.

Section 2. An account of *Tóndamàn Chacraverti*, in the district of *Cánchi* (Conjeveram).

There were forty-four generations previously of the *Chóla* race, who were persons of self-government; but the last of them *Kulóttunga Chólan* (who had only a son and a daughter) having killed the son of *Camban* the poet, the latter killed the king's son; and the king afterwards formed an intercourse with one of the female attendants of his court, who was named *Naginága ratnam*, and had privately a son by her. The child was exposed in a golden vessel, on the banks of the *Cáveri* river; and was discovered by the *Brahmans*, and head

officers of the king, who recommended it to the king for protection, as being like him; and from an *adonda* flower being near the child, they called it *Adondai*. The king gave the child in charge to his queen, to rear it up; who readily undertook the task. The king's *mantri* (or minister) was alone somewhat instructed in the secret. The child proved to be possessed of heroic qualities. On consulting how to give him a kingdom, an eye was cast on the country northward, wherein the *Curumbar* had constructed * twenty-four forts; being an immense forest (wild or open place). *Kulóttunga Chóla* fought with the wild people (*Curumbar*); but could not conquer them. *Adondai*, his illegitimate son, with a great army fell on them, and conquered them to extermination. *Kulóttunga* then came; and, having the forest cleared, founded the distinguished town of *Cánchipuram;* in which he built a fane, and dug a channel for the river *Pálar* to flow through it, or near it. There being a deficiency of inhabitants, *Kulóttunga* gave his minister much wealth; who, going to other countries, brought men and women, and had them married together, according to their respective tribes, or castes. By way of affixing a stigma on the newly conquered country the minister recommended that it should be called *Tondarmandalam* "the land of slaves." But the king, without penetrating his minister's design, called it *Tonda mandalam*, and gave it to his illegitimate son *Adondai*, who was accordingly crowned in *Cánchi*; and as he had conquered the ferocious people, the former inhabitants, he acquired the additional epithet of *Chacraverti*. From that time the former name of the country (*Curambar bhumi*) became extinct.

Remark.—This short paper has its value, as being a brief and unvarnished account of an historical fact; otherwise variously and verbosely told; with much of superfluous fiction, and rhetorical ornament.

Section 3. An account of *Candava rayen*, and *Chetthu rayen*, the two sovereigns of the *Vannier*, (fire-race, a tribe of low cultivators) who ruled in the fort of *Tiruvidai churam*.

This fort was in the district of Chingleput; and this account was taken from the mouth of one named *Sahadéven-nattan*.

Anciently the *Curumbar* ruled in this country. *Adondai Chólan* came from Tanjore, and destroyed them; and, having acquired the title of *Adondai chacraverti*, he established in their place the *Kondai kutti vellarhar* (agriculturists who bound up their hair as women do). In those days the *Vannier*, or *Patti* people, by permission of the ruler of the country, built this fort for themselves, as their own. But they paid tribute to the sovereigns of the

* Sixty-four is the usual statement.

Andhra, Cárnáta, and *Drávida* countries. No written account of their race has been preserved. But of their posterity *Candava rayen* and *Chetthu rayen* came to the government. Being skilful men, they built their old fort very strongly. The measures of that fort, as now found, are from south to north 1,141 feet, east to west 1,200 feet. The breadth of its outer-wall was 20 feet. Around it there was a moat 30 feet broad. Besides this outer one, there was an inner fort, and a palace on the top of the hill.

The upper fort was east to west 250 feet, south to north 195 feet. While ruling, with considerable power, they rejected all claims of customary tribute from superior kings. They were both illustrious; but *Canda rayen,* was the most warlike of the two. He affixed alarm-stations, on eminences at certain distances around his capital. There was no other king like him. When the *Rayer* came to invade him, as the drums were beaten at different hill-stations, the *Rayer* did not know in which the chief was; and, at length, the latter, watching his opportunity, fell on the *Rayer's* forces, and made great slaughter. The *Rayer's* general being greatly incensed came with a greater force; and, during four months, an uncertain war was carried on, the chief's place not being known; while night and day he harassed ths troops of the invader. The *Rayer* now desisted from open war; intending to effect his object indirectly. *Candava rayen* then greatly vexed the agriculturists, that *Adondai Chacraverti* had placed in the land. The *Vellarhar,* in consequence, arose in a body, and went to *Kryshna-rayer,* who sent the *Wiyalvar* (the people of a Poligar) against *Candava.* That Poligar being beaten, retreated; and sent spies to inspect the fortress, that he might discover how to overcome *Candava.* The spies discovered that, in intervals of rest from war, *Candava* was entirely enslaved by the leader of a band of dancing girls; and announced the circumstance to the chief of the *Wiyalavar* tribe. He came to *Cupachi,* and gave her the offer of four bags of gold, as a bribe to cut of the head of *Candava;* to which, induced by avarice, she consented; and appointed a time for the Poligar, and his people to come. They came as appointed. *Cupachi* gave *Candava* poison in a cake from her own hands, which speedily took effect. She cut off his head; and, putting it in a dish, brought it to the appointed place, and gave it to the Poligar people. After satisfying themselves of the identity of the head, they cut off the head of the traitress, and went away. In the morning his younger brother *Chetthu rayen* heard this news; and, being extremely grieved, he took the hundred companions of *Cupáchi,* and carrying them to a tank, after tying them in a row, like cows, he cut off their heads. In proof whereof that tank is to this day called *Pinnai yeri* (the lake of corpses). He also burnt down their houses, and the place is to this day called *Cupáchi kunnu* (the heap of *Cupáchi*), and is a place of desolation. He also took the watchmen, who had neglected their duty, and cut off their heads at the above tank. The *Wiyalavar* Poligar came with his troops, and fell on the fort. During

twenty-six days, fighting was carried on, with great loss on both sides; till at length the attacking Poligar took the fort; which, after that time, became a dependency of the *Anangundi* kings, who protected the agriculturists.

The truth of the preceding narrative is attested by all the people living around about that neighbourhood.

Section 4. An account of the pagoda of *Tiruvidai-churam* (the above fort) in the Arcot district.

The original date of this place is remote in antiquity; the fane was built by *Kulóttunga Cholan*. It was repaired by other *Cholas*, and *Rayers*. The *St'hala purána* is lost. But the legend is to this effect, that as *Appar* and *Sundarar* (the poets) were on their way to sing the praises of *Karzkundam* (a hill fane) they inquired of a shepherd (at this place) if there was any emblem of *Siva* near, who pointed them to one under a tree, and disappeared. Considering this as an apparition of *Siva*, they chanted ten stanzas concerning the place; which are in existence down to the present time. As the *Chola* king adorned, and endowed this fane, there may be an inscription; but it is reported to be in recondite Tamil. They further say that directly under the view of the bullock of *Siva* very much wealth is buried. There certainly is some wealth concealed. If well examined, it would be found: it would not be needful to that end to damage the walls, or structure of the temple; but only to remove the flooring; no other damage would accrue to the temple.

Section 5. An account of the ancient gold products of *Callatùr*, and notice of the history of that place.

Anciently this was the second fortress of the *Curumbar* chieftains. After they had been destroyed by *Adondai chacraverti*, the fort was in the hands of ten persons, who rode in palankeens, from among the *Kondai katta vellarhar*. They were subordinates to the *Rája*, and regulated the country. A poor *Puróhita Brahman* came to the fane of *Tiruval-isvarer*, and bought a piece of ground at *Callatur:* the god afterwards personally appeared to him, and instructed him to give the god notice when he ploughed and sowed the said field. He did so; when the god came on his *váhana*, and after sowing a handful of seed, disappeared. The other corn was sown by the *Brahman*. The corn sprung up luxuriantly; while corn sown by other people was very weak. The *Brahman's* corn grew higher than a man could reach, but without earing; to his great grief. A *Vellarhan* passing by, being struck by the singular appearance of the corn, plucked a stalk, and opening it at the top, found an incipient ear of gold; in consequence of which he enticed the *Brahman* to an exchange of products, ratified by a writing. A long time after the corn threw out ears, and the surface presented a golden colour. The *Rayer* of that time, named *Hari hari rayer*, hearing of the

its brazen (or bell-metal) gate was fixed in front of the shrine at Tanjore. A temple was built where the sign occurred ; and a remarkable pillar of the fort was fixed there, the pla e is called *Tiru múli vásal.** A sort of annual commemorative ceremony is practiced there After a little more fighting, the other forts were taken, and the *Curumbars* destroyed. *Adondai* placed the *Vellarhar*, as his deputed authorities ; having called them into the country to supply the deficiency of inhabitants from the *Tuluva désam* (modern Canara). They are called *Tuluva Vellarhar* to the present day. Some were brought from the *Chola désam*, still called *Chola Vellarhar.* He called from the north certain *Brahmans* by birth, whom he fixed as accountants. The *Kondai kotti Vellarhar* were appointed by him. He acquired the name of *Chacraverti,* from rescuing the people from their troubles. The name of *Curumba-bhúmi* was discontinued; the country was called *Tondamandalam;* and common consent ascribes to *Adondai* the regulation of the country.

Remark.—The writing of the above paper was a little obliterated, and I think its restoration of consequence; for it seems to me rather more important than these local papers usually are. We have in it a clear and unvarnished statement of the introduction of the Hindus (properly such) into the country, circumjacent with respect to Madras. The Hindus had colonized the country, south of the Coleroon at a much earlier period. The trading from *'áveripúm patnam;* the conquest by *Adondai*; the introduction of *Brahmans,* as accountants from the north; are matters confirmed by other papers. The *Vellarhas* of the country hold the traditionary† belief that their ancestors

* This place attracted my attention some years since; but I could not get any satisfactory explanation of the annual commemoration, and other circumstances. It is about 12 miles W.N.W. of Madras and one mile N. of the Rail-road.

† I eschew controversy; but, if I happen to know of a twist given to my meaning, I may as well try, and set the matter right. At page 12, 13 of a "Comparative Grammar, &c" there is a misrepresentation of my statements as to *Adondai's* calling in the northern *Velarhas*, and the abundant evidence on this head is declared to be "highly improbable" because the *Tulu* "differs widely and essentially from the Tamil." A line before "the relation of the *Tulu* to the Canarese" is stated to be "nearer than its relation to the Malayalam." Now the old Canarese (Sanscrit words being discarded) is very similar to pure Tamil. But the *Tulu* has a near relation to the Canarese, *ergo* to the Tamil. In so far as the *Tulu* has any relation to Malayalam, it also has a relation to Tamil, because the pure Malayalam was originally only a dialect of Tamil. Then the colloquial Madras Tamil is "characterised by an infusion of the peculiarities not of the *Tulu* but of the Telugu." I deny any such infusion. Very many speak both Tamil and Telugu, but the two languages are distinct; yet they are related in the next degree, after the old Canarese. See remarks before the last part of Dr. Rottler's Dictionary, in which (following the late A. D. Campbell, Esq.,) I point out a general substratum of language throughout the *Dravidas.* As regards the influx of *Tuluvas* to this neighbourhood, the express statement of *T. Vencatachela Mutaliyar*, that his ancestors emigrated from the *Tuluva desam*, and that he (a first rate Tamil scholar) considered the old Tamil to have sustained a modification from the *Tulu* in modern Tamil is surely of more weight than the "highly improbable," founded on so sandy a foundation as the above.

emigrated from *Tuluva.* The *Chola Vellarhas* are chiefly found in the south. They wear a lock of hair on the front of their head, not on the back, like other Hindus. The *Hala Canada* language, and the Madras Tamil, are very nearly the same language.

Section 8. Account of a *Curumba* fort at *Marutam,* near *Canchi* in the *Utra-melùr* district.

This fort of mud, was formerly built by the *Curumbas,* covering more than forty acres of ground, with two boundary-walls, and was long ruled by them. In the time of *Krishna rayer,* his dependent, the *raja* of Chingleput, fought with them; and, after some time, the *Curumba* chief was unjustly put to death. The *Curumbas* were destroyed; and *Timma raja* took that fort. He gave it as a jaghire to one of his near relatives, named *Govinda raja.* He built two temples; and established an *agraháram* or alms-house, for the *Brahmans.*

Note.—Timma rayer was the founder of Arcot, as mentioned in a former paper.

Section 9. An account of *Mathurantacam,* in the jaghire.

This place being the ancient bouudary of the Madura kingdom, was called *Mathurantacam* (the end of Madura) and *Vada Mathurai* (the northern Madura). In proof of which, there is an image called *Mathurai Chelli ammen.* There is also a very ancient *Saiva* fane. It is said that *Nala raja,* in his sorrowful pilgrimage, came to this place; and, by taking the muddy water of that pool, was cured of his leprosy. He built a temple there, to commemorate his cure. The tank was called by him *Vishaca tirt'ha.* The *Chola raja* built many other sacred edifices in this place; and, himself lived there for a considerable time. The *st'hala mahátmya* of this place is connected with the *st'hala mahátmya* of Madura.

Remark.—As the Madura *puránam* contains a reference to the northern Madura, it is well to know the precise locality thereby designated. The reference to *Nala raja* is an allusion to an episode in the *Mahabhárata.*

Section 10. Account of the ruins of a fort with seven walls (one within the other) at *Avidutangi,* written from verbal accounts given by *Brahmans* of *Pira désam.*

In the Arcot district, not far from *Pira désam,* are the extensive remains of a very ancient fort, of seven enclosures. It is now concealed by brushwood, and lies waste. Gold-cash, and other coins, have been found there. Hyder Ally is said to have examined it, and taken thence treasure. It was built many years after *Tondaman Chacraverti,* by *Vira Narasimha raja.*

He appointed a very stupid *mantri* (or minister). There was no investigation of affairs; and this minister, buried the treasures, arising from the public revenues, and stultified the king. A certain man, named *Virálvennan*, was wounded on the head by a neighbour; and going to make a complaint at the king's gate, could get no hearing. He thereupon went about the town beating all he met; and, as there was no inquiry, he managed to get some money, and to raise a small band of troops, with whom he took post near a burning ground, and exacted tribute from all who came to perform funereal obsequies. By this means he became rich. After some time the king went out in disguise, to ascertain the state of the town; and heard a poor woman complain of having no money to pay the tribute. He inquired into the tax; and then went to the *mantri* to ask why it was imposed, who could give no account of it. The king sent for *Viràl Vennan*, who refused to come; whereupon some troops were sent against him; these were worsted, and then *Viràl Vennan* came, sword in hand, of his own accord; and, falling down before the king, narrated all his circumstances: whereupon the king had his minister beheaded, and put *Viràl Vennan* in his stead. There is no other tradition at *Pira-désam*, but possibly by going to *Avidu tangi*, something further might be learnt.

The book is a quarto, of medium thickness, country paper, injured, tied with a string.

27. No. 835. (No. 24, C.M. 778,) eleven sections.

Section 1. Account of *Mávalivaram*, or the seven pagodas, in the district of Arcot.

Reference to the legend of *Pundarica rishi*, (in a former great age) and a lotus-flower, which he purposed to offer to *Isvara:* he was seized by an alligator, when gathering one; which creature was a *Brahman*, imprisoned by the sentence of another *Brahman*, for mocking him. A reference to the fable of *Vishnu* sleeping on the shore; and the subsequent establishment of a fane. On this legend is grounded a petition (to whom does not appear) to restore certain immunities; lost during the Mahomedan troubles in the Carnatic.

The legend of *Karh hundam.*

Rajéndra Chola was afflicted with *Brahma hatti*, which left him on entering any fane, but seized him as soon as he left it. It finally quitted him, on his paying homage at this shrine; in consequence of which benefit received, he gave the place some immunities, and privileges.

Suru-guru raja originally built the fane, and many connected buildings. At a later period, when they had gone to decay, *Canda rayen* repaired,

and restored, them. Other persons subsequently made various additions. Notices of minor local matters; down to the time of Mr. Huddleston, a Collector; in whose time some repairs were made. At a later period the *Cumbhábishégam* was performed: during a renovation of the shrine, in the time of the Nabob. The place suffered by reason of Hyder Ali's irruption.

A detail follows of the days on which festivals are held, and processions made; as also of expenses required.

Some particulars are given, concerning one named *Pombala Pandáram,* who made many additions to the place.

A mention follows of the *Chacravertis,* the periods of whose reigns are stated, in crores, lacs, and thousands of years. On coming down to the *Chola rajas* and *Balála rajas,* their reigns, are specified in thousands, and hundreds of years. The names of some of the *Rayers* are given with the *Sacai* year. [This list in the later period, may be of some use; but there are other similar ones already abstracted.]

Account of *Karh kundam.*

A detail of shrines amounting to nine, and of thirty-two villages, belonging to them, by way of endowment. Also of eighteen other villages; given, for repairs, ornaments, &c., connected with the service of the shrines.

A list of the inscriptions, within, or around the walls of the fane; but without any specification of the contents.

Remark.—The section heading imperfectly designates the contents: the chief portion of which relates to the fane of *Karh kundam,* about seven miles S.W. of Chingleput (a building on a hill, of remarkable appearance, on the high road to Trichinopoly).

The paper on which the section is written, is in perfect preservation; the ink is become pale; but the contents are not of such consequence as to require immediate restoration. The document will last, as it is, for several years.

Section 2. Account of *Pandiya Pratápa raja* of the *Pandiya désam.*

This is not, as the title would appear to imply, the account of one king, but of the *Pandiya* race. Hence, *raja* is to be understood collectively, or in the plural, and *Pratápa* merely as an epithet signifying "celebrated," or "illustrious."

The document contains an outline of the contents of the Madura *sta'hala puránam,* down to the time *Kuna Sundara Pándiyan.* It then

mentions an unsettled, or unknown period. The story of *Arjuna* and his brothers, is adverted to, from the *Bháratam*; so far as needful to introduce the visit of *Arjuna* to Madura. It is added afterwards, that *Arjuna* having married the daughter of *Maliya dvaja*, his son named *Papravâhana* succeeded to *Maliya dvaja*; and thence forward is deduced a line of kings, down to *Chandra sec'hara*, and the intervention from *Vijayanagaram*, which led to the accession of *Visvanátha nayak*; with the mention of which circumstance, and the cessation of the *Pandiya* dynasty, the document ends.

Remark.—In so far as concerns the *st'hala purána*, nothing further needs to be mentioned. The list of descendants, deduced from *Papravâhana*, is the same with that contained in the "supplementary manuscript." (Or. Hist. M.SS. Vol. 1,) to which, with the three documents, before reported, it affords a fourth attestation.

The statement that *Arjuna* married the daughter of *Maliyadvaja*, I have met with herein, for the first time, in a native M.S: consequently an expression of disbelief, as to its being contained in any native M.S. which I have somewhere made, must be withdrawn. The conjecture to to that effect, by an inference of my own, is confirmed. And, if it be true, it tends to controvert the entire *Puránam;* because the son of *Arjuna* and the daughter of *Maliyadvaja*, then must be the famous *Sundara* and *Minácshi*, the tutelary numina of the place; considered to be incarnations of *Siva* and *Parvati*. There for the present, I leave the matter.

Note.—The paper is good, and in perfect preservation, and the ink deep-coloured; consequently restoration is not required.

There is half a page following, in Telugu; mentioning the building of a fane at *Chola puram* in the *Pandiya* country, by one named *Sancara náráyana*. He also built the village, and an *agrahâram;* residing there. He did so in consequence of having been driven from his residence at *Cholapuram*, in the Trinomali district, by the violence and oppression of a *Chola* king; which induced him to emigrate to the south.

Section 3. Account of sixty-six *Jaina* fanes in the *Cánchi* district, with the customs and manners of the *Jainas*.

A mention of the different ages, according to their system; the twenty-four *Tirt'hacaras;* the *Manus*, and the *Chacravertis* among them. The commencement of the *Sacai* era is specified in the *Caliyuga* year 741. Many *Jainas* came, from the north, to the *Cánchi* district in the *Caliyuga* 1451, *Sal. Sac.* 710, in the reign of *Hima sitala mahàraja*. It was then a

forest; which they cleared, and cultivated. In his time a schism arose between the *Jainas* and the *Bauddhas*. *Acalanga dêver*, overcame the *Bauddhas*. Some of the *Bauddhas* were intended to be put to death in large stone oil-mills; but, instead of that, were embarked on board-ships, or vessels, and sent to Ceylon. Some subsequent matters are mentioned; and then a reference to *Appar* and *Mánicavásacar*. Subsequently, times of war and disturbance, are adverted to; in which the *Jainas* were scattered, and went to various places; their fanes being injured, or destroyed. Revenue matters are mentioned, in the time of the Honorable Company. In the *Pira désam* there are about one hundred *Jaina* house-holders. Fifteen fanes are large, some small: in all there are sixty-five fanes. A list of these, and of their villages follows.

Remark.—This paper is curious, and important: both as regards ink and paper, it is in good preservation.

Section 4. Answers to queries, from *Brahmans* at *Srirangham*.

Who was *Dherma Brahma*? He was a *Chola* king of the *Trétàyuga*, not *Dherma raja* (of the five *Pandavas*). He was co-temporary with *Vibúshana*, and founder of the shrine.

His capital was *Uriyùr*. A few particulars, not well connected are given; together with the early dynasties of kings.

In reference to *Chola* kings, they say, these ruled at *Tiruvalanchuri*, west of Cumbaconum about four miles; where remains of their palace are found.

Enquiry as to history subsequent to *Sálivâhana* and *Bhoja raja?* The reply goes backward, above that era, and adds some loose names, without connexion, of subsequent kings. A more specific mention of the northern dynasty, at Madura, is added.

A list of the *Rayers* of *Vijayanagaram;* and a repetition of the Madura dynasty.

Inquiry as to *Rámanuja*. Some particulars are given concerning him. He is said to have flourished in *Sal. Sac.* 939.

Inquiry as to *Sancaráchárya*. Particulars are stated respecting him of some interest. He is said to have killed *Crimi-kanda Cholan*. His polemical proceedings are narrated.

Inquiry as to *Pandárams*, and their residence. A detail of their different places of dwelling is given. Inquiry as to *Chéra* kings. Nothing special is stated.

Inquiries as to *Congu désa* and Madura, they decline to answer, as relative to *Saiva* places; while the respondents are *Vaishnavas*.

The reply to a reference concerning *Kérala désam* is unimportant.

In reference to *Brahmans*, they assert that these were always in the country; yet admit the introduction of some. The reply is vague on this point; and on others they indolently profess ignorance.

Section 5. Genealogical account of *Uttama Nambi*, a manager of the fane at *Srirangham*.

Reference to the birth of one of the *'Aluvàr* in the *Pándiya désam*, in the year 45 of the era of *Cótandanát'ha*. *Vallab'ha déva*, a *Pandiya* king was a disciple of the said *'Aluvàr*, and established him at *Srirangham;* expending property on the endowment of the shrine there. Several details are given of the institution of the first of the series of managers. The said *'Aluvàr* exercised his office during "one hundred and seven years." His son *Sri Ramandar* was manager for seventy years. His son *Tiruvadi-aiyen uttama Nambi* was 60 years in charge of the fane. His son was *Tiru mallanat ha*, who received presents, from *Mahà raja vana déva*. He was in charge 50 years, and some months. The series is continued down in hereditary succession, with an average of about 50 years ascribed to each. This succession offers nothing remarkable, down to the 57th in order, who was named *Nani Perumàl aiyen uttama Nambi*. This manager applied to the *prab'hu*, or local chief (name not stated) for the means of conducting the public festival of the goddess; which the said chief declined affording, and the *Brahman* cut his own throat, in consequence; immediately after which an afflatus of the goddess is said to have rested on some one present, telling the chief that there was no need now to do that which had not been commanded by her. The suicide, after death, had an epithet applied to him, signifying, "firm to his word." In the time of the 63rd, in order, the shrine of the goddess was repaired. In the time of the 74th, named *Garuda váhana panditar uttama Nambi*, we first meet with a known date, being *Sal. Sac.* 995, (A.D. 1072). Concerning him it is noted that, besides ordering certain matters relating to the fane, which are specified, he was a scholar, and wrote many *grant'has*, or Sanscrit books. His son, and successor, pulled down his own house, and employed the materials in building a hundred pillared *mantapa* (or porch) which procured signal approbation from the god. The 78th was named *Rámanujáchary uttama Nambi* (apparently after the name famous *Rámanúja*). Many evils befel the fane in the time of the 80th, which he remedied by rebuilding what had been destroyed (how not specified). The date of repairs *Sal. Sac.* 1293 in the time of *Bukha rayer* of *Vijayanagaram*; whose general or agent was named *Campanra udiyar*. The influence of the *rayer* dynasty appears under the 81st of the series. In the next, donations by *Tirumala nayak* of Madura are mentioned, with a date, and other similar particulars occur, down to the 90th; who is simply termed *Uttama Nambi*.

There follows a list of 21 other names of another line, which has the cognomen of *Chacraiyer;* probably that of a second manager. A few lines of a *grant'ha* inscription, in corroboration, are added; and the authenticity of the whole is attested by the autograph (apparently) of *Uttama Nambi,* stating his personal responsibility if any thing erroneous should be found therein.

Remark.—This document being written on bad country paper, much injured by insects, has been restored. It affords an instance of the way in which such kind of scattered documents may clear up a difficulty, or doubtful point of history, when least expected. All the manuscripts, which treat of the *Pandiyan* history, mention the first incursion of the Mahomedans, with the disastrous consequences, and ascribe their expulsion to one *Cammanan* or *Campanan;* sometimes described as having come from Mysore, and sometimes as a king from the north. In the foregoing document it is said that many evils befel *Sriranghan,* in the time of the 80th head *Brahman,* without saying whence these proceeded; but the date given *Sal. Sac.* 1293, as that when the evils were repaired (corresponding with A.D. 1361), enables me to perceive, that the incursion of the Mahomedans must have been the cause. The name of *Campanra udiyar* here occurs; and while the cognomen *udiyar,* shows him to have been a local chief, probably in Mysore, it is also here stated that he was subordinate to *Bukha rayer* of *Vijayanagaram;* a statement not heretofore met with by me, nor had I suspected the influence of the *rayer* dynasty, so far south as *Sriranghan,* at so early a period. However here is the evidence, in a document respectably authenticated; and, I think, in this particular, worthy of credit. I had otherwise considered that the genealogy would be of use in ascending upwards to the origin of the *Sriranghan* fane. There are two dates, from A.D. 1361 upwards, allowing, on an average, 33 years for each one of 80 generations, we come to A.C. 1279; and from A.D. 1072, ascending for 74 generations, we come to A.C. 1370. By this check a difference of about one hundred years becoms apparent, and it is otherwise manifest that the numbers, in the earlier part of the series, cannot be relied on. From documents, which have passed through my hands, I know that the date of the foundation of this fane can be definitely fixed at a much later period. There are also other documents yet to be examined, before any positive conclusion is drawn. It may be observed, in passing, that the names of the head *Brahmans* give intimations of the contemporary rulers; as, for example, under

the northern dynasty at Madura, the names of the head *Brahmans* are similar to the names of those kings; and so on upwards: a remark perhaps not to be entirely neglected. As a document, in evidence, this genealogical list should, in my opinion, be fully translated.

Section 6. Chronological account of the ancient kings of the *Caliyuga,* with some account of *Chandragiri.*

This brief paper is endorsed in Colonel MacKenzie's hand-writing. "Paper from *Chandragiri* 1802," and on another page "History of *Chandragiri.*" The following is the substance of its contents.

Reference to the *yugas:* then to persons and events of the *Mahábhárata,* down to *Sárangadharen;* with whom the lunar race became extinct. Afterwards *Súdra maha raja* ruled 154 years. The *Bhágavatam* was related to some of the forementioned kings. *Vicramárca* ruled 1745 years. *Sálirάhana* killed him: he *(Sálivάhana)* was the son of a *Brahman,* by the daughter of a potter *(kosaven).* He afterwards went on a pilgrimage to the foot of mount *Himálaya.* *Bhója raja* ruled 144 years: he was a great poet, and the patron of *Cáli dása;* dying for grief on account of his death (*i. e.* of *Cáli dasa*).

Afterwards *Nandana Chacraverti* ruled 62 years, and *Tribhuvana Chacraverti* 57 years. Subsequently the *Chola rajas* ruled as follows:

Uttanga Cholan	years	32	Manu niti kanda Cholan	years	15
Kulotunga Cholan	„	15	Vara guna Cholan	„	14
Rajéndra Cholan	„	9	Ala peranta Cholan	„	8
Tiru mudi kanda Cholan	„	18	Tiru nittu Cholan	„	15
Cari cala Cholan	„	21	Ariloru kadamai Cholan	„	62
Arintapa Cholan	„	13	Jayankonda Cholan	„	12
Uriyur Cholan	„	17	Crimi kanda Cholan	„	20
Chengan Cholan	„	15	Tondaman Cholan	„	12
Manalanta Cholan	„	12			

Of his son *Adondai Cholan* there are some accounts. He cleared the forest south of Tripeti; built the town of *Kálastri;* and sent for a colony from the south. Afterwards,

Butankattu Cholan	years	45	Cholaman Cholan	years	11
Changu nurainjan Cholan	„	14	Gangai konda Cholan so called from his works on the Cauvery, termed *Gangai* by metonymy.	„	11
Sundra pandya Cholan in all 23 Chola reigns.	years	40	Poccapu Cholan	years	24

Sálivάhana, the conqueror of *Vicramarka,* remained 718 years in penance at *Himálaya;* and, then returning, ruled 20 years; after which he disappeared. His descendants ruled in Mysore, but records are lost. In other countries, the *Yadava* race governed. In the account of the *Yadava*

kings, that of the rulers of *Chandragiri* will be included, as also that of the *Rayer's* "to be sent by letter."

This appears to be a letter, as on it is signed V. Parasuramen, and dated *Chandragiri*, June 11, on Friday (no year, but the heading mentions 1802).

Note.—There is very little in this paper that can be considered new; and the list of *Chola* princes has names, that sound artificial, though others are real. *'Adondai*, in other accounts, is stated to be the son of *Kulóttunga Cholan*.

The paper was found to be loose, and in a state of decay, the ink very pale; it was therefore restored. Let it be noted that *Sálivâhana* is stated to be the son of a potter's daughter, and the other statements concerning *Sálivâhana* differ from those usually received. The history of *Chandragiri*, it will be seen, is not in the paper. However we know that it became a distinct principality, only in consequence of the capture of *Vijayanagaram* by the Mahomedans.

Section 7. Copy of a record preserved in the hand writing of *Vaidyan Cupaiyah* at *Bhavanikúdal*.

Birth of *Visvacarma*, after the deluge. Origin of the *Pranava*; the gods were produced by means of the said *Pranava*; and various other orders of beings, from the same causation. The works of *Visvacarma* fabulously stated. *Nandi* in reply to an inquiry from *Subrahmanya*, taught the latter the origin of the symbol of *Siva*; needless to be detailed. Different kinds of *Váhanas*, or conveyances, on festival occasions of the images of *Siva*. These festivals were observed in the time of the *Palliyacárers*; and, for a time, under the Honorable Company; until a disturbance created by the *Pariyars*, led to a suit in a court of justice, when all collision of the right and left hand castes was forbidden. Some other minute, and local details are given, of customs, and allowances under the *Pálliyacárers*: the writers (of the five-lettered sect) complain of neglect from the Honorable Company; and request patronage.

Section 8. Account of the *Maharatta rajas* of Tanjore.

The document begins with the dispute between *Amir Sinha* and *Sarboji*, and with the Honorable Company's interference; but takes a retrospect to the times of *Malloji*, *Vitoji*, *Sivaji*, &c. Reference to connections with the Padshah, at Bijapur. Affair with the northerns, at Tanjore; that is, with the descendant of *Vijaya Rághava*. *Ecoji* made his claims for arrears the ground of his proceedings. Detail of

subsequent Mahratta princes. Account of the *Cáta raja.* The detail of domestic affairs, and of petty machinations within the palace, is somewhat full. There are also full details of proceedings of a more public kind; down to the interposition of Lord Pigot. Much is stated concerning that affair. The proceedings of Governor Campbell, in person, at Tanjore, are mentioned. The close of the document adverts to the release of the son of *Tulsi raja* from prison; but states that, for the rest, injustice remained; and, at the close, appeals to the rectitude of the Honorable Company, soliciting full inquiry, and redress.

Section 9. Details concerning the fanes of *Sivapracása,* in the principality of *Turaiyùr.*

Various particulars are stated, concerning this place, of a legendary kind. Among the rest, a child that had died from the bite of a snake was here restored to life; and one, afflicted with leprosy, here obtained a cure.

Copy of an inscription, commemorating certain gifts and immunities made in *Sal. Sac.* 1665, to this fane, by a descendant of *Neddiya reddiyar*, named *Vencatáchala reddiyar*, whose pedigree is deduced from the *Rayer* dynasty, with heavy denunciations against any one alienating the same to other purposes.

Section 10. Account of grants of land made to the said fane of *Sivapracása* in the *Turaiyùr* district.

A mere repetition of the aforesaid grant, with a specification of lands bestowed; and attested by the signature of the said *Vencatáchala reddiyar.*

Section 11. Account of an emigration of some persons of the *Reddi* caste, from the Nellore district.

This is a mere fragment, stating the fact of an emigration; but breaking off abruptly. I think it must have been intended for a copy of a paper, elsewhere found in the collection, concerning the *Reddiyar* chiefs of *Turaiyùr;* or, at least, the subject would be the same: hence there is probably no real loss. [See M.S. Book, No. 1, Section 5. *supra.*]

General Remark.—A brief note has been attached to the abstract of the sections down to No. 6. Thence forward there was found to be loose sheets of thin, and inferior, country paper; much injured, at the edges, by insects; and transposed, in point of order. Not wishing to let the matter entirely perish, it has been recopied; but not without

breaks in the sense, where words were eaten away at the edges. Of this latter portion of the book, Section 8 alone is of any value; and that, from its minute particularity, in the later period of the Mahratta rule at Tanjore, ought to be translated, as affording historical materials. Manuscript book, before adverted to, (No. 23), is more full in anterior details, wherein this one is brief; and less particular in later matters, wherein this is minute. They also take different sides of the question, which cost Lord Pigot his liberty, government, and life.

According to the section-titles in English (at the beginning of the book), there ought to be a paper on the five tribes of artificers, called from a distance, and located in the Trichinopoly district; but this document is not now to be found in the book; and, as the sheets are loose, it may have been lost, at some period subsequent to the first binding.

The restored sections 3—11 are in folio vol. 4 page 235—301. The original book is a thin folio; on Europe and country paper, the latter damaged.

28. No. 840.—A book of miscellaneous matters, which appear to relate to the *Malayálam* country; loose papers not assorted. It is a thin quarto, China and country paper, very much damaged; one board gone; tied with a string.

29. No. 841. (No. 11, C.M. caret.) Thirteen sections, now eaten up by termites. A memorandum in my own handwriting is "4, 5, 12 restored, much was found to be irrecoverable." The three sections copied are in fol. vol. 4, page 377 to 394, Section 4. Account of wild tribes, 5; of the temple of *Sancara*. 12, of *Aryyanàd*: all relative to Travancore.

The whole of the destroyed matter, though in Tamil, related to that kingdom.

The remains are a long, and thin quarto, country paper.

There are other M.S. books, coming under this heading of Miscellaneous, noted in my former analysis; not forthcoming to the present demand. There is a confusion, by Tamil books relating to the western coast being marked, "Malayalam Kyfeats." It is possible that some of the missing books may be met with among those Kyfeats. The missing Nos. are 8, C.M. 901—9, C.M. 63.—9, C.M. 195 11, C.M. 904—12, C.M. 905—19, C.M. 155—13. C.M.—20, C.M. 260. This memorandum will be referred to, should they be found.

XI. Navigation.

1. No. 793. (No. 20, C.M. 260). *Cappal sástram.*

Under the 1st Family, a sufficient notice was given of this work, on seamanship and astrology.

The book is a thin folio, country paper, injured, the binding gone.

XII. Puranas.—local.

1. No. 348. (No. 2, C.M. 35). Three sections.

Section 1. *Sevendhi puránam,* pages 1—34.

This appears to be a copy from a palm-leaf manuscript, which was abstracted under the 1st Family *supra.* It is also termed *Trisira malai st'hala puránam,* or legend of the hill at Trichinopoly. The above abstract may be consulted.

Section 2. *Visvacarma puránam,* a legend of the *Saiva* kind, in which the production of all things is ascribed to *Visvacarma,* the universal workman. A brief notice of it was given in vol. 2.

Section 3. See II *supra.* As there noted, this book was recovered by me. It was not in the collection when I made my first analysis. It is a quarto, of medium thickness, on Europe paper, the binding only injured.

2. No. 784, (No. 4, C.M. 48, 49). Three sections.

Section 1. *Támbraparani mahátmyam,* and

Section 3. *Jambukésvara st'hala mahátmyam* relate to this heading; but a sufficient notice of the whole was given, under the preceding head, X, 1, which see.

3. No. 785. (No. 1, C.M. 47.) *Palani puránam,* or legend of *Parhani, vulgo,* Pyney.

Of this document, the following abstract is offered. The work opens, as usual, with an invocation, or praise of *Ganésa,* usually termed in Tamil works *Vickenésvara,* implying a power to forbid; verses follow in praise of other gods. Then follows the eulogy of distinguished individuals; among others, of *Samvanta múrti* who was born, it states, in *Védaranya,* that is the original town afterwards called *Vijayanagaram;* came by way of Cuddapah to Madura, and there overcame seven thousand of the *Samunar, (Jainas* or *Bauddhists).* It then eulogises *Mánicavasaca;* for a fuller account of whom, as well as of the preceding, see abstract of the Madura *st'hala Purána* (Oriental Hist. MS.S.

vol. 1, pp. 104—114). Next follows the eulogy of *Dandésar*, who made a *lingam* (or symbol of *Siva)* of earth; which his father, in contempt, kicked to pieces, on which account the son cut off his father's legs, but *Siva* appeared, and ultimately gave to both of them access to his superior world. Laudatory strains, of the worshippers of the god, follow. Upwards of one hundred stanzas are occupied with the foregoing matters. The contents of the *Purána* are next indicated. It professes to be taken from the *Scanda Purána;* and is narrated (as usual) by *Suta rṣhi* to other *rïshis.* It is announced that the work will contain twenty-three sections, or chapters. The praise of the town is given, with some mention of the three qualities, *rájasam*, *támasam*, and *sátwicam;* or choler, depravity, and purity.

The name of the work is then stated to be the *Parhani Purá-nam* (in the south, the name is usually pronounced *Palani*); then follows an apology for defects that may be observable; stating that though the work may be rude; yet that, as it contains the sacred name of god, like a pearl from the sea, it is hoped that it may be allowed to pass without severe censure. The author then pays his court to other poets, according to established rule, stating his own entire inferiority; and, after these precautions, proceeds with the different subjects, as announced:

Section 1. Concerning the mountain.

An enumeration is given of celebrated hills, in different parts of the country of India; all subordinate to *Mahà méru;* occupying forty-eight stanzas.

Section 2. Concerning *Varáha giri.*

This is the mountain on which the temple of *Subrahmanya,* at Pyney is built, and forms the subject of special praise. It is termed the southern *Cailasa.* An enumeration follows of special trees, and shrubs, growing on the mountain; next of the birds, proper to it; and lastly of the *Curuvars,* or wild people inhabiting it.

Section 3. Account of *Mayádri.*

It is asked of *Suta rṣhi*, why *Varáha giri* came to be called *Mayádri,* or *Mayáchalam,* (both words in Sanscrit meaning "illusive-mountain,") who replies that it was because *Siva* dwelt therein, as the *panchakartakal* (or five lords).*

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* These are *Brahma, Vishnu, Rudra, Sadásiva* and *Mayésvara.* The three first are the *Trimurti.* The fourth (in the dialect of his followers) is *Siva,* as the Supreme Being, and the last is *Siva* assuming illusory forms.

Section 4. Concerning the young pigs.

See abstract of the Madura *st'hala puránam* (or. Hist. M.S.S. vol. 1, p.p. 91, 92). The account given in the Pyney legend is quite similar.

Section 5. Concerning *Arjuna*.

Isvari (or *Parvati)* inquires why *Siva* assumed the form of a hunter, during the penance of *Arjuna*; referring to the story in the *Mahab'hárata*. It seems that his *sacti*, at the same time, bore the form of a huntress, and saw *Siva* and *Arjuna* fight. This event took place in the north, near the *Virpatta* mountain, where the celebrated immortal man *Márcandaya rishi* performed penance. In this contest (of which a full account is given in the *Mahábhárata*) it seems that *Varáha giri* (literally hog-mountain) was animated by *Yama* (the regent of death) in the form of pig; which was hunted by *Siva*, and which sought protection with *Arjuma*, as he was doing penance. Hence a dispute arose between the (apparent) hunter, and the anchoret; in which *Siva* was conquered, and then gave to *Arjuna* celestial arms. The pig, which was the cause of the dispute, afterwards came back to the south, and settled down in the shape of *Varáha giri*. (From this section the comparatively modern origin of the temple, and its superstition, is clearly deducible).

Section 6. Account of the temple on *Varáha giri*.

It contains five emblematical images. Moreover, *Subrahmanya* (*Carticeya*) came, and was married on this mountain.

Section 7. The origin of the river.

Its glory cannot be expressed. *Brahma* came, and did penance near one of the pools, in the form of a serpent. (The work, in various places, has an especial quarrel against *Brahma*).

Section 8. Account of the *Kanikar* forest.

Certain *rishis*, with their wives, when performing penance in the *Taraca vana* (or wilderness), became proud of the merit of their performances, and refused so honour the gods. On a complaint being made concerning their conduct, *Siva* and *Vishnu* undertook to destroy the merit of their abstract devotion; and assuming respctively the human form, as male and female, they addressed the *rishis* and their wives apart; and so troubled both, that all their past merit was destroyed. At length the fraud was discovered; and the *rishis* proceeded to offer *yágas* (or sacrifices) from which they first raised up an elephant, and sent it against the intruders. This elephant *Siva* killed, and used its skin as a cloak, which he still wears. Next a tiger was raised up and sent, which *Siva* also killed, and made like use of; so that among his thousand names, are *áni tòl* and *puli tòl* or "elephant-hide," and "tiger-skin." The *rishis* then raised up, and despatched, a deer; this *Siva*

took up in his hand (it is still so represented in pictures, and images). They sent fire, which he took up, and made use of as a weapon, in his right hand. Lastly, they sent a hare, which he trampled under foot. The *rishis* now came to a better mind, and sought forgiveness, which was extended to them. Afterwards, during the three first ages, *Isvari* did penance in the *Kanikar* forest at *Palani*. (The above legend is taken from an older Sanscrit *Purána;* and has been narrated, in the abstract, by various English writers).

Section 9. The penance of *'Adi sésha.*

A dispute occurred between *'Adi sésha* and the god *Vayu* (the wind) as to which was the strongest. To bring this matter to a test, *'Adi sésha* coiled itself round *Mahámêru*, covering each on of its thousand peaks, with one of its thousand heads. *Vayu* assaulted the mountain in vain. At length the snake lifted up one of its heads, to see what was become of *Vayu*, who, for a time had suspended the assault; and, on the instant, *Vayu* blew away one of the peaks, left for the moment unprotected. In consequence *Vayu* was conqueror. *'Adi sésha*, being mortified at this result, performed penance at *Varáhagiri* ; and, on the god appearing to inquire what was its request, the snake replied that it asked for conquest over *Vayu*. In answer, the god said, "have power to eat the wind." Hence it is said that, by virtue of this permission, snakes can live for a long time, by subsisting on air alone.

Section 10. The legend of *Karusila cheran.*

Karusilen was a distinguished chief or king of the *Chéra désam.* Having made a pilgrimage to many places, he observed a forest on his return, in which there were many wild beasts; and he, in consequence, gave orders to proceed on a hunting excursion. A very beautiful deer was started, which the king so eagerly pursued that, at length, he was left alone; and, on coming to the *Kanikar* forest, the animal disappeared. The king became exceedingly hungry; but, in all this region, seeing no sacred edifice, he vowed that he would not eat, until he had discovered one, and had paid homage to its god. He sought for one in vain, on that day ; and the next one : and so soon, for three days in succession. On the third day he saw a *Brahman*, who came to the forest to gather flowers. The *Cheran* stated who he was, and desired to be led to a fane. The *Brahman* conducted him to a *Saiva* fane, where he paid homage ; and then took refreshment. He expressed a great wish to see an *Ammankoil* (or shrine of *Parvati)*, and in consequence, the *Brahman* taught him a particular *mantra*, told him to go to a certain river and repeat it, and an *Amman* would appear He did so, when *Parvati*, in the shape of a *Brahman* female, become visible, and said the king could not see the *Amman* now in her proper form; that she herself was doing penance, preparatory to marrying the god *Siva;* and she instructed the *Cheran* to wait

till the day of the marriage procession, when his wish of seeing the goddess would be granted. Some *rishis* also came, and saw the goddess doing penance ; and going to *Siva lóca* (the world of *Siva*) narrated what they had seen. The god *Siva* said he would come to the wilderness, and marry the *Amman*.

Section 11. Account of the marriage.

A long description is given of the marriage ceremonies and procession ; on which latter occasion the wish of *Kavusila chéran* was gratified ; in seeing the goddess in her own proper form. He then projected the design of building a town, on the spot where this had occurred.

Section 12. The building of the town.

In order to carry his design into effect *Kavusilen* sent to *Atri giri*, his own town, for his two younger brothers ; who brought money as was required. Many fanes, streets, choultries, &c., were built ; and, when finished, the place was called *Kavusila puram*.

Section 13. Account of *Tiruvavenen gudi*

Some laudatory titles of *Subrahmanya* are given. It is said that *Bhúmidévi* (or the goddess of the earth) came and did penance at this place ; as also *Lacshmi*, *Surya*, and *Cámadhénu* (the cow of plenty.) *Náreda* went to *Brahma*, and received from him a pomegranate. *Náreda* carried it to *Siva*, to whom he presented it, praising its qualities. The two children of *Siva* (that is *Ganésa* and *Subrahmanya*) laughed on seeing it. *Siva* said "I will give this fruit to whichever of you can go round the world in a moment of time." Thereupon *Subrahmanya* mounted his peacock vehicle, and came from *Cailasa* down to earth, and set out to go round it ; the other simply walked round his father and mother ; and, praising them, said that, as they contained all things, in going round them he went round the world. Thereupon *Siva* gave him the pomegranate.

A pompous account is narrated, higly overcharged, of *Subrahmanya's* progress round the earth ; and of the different places to which he came, until all the eight points of the heavens were passed, and he returned to his parents ; when he saw the pomegranate already in the hands of his elder, and more skilful, brother. At this, he was both sorry and angry ; leaving *Cailasa*, in disgust, he came to *Varaha giri*, and created many things at *Tiruvanengudi*. *Siva* and *Parvati* came hither in order to pacify him ; told him he was a good child ; and that it was not worth his while to grieve on account of that fruit, adding "*Parhaniyallavá*," whence the name of the place. They promised him many fruits ; whereupon he paid them homage. They asked him what gifts he desired ; and, according to his request, bestowed many immunities on the place, and gave beatitude to all who were doing penance there. Hence (adds the tale) they who, in the months of January and November, bathe in the *avana tirt'ha* (or pool), will obtain beatitude. None can tell all the virtues

of that pool, or all its wonders, except *Siva* himself. The pools, which are there, contain the real waters of the *B'hagi rati* river (or upper Ganges). For bathing here gifts were accorded both to *Lacshmi* and *Bhúmidévi*, with permission to marry *Vishnu* (they are his two wives). Gifts were also given to *Cámadhénu*, with leave to go, and always to remain, near to *Vasishta*. On the same account gifts were accorded to *Surga* (the sun) with permission to go and remain in the heavens. From that time forwards the place was called *Parhani st'hala* (that is Pyney) because of the expression "art not thou a fruit."

Suta then says he will tell another tale, which is contained in the following section.

Section 14. The narrative concerning *Brahméndiran*. The *rishi* named *Angirasa*, had a son who was named *Agnitama*, a name which was afterwards changed to *Brahmendiran*. He was carefully taught; and, by his own application, became well read. After making proficiency in study, he proceeded on a pilgrimage to the whole of the *Saiva* fanes; and, after visiting other places, he came with a retinue of disciples to *Tiruvavanankudi* (another name of *Pyney*). The followers of *Brahmendiran*, greatly approved of the locality; and, recommended the fixing a residence there. The whole body, by consequence, continued at that place, doing penance. At length, the local deity, *Subrahmanya* appeared; desiring to know what gift or reward they required; and, at their request, gave to the whole of them beatification.

Remark.—This section is of considerable consequence, inasmuch as it clearly marks the first immigration of *Brahmans*, settling at Pyney: in the same way as the first location of another *Brahman* colony at Chillambram was before noted, *supra*.

Section 15. The narrative concerning *Nit'ya nát'ha*. This account refers to the period of the *Trétá-yuga*. *Nitya nát'ha* was a son of *Nala raja*. He was powerful and wise. Proceeding on pilgrimage he came to the *Congunád* (modern Coimbatore, in which *Pyney* was situated). He visited seven *Saiva* fanes in that country. He built a town which was called *Raja-rajapuram*. Afterwards he proceeded to *Tiruvavanankudi*; and there performed penance. *Subrahmanya* appeared; and, being praised by his votary, asked what gift, or reward, the latter required; who answered that he desired to reach the sacred feet, (obtain beatification) without the pain of future births The said god then instructed him in the *ashtánga yóga* (or eight membered meditation; that is, *anima, makima, karima, lakima, &c.* Vide Oriental Historical M.SS. vol. 1, p. 128); and assured him that if he prac-

tised these various forms of contemplation, he would attain final beatitude. As so many persons performed penance at this place, it acquired the application of *yógavanam,* or the site of contemplation.

Remark.—This section indicates the ingress of the military tribe to the extreme south, while a reference back to Section 10, would seem to imply, that the *Chéra* race was aboriginal, and not *Hindu.* Comparing Section 15 with Section 14, there is visible a delicate reserve of the privileges of *Brahmans* above *Cshetriyas;* inasmuch as the former were beatified at once, but the latter after instruction and study.

Section 16. The story of *Chonnacuttan.*

There dwelt in the *Congu* country, a person who was called *Chonnacuttan,* with his wife named *Kesai.* He worshipped both *Siva* and *Vishnu,* and his wife paid homage to *Lacshmi; Naráyana Perumàl (Vishnu)* came to this beautiful country. The said pair besought from him the gift of a child. He replied, that if a child were granted, it would soon die. They answered, that their desires would be satisfied, if they might see their own child; and afterwards, if needful, it might go; they would relinquish it. *Vishnu* thereupon directed the *chank* (or conch), in his hand to be born as a child; and, at the end of five years, to return to him. It was accordingly born and reared by its parents, as aforesaid, very carefully. They, in acknowledgment bestowed many ornaments both on the *Saiva* and *Vaishnava* fanes. The child did well and grew, until its fifth year came. It was accustomed to rove about, playing in the sacred buildings, and pools of water. One day when sporting in the *Kāmadhénu tirt'ha,* or pool so called, the remembrance of its former state revived, and it, in consequence returned, and re-entered the conch of *Vishnu.* A report was brought to the parents, that their child had fallen into the pond. They were exceedingly grieved; went to the place, and carefully sought for the body; which, however, was not to be found. They roamed about seeking it; being beyond measure distressed at their loss. They both thought of casting themselves into the fire; so severe was their anguish. *Subrahmanya* at length appeared to them, in the likeness of a child. They were rejoiced, as he seemed to be their own child. They took him up in their arms, and fondled him; when the seeming child re-assumed his usual appearance, having six heads, and twelve arms. He told them that their child had been a gift of *Vishnu,* and had resumed its own form, as the *chank* of that deified personification; adding that from regard to them, and with a view to alleviate their sorrow, he had appeared to convey to them this annunciation. He further stated to them that there was no difference between himself, and the said *Perumàl,* or *Vishnu.*

Section 17. The legend of *Vasumantan.*

Vasumantan was a king who resided at *Dévapuram.* A *rishi* recommended him to do penance at this place; where many others were so employed. An account of his penance is given. In a former state, or birth, he was of the Brahmanical order, and a descendant of *Casyapa;* but, in consequence of dwelling with a *Sudra* woman, he lost his cast, and sank to the level of a *Sudra.* The effect of his penance was, by means of the homage paid to *Subrahmanya,* to assure his regaining the rank of a *Brahman,* in a following birth, with all connected privileges.

Section 18. Account of the six-faced river.

Subrahmanya, looking from *Varáha giri,* saw another hill; and was told by a *Brahman,* that six torrents ran down it, uniting to form a river at the base. As the hill had six rivulets corresponding with his six faces, (*Arumuc'han* "the six-faced one" is a title of *Subrahmanya*), he granted to the river below this, the peculiar quality, or virtue, of washing away the guilt of every crime. In consequence of this especial privilege having been bestowed, the fane, which is situated on the said hill at *Tiruvavanankudi,* is a superior place; and final beatification is there, of certain attainment. *Subrahmanya* is represented as taking occasion to specify six places where he is worshipped, as being of special consequence. These are *Tiruparankunram, Alavayicarai, Tiruchendùr, Tiruvavanankudi, Tiruvaracam,* and *Paramutalcholi:* the latter being, as I am informed, another epithet of Pyney.

Section 19. Legend of *Siva giri* and *Sacti giri.*

Siva and *Parvati* were transformed into two mountains. *Vyasa,* cautions *Suta rishi* not to tell the secret of these mountains. The birth of *Subrahmanya* is narrated. When *Surapadma* the *racshasa* disturbed the gods, six sparks issued from the frontlet eye of *Siva;* these he gave in charge to *Ganga.* The six sparks became six children. They were nourished by six females, forming the six stars in the *Critica nacshetra* (Pleiades). *Parvati* took these children, and by holding them close together, the bodies were united; the heads only remained distinct (Hieroglyphic for a great bodily prowess, and superior intellectual faculties.) When yet a child, *Subrahmanya* went to *Gandamatanam* hill, near to Pyney. All the gods, *Brahma* included, came to do him homage. *Subrahmanya* asked *Brahma,* what is your business? 'To create?' 'By what?' 'By the *Védam*?' 'What is the womb, or birth, of the *Védam?*' *Brahma* replied '*O'M*'. What is the originating cause of '*O'M*'? *Brahma* did not know. *Subrahmanya,* waxed wroth, kicked *Brahma* for his ignorance; and ordered him to be imprisoned. In the interim *Subrahmanya* took on himself the work of creating. *Vishnu* and *Indra* went to *Cailasa,* and represented to *Siva* that *Brahma* was suffering. *Siva* sent his vehicle *Nandi* to go and tell *Subrahmanya* to

release *Brahma*. The young god frightened *Nandi*. *Siva* mounted his car, and went to *Subrahmanya*, who received him with all respect, but refused to release *Brahma*, charging him with pride, and changing the tri-syllable *O'M*. At *Siva's* further intercession *Brahmu* was released, and asked pardon. *Siva* bade him go, and do his wonted business. *Siva* then fondled the child, and inquired, if he knew the meaning of the mystic syllable. The other said it was too great a mystery to be told before the assembly. *Siva* bent down his ear, and the other spoke into it. *Siva* asked, how he became acquainted with the matter; and, being satisfied, in that particular, returned to *Cailasa*.

The speaker next proceeds to tell the meaning of *Siva giri* and *Sacti giri*. One day *Agastya* went to *Cailasa* where the *rishis* asked him concerning the form of *Agnésvara*, or *Siva* and *Sacti*. He meditated a short time, and then went to perform penance. *Siva* came and asked him what he wanted. He replied 'if you and *Parvati* become visible in the shape of hills, then the *rishis* and others will do homage, and obtain bliss.' *Siva* said 'near *Gandamata giri* are two hills. They are our form. Let them be worshipped as such.' He gave to *Agastya* two peaks from the hill *Cailása*, who took them as far as *Cási*; and there, leaving them, came to the *Potaiya* mountain (Courtallam). How those two peaks were brought alongside of *Gandamata giri*, is the subject of the following section.

Section 20. The manner in which *Siva giri* and *Sacti giri* came to *Tiruvavanengudi*.

Idan asura had been preceptor to *Padmásura*, in teaching him the use of the bow. After the death of the *asuras* the former came, and did penance at Pyney; and when *Agastya* was returning, as aforesaid, *Idan* paid him homage. *Agastya* directed him to go to the north, and bring the two mountain peaks hither. A long description follows of intermediate places, especially *tirt'has*, or bathing places. *Idan* went and took up the two peaks, in the *cávadi* fashion (yoke and pails) on his shoulders: but he forgot, or mistook the road, and came by another way; that is, by way of *Cálahasti* and *Tirumalai*. He proceeded as far as *Pushpa giri* (flower hill), and thence forward did not know the way. *Subrahmanya*, in the guise of a hunter, met him. A mutual explanation took place, *Subrahmanya* gave him directions to go by way of *Tiruvavanangudi*. He went so far, when feeling faint, and being both hungry and thirsty, he put down the two mountain peaks, without going on to *Potaiya*. He scooped out a tank with his hands; and being refreshed by the water, was about to take up the two mountain peaks, but found he could not do so. They remained fast. Being angry, he inquired who had lessened his strength, and he climbed up *Siva giri* in order to see. At the top he saw *Subrahmanya*, like a little child. He came near, and some discussion occurred. *Subrahmanya* told him the mountain was to stay there: if

he thought otherwise he might take it away, if he could. The *asura* became angry. A battle resulted, and *Subrahmanya* slew him. A snake had formed the ligatures of the *cavadi*. It went, and told *Agastya* what had happened. The *asura's* wife, who had accompanied him to prepare his food, hearing a noise, went up the mountain. On seeing the state of the case, she uttered lamentations, which are written, being what is termed *Mangala-pichi*, a prayer to consider the state of a wife. In reply to her plaint, the *Asura* was re-animated, and rose up. He then enlarged in praises of the god, and on his own happiness in meeting with him: requesting to be allowed always to remain on that hill, and to do service. *Agastya* came, and congratulated the *asura* on the privilege which he had acquired; and then went away. But *Idambaren* remained and did service. [There is a building called *Idambara-kovil* at Pyney.]

Section 21. A legend concerning *Agastya*. He and other *rishis* were in a certain place together: when *Náreda* came; and, in the course of conversation said, that the Being who was the first cause of all things ought to be worshipped. The *rishis* thought *Agastya* to be first and chief. On which *Véda Vyasa* became angry; observing that *Náreda* spoke not of him, but of *Sarasvati*. *Agastya* asked if he meant to insult *Isvaren*, by whose aid he had compiled the *Védas*; and, being angry, went away to *Potaiya* hill. The *rishis* wished to see what would occur between *Vyasa* a devotee of *Vishnu*, and *Agastya* a follower of *Siva*. *Agastya* did penance at *Durga puri*. The story of the image there is this—A *Brahman* woman named *Indri*, and her husband named *Murkuli*, being without children, the woman reared an ichneumon. At length she had a child, and she one day left the animal in charge of it, while she went to draw water. A snake approached the child, which the *kiri pillai* killed, and then ran out to meet the child's mother; who, seeing its mouth to be bloody, thought it had killed her child, and killed it; but, on coming in, and seeing the true state of the case, she was about to kill herself, by swallowing the venom ejected by the snake. *Isvari* appeared, and told her not to do so, adding that the ichneumon, in a former state, was her own mother, and the snake a wicked king, who had killed her father, and was born a snake. *Isvari* told her not to be sorry; and, in her sight, entered an image. After some time both the husband and the wife died. The said image was afterward called *Nágilésvarer*. The earth in the shape of a cow, and the snake *'Adiséshan* came and worshipped it. Hence it came to be called *Nágilésvara* of gladness. *Agastya* worshipped there five days; and was then told to go and do homage before another image.

Subsequently, *Subrahmanya* taught *Agastya* the Tamil language, and a detail is given as to the Sanscrit letters retained, and those rejected. *Agastya* returned to *Potaiya*, and there composed the first Tamil Grammar.

[A disciple of *Agastya* composed the *Tólcapiyam*, which *Pavanandi* reduced by abbreviation to the *Nannùl*.]

Section 22. Legends of the *Tir'thas*, or bathing pools.

The names, and situations, of the various pools are given ; together with a statement as usual in *st'hala puranas* of the particular merit, and connected reward relative to each one of them ; especially the *Brahma tirt'ha*.

This latter subject is illustrated by a tale. A *Brahman* died, and his son named *Punya murti* resolved to take his father's bones to *Cási* (Benares). On his way he came to the sacred banks of the *Văigai* river at *Madura ;* and there performed certain ceremonies. Going thence to the *Congu* country, in order to see the *Cáveri* river, he met, by the way, a *Brahman* who advised him not to go to *Casi :* for, if his father's bones could be turned into flowers, it would suffice ; and then his father's soul would attain beatitude. The *Brahman* proceeded to state that there was a place where this change might be effected ; and narrated the story of a *Brahman* who had associated himself with those who robbed, and plundered travellers ; when passing through the *palavanam* or forest. This robber named *Piriyan*, died, and his body remained exposed in the forest ; being devoured by jackalls, dogs, and vultures. An eagle took up one of the leg bones ; and, while flying with it through the air, owing to its weight, let it drop into the *Brahma tirt'ha* near to *Siva giri*. The bird then stooped in order to catch the bone, which last, became suddenly changed into flowers ; and, from the mere circumstance of the bone having touched the sacred water, the soul of the robber, which had gone to *Yama's* hell, was released, and obtained beatitude. While the eagle, from its having touched the sacred water with its beak, or talons, suddenly became changed into a divine form, and obtained beatification.

The *Brahman* proceeded to relate the story of another robber, whose bad dispositions and conduct are described ; and who even went so far as to steal the jewels, with which the idol *Subrahmanya* was especially decorated, on the night of *Siva*. Being taken, it was thought advisable not to kill him, with any weapon ; but being tied hand and foot, he was cast into the *Brahma tirt'ha*, on the presumption that he would there be drowned ; but he succeeded in disentangling himself, and when the people were gone away, he came out and went into another district, or country. Being unchanged in character, he there continued his predatory proceedings ; and, in course of time, dying, he received beatitude, by virtue of his compulsory bathing in the pool aforesaid. The conclusion from these two tales, continued the *Brahman* is, that since those two wicked ones received such benefit from the *Brahma tirt'ha*, its efficacy exceeds the power of human description. The young man *Punya murti* accordingly carried his father's bones thither, and put them into the pool ; and they immediately became blue lotus-flowers. The young man was astonished ; and the soul of the *Brahman*, who, when alive, had performed many austerities, obtained beatitude.

The names and situations of other pools, with their efficacy, and the reward for bathing in them, are specified. Legend of an image. *Parvati* once came to *Siva giri,* and told *Vayu* (god of wind) to go, and bring a small image from *Cailasa,* which was promptly done. She then paid it homage. *Siva* came in the form of an old man, with a staff, and asked for food; which she set before him. He then resumed his own form, and asked what gift was wanted. *Parvati* requested that all *Brahmans* might always have plenty of good food; the boon was accorded.

Next a *siddhar* (*magician*) came. A tale is told of his quarrel with another *siddhar*. *Náreda,* being present, directed them both to exhibit their skill. One changed himself into a fish, and the other one changed himself into a heron. They were afterwards reconciled. Two of the pools hence derived their names; one that of the fish; the other one, that of the heron.

Transition to the narrative of a *cheran,* the subject of the following, and final section.

Section 23. Legend of a *Chera kòn* (or king).

There was a *Chera* king whose head only bowed to *Siva,* whose eye only looked on the god of *Chitambaram,* whose arm was only employed in testifying homage to *Siva,* whose feet only walked round the walls of his temple; who wore no other jewels than the beads consecrated to *Siva*. This king went to *Chitambaram* (Chillambram). He had an interview with the *Chola* king and with him visited the *Saiva* temples ef the country. They then proceeded together, and met the *Pándiyan* king. The three then went together to *Pyney;* where three *Brahmans* gave them an account of the bathing places. The *Chéran* caused an image to be put up in his own name. A formless voice was heard, declaring that the god *Subrahmanya* resided there. Afterwards the said god appeared with a staff; and the *Chéran* begged leave to build a temple to him: permission being accorded, the god disappeared. *Visvacarma* became manifest; and was directed to build a temple; which he did, representing the appearance of the god with a staff. The temple was very beautiful. The god was represented standing with a staff in his hand (in other places, sitting.) Afterwards the other gods *Vishnu, Indra,* &c., came and worshipped there. The *Cheramàn* appointed, to these gods, various ornaments; and their praises are repeated. The *Cheran* is then represented, as enumerating head, eyes, hands, feet, &c., declaring that they are not truly such, unless employed in doing homage to the god; that many thousand eyes were not sufficient to see him, nor a thousand tongues enough to praise him; adding the insufficiency of two eyes, and one tongue. Finally, he is made to declare that he would not continue to reign; but would abide at that place, in order to serve the god.

The three kings afterwards went about the hill of *Siva giri,* in order to see its other wonders, as before stated; and, by this means, a recapitulation

is contrived, briefly repeating over preceeding tales in the substance, as if narrated, to the three kings. The *Chóla* and *Pándya* kings returned to their own homes. The *Cheran* remained for some time, ruling over seven worlds; and in the end went to *Cailasa.*

Then follows the declaration that such as read over, and examine the Pyney *st'hala puranam* will receive benefit, benediction, &c. The name of the author-poet is not given. The book closes, as usual, with salutations to the sun, to the clouds, and to kings.

Remark.—I have been a little particular in this analysis; chiefly in consequence of the notice given by this local *puranam* of the immigration of colonies from the north; and partly for the sake of the local details. I think it is shown that the *Chéra* and *Congu désas* were distinct; for if the *Cāvéri* river was in the *Congunàd*, then *Congu* could not be the same with the *Chéranād*, or *Malayālam* country.

The book is a folio of medium thickness, Europe paper, injured, binding damaged.

4. No. 788. (No. 12, C.M. 54). *Mupantotti ūla.*

Under the 1st Family, there is notice of a palm leaf M.S. of similar title, but differing in contents. The subject of this one is the fort and town of Arcot with its temples, and mode of supplying water from thirty tanks or reservoirs near. The term *Chelva pillai* is used, in this manuscript, which is the familiar name for *Pucshama rangha* at *Seringapatam*, in Mysore. This document, as having some historical consequence, should be restored: the ink writing is very pale.

It is a thin quarto, country paper, injured, the binding also.

5. No. 791. (No. 8, C.M. 22). Two sections.

Section 1st. *Periya purana*, or the great legend.

This manuscript is an abstract of the large work, on palm leaves, and contains brief notices of the following votaries of *Siva.*

1. *Manuneri cholan*, the king who put his son to death, for running his car over a calf, in the street of *Tiruvarùr.*

2. *Sundara múrti*, son of the *Sadaiyanar*; who, for chanting in honor of *Siva*, at *Tirunavalùr*, was taken to *Cailasa*, the paradise of *Siva.*

3. Three thousand *Brahmans*, doing homage to *Siva*, were allowed to reside in the *tili* wilderness at *Chitambaram.*

4. *Tirunilacandha*, a potter and his wife, by giving food to devotees of *Siva*, acquired beatification.

5. *Pugerzh*, a merchant, and an inhabitant of *Cavéripúmpatnam*, for giving food to devotees of *Siva*, was beatified.

6. *Iliyancudimaran*, an inhabitant of the town called *Ilasai*, a devotee of *Siva*, had his devotedness tried by reducing his family to distress; and afterwards received tokens of favor.

7. *Méporul nayanar*, a king, or chief of the *Láda* country, long waged war, unsuccessfully, with a *Bauddha raja*: at length he took advice from *Saiva* votaries; and, at their suggestion, disguised himself as a *Saiva* ascetic, and with a *Tambiràn*, went to the palace of the *Bauddha* king with with a book in his hand. The king came out to meet him, and asked him what he wanted, to which the reply was, that he came to teach him the contents of the book; and that if allowed to enter inside the palace, he would do so. Leave was granted; and, putting the book into the hands of the king, he told him to read; while the latter was doing so, the disguised chief took out a knife, and cut the king's throat. An alarm arose in the palace; and the *Láda* chief prevailed on the warder of the palace to allow the *Tambirán* to escape out of the bounds of the country, before he should lose his own life. The god is represented as being pleased at this affair; and, appearing on his bullock-vehicle, gave tokens of favor, and beatitude to the said *Méporul náyanar*.

8. *Viralminda kandan*, of *Chenganànùr*, occupied himself in reproving such worshippers as came in a dirty, or unclean state to do homage; and, in consequence, he received from *Siva* favor, and beatification.

9. *Amerneti náyanar*, a *Vaisya* (merchant) inhabitant of *Parhiyarai*, was accustomed to give presents of small cloths, a part of the dress of *Tambiràns*, or ascetics. One day the god to try him, came disguised as a *Tambiràn*, and asked for a cloth, which was given. The god put it down, asked the merchant to take care of it, and said he was going to perform *púja*, and would return. On coming back, and asking for the cloth, it was not to be found; whereupon the ascetic showed another, and asked for one like that, which was promised: but this cloth, on trial, proved so heavy, that all the goods in the merchant's shop could not weigh it down. At length himself, his wife, and children, all were put into the scale; and then the god was pleased, and showed him favor.

10. *Eribhakta nāyanar*, an inhabitant of *Cariyùr*, vowed to slay any who were traitors to *Siva*. One *Sivacumaiyandar* was accustomed every day to gather flowers; and then put them into a roll, covered with cocoanut-tree leaves, and carry them to the fane. An elephant going to a river, one day mistook this green bundle for food, and seized it as such. *Eribhakta* hearing of this act of treachery, in pursuance of his vow, slew the elephant. The

god disapproved the slaying of an ignorant elephant, and restored it to life. At the same time he gave beatitude to *Eribhakta* for his zeal.

11. *Yenadi náyanar* of the *Irha* tribe lived in *Yeyinúr*, in the *Chola* country. He taught the art of fencing to all who came to learn; and when he saw any one wearing *vib'húti*, or sacred ashes, he always paid to him homage. An opponent in the fencing art, in consequence of a dispute about their skill, came daily, and contested with *Yenadi;* but was always worsted. At length, having recourse to stratagem, he put *vib'húti* on his forehead. *Yenadi*, seeing this mark, determined that it would be better to sacrifice his own life, than to contend with such a one; and when he saw his adversary's sword ready to strike, he stretched out his neck, and received a deep wound of which he died. The god was pleased at this act, and gave tokens of favor.

12. *Kannappar*, a *védan* (forester) of *Udupúr*, was a devotee of *Siva*. In the mistaken exercise of his devoteeism, he plucked flowers and leaves, and put them first on his own head, in order to carry them for an offering; remains of savory flesh-meat of which he had partaken, he put into a plate, or cup of leaves, and carried this in his hand; and when, in performing the homage, he was removing the flowers, &c. of the former day, he pushed them aside with his feet, which had shoes on them; and, for cleansing the image, made use, instead of water, of his own spittle: he afterwards offered the flesh-meat which the god eat up; and then, to try the zeal of the votary, appeared as, if wounded in one eye. *Kannappar*, seeing this wound, plucked out one of his own eyes; and the god being satisfied, returned him his eye, and gave him beatification.

Remark.—These few specimens may perhaps suffice to give an idea of the contents of this "great *Puránam.*" I have, however, looked over the whole, but have found nothing of more consequence; except the proceedings of *Sampantar* in the impaling of the *Samunas*, and the beatification of the wife of *Kúna Pándiya*, for leaving the *Jaina* credence, and building a *Saiva* fane at Madura; the origin probably of that mode of worship there: for it is clear that, before the time of *Mánica vásacar*, the *Saiva* of credence was not rooted in the south of the Peninsula of India.

Section 2nd, *Chóla púrva pattayam.*

This is an incomplete copy, on paper, of the palm leaf manuscript noted under the 1st Family. It is a simply a copy: and comes down to a portion of the proceedings of *Samaiya muthaliyar*. The remainder has the appearance of having been lost: through injury done to the book, by want of good binding. As regards this point, the book is in bad order; but the first section being re-copied, and the other

existing in better form, the preservation of this document ceases to be matter of consequence.

An abstract of the *Chôla púrva pattayam* is given under the 1st Family *supra.*

This book is a thin folio, Europe paper, loose from the binding.

6. No. 792. (No. 5, C.M. 50). Two sections.

Section 1. *Padmáchalam mahátmyam.* The word *padmáchalam* means lotus-hill; and it is applied to various shrines. The locality herein referred to, is believed to be on the borders of the Coimbatore and Travancore provinces, in the direction of Paulghat.

For section 2, see IV.

The book is a large, and thin folio, injured, especially the binding.

7. No. 794. (No. 9, C.M. 63, 198). Four sections.

Section 2. *Agastya sargam,* this is the 7th section of the *Vrddhāchala puránam :* for an abstract of which *puránam* see under the 1st Family, *supra.*

For Section 13, see under III.

For Section 4, see under VI.

The book is a thin quarto, Europe paper, in good order.

8. No. 805. (No. 4, C.M. 758). Twenty-four sections. See under X, 8 *supra.*

Section 13, *Carùr;* Section 14, *Puliyùr,* Section 16, *Vallamangalam,* Section 17, *Cumbha-grámam* ; Section 18, *Darapuram ;* Section 19, *Pándiya grámam ;* Section 22, *Kúnjapalli*—legends of temples at those places, in the Coimbatore country.

The book is a thick quarto, injured.

9. No. 831. (No. 40, C.M. 336).

Account of *Tirunamalai,* or Trinomalee. This book is a thin duodecimo, with only about one-third written. Its object is to commemorate the visits to the shrine, of four kings, or local chiefs; that is, *Vajranga Pándiyan, Sambhuva rayer, Valála-rayer* and *Déva mahàrayer.* These persons, on their visits, made certain additions to the fane. In the times of disturbance, occasioned by Hyder Ali, several documents belonging to the place were lost.

Remark.—Though this brief mention of the contents is probably sufficient, as to any valuable purpose, yet as the papers are loose, the country paper very thin, and partly injured by insects—on the whole, I thought it as well, in 1839, to have it copied in folio Volume 5, page 205—216

The book is a small, and thin octavo, country paper, injured, the binding gone.

No. 5, C.M. 50 and No. 7, C.M. 900, pertain to this heading; but they have not been forthcoming.

XIII. Tales.

1. No. 786. (No. 7, C.M. 51, 97, 104). Five sections.

For Section 1, 3, 5, see X *supra*, Section 4, see II.

Section 2. *Alakésvāra rája cat'ha*, or tale of a wealthy king.

This is a clever work of fiction. The outset is revolting to western ideas; and all the following proceeds on the system of transmigration of souls. A king's daughter forms an attachment, at first sight, to the stupid son of another king, who cannot read the writing which she conveys to him; but shows it to a diseased wretch, who tells him it warns him to flee for his life. The king's daughter is imposed upon, by the said leper; kills herself; and becomes a disembodied evil-spirit, haunting a particular choultry (or serai) for travellers; whom, during the night, if they do not answer aright to her cries, she strangles; and, vampire-like, sucks their blood. *Avvaiyar*, the famous poetess, asks the people of the town for permission to sleep in the said serai, when on a journey. They warn her of the consequences; to which she replies, that she does not fear all the devils of the invisible world. At the first watch, certain screams, of unintelligible monosyllables are uttered, which *Avvaiyar* takes up; puts each monosyllable in its place; and from the whole makes a recondite stanza, the purport being to chase away the spirit, which departs. At midnight, other monosyllables are uttered, which are taken up, and a more difficult stanza is produced, on which the spirit leaves. At the third watch the same process occurs, with a still more difficult stanza, as the result. The spirit now owns itself conquered, appears visibly to *Avvaiyar*, and receives from the said *Avvaiyar* a prophetic intimation of future transmigrations, and a happy result. It is not necessary to follow out the thread of the tale; but simply to state, that ultimately the said transmigrating spirit again animates the body of a king's daughter of superior wit, and accomplishments; who resolves to marry no one that cannot conquer her at capping verses: in doing which the candidate must not only explain the meaning of the dark enigmas propounded (sphinx-like) in her verses; but also enounce

faultless verses himself; and the uttering any such verse which she could not explain would secure her hand. Many witless sons of kings made the endeavour, and failed. *Narkiren* (head of the college at Madura) at length encounters her; disguised as a poor man selling wood. She utters a stanza of contempt; but is arrested, and surprised by his answer. The contest continues for days; every step of progress, consisting of verses more difficult, than the preceding. They are indeed utterly unintelligible, without a commentary, which usually accompanies them. *Narkiren* ultimately conquers. There are subordinate details, which I omit.

Remark.—This species of writing was noted by me, in a former part of this report, under the Tamil palm-leaf manuscript, entitled *Vira Duréndra rája cat'ha.* The present, however, is a much more recondite specimen; and by a superior hand. It differs widely from the *Alakésvara rája cat'ha ;* also abstracted in 1st Family. The document is written on strong durable paper, with good ink ; and will long continue in good preservation. The frame work, or prose of the tale, might be translated; but from the different genius of language, the verses could not be fairly represented, by any translation ; unless indeed any one could write Runic verses, mingling these with modern English, and giving a glossary, or explanation.

The book is a folio of medium thickness, the binding injured, and tied with a string.

XIV. Tatva-Metaphysics.

1. No. 796. (No. 23, C.M. 195). *Siva gnāna sactiyar urāi,* a prose version of a work by a *Siva gnāni,* or *Saiva* ascetic.

The instructions given, are stated to be from *Siva* to *Nandi.* The poetical original is accompanied by a prose explanation, termed *urāi.* The subject is the *tatva* system, delivered in Sanscrit; and translated into Tamil, by *Mekanda devan* of *Venne-nellūr.* The five elementary principles in the human body, their combinations, and effects are stated. The mental faculties acquire strength, with the growth of the body, and decay as it decays.

Renunciation of all sensual affections, attachments, and earthly passions, renders the human nature divine. Future transmigrations derive their character, and degree, from the degree of merit, or demerit in a previous state of being. These are a few of the outlines of the production, which is not complete in this copy. The paper is exceedingly good; the ink a little pale, in some places, but quite legible.

The book is a thin folio, Europe paper, the binding only injured.

B.

Telugu Language, and Letter.

I. Accounts.

1. No. 537. (No. 18, C.M. 708.) Four sections.

These four sections contain notices of village accountants of districts in the northern Telingana. The *Carnam* is the recognized village accountant, whether *niyogi Brahman*, or *Súdra.* They hold the records of the pieces into which each village-land is divided; and of the owners or occupants. It is probable that such statements as these were intended to aid in revenue surveys; and it is difficult to perceive any further use, for more general purposes.

This is a one-sixth demy, account-book; that is, a demy sheet cut across into six pieces; country paper, with boards.

2. No. 668. (No. 16, C.M. 706.) One section.

Notices of village accountants, and their sub-divisions of lands in the *Atugudi* district. Mere names, and fractional reckonings.

A quarter demy account-book; country paper, the binding loose.

3. No. 665. (No. 14, C.M. 704.) Four sections.

These contain like notices of village accounts, and accountants, in the Vizianagaram district, near Vizagapatam.

This book is similar to the above.

4. No. 682. (No. 25, C.M. 715.) Four sections.

These contain notices of accounts, accountants, and statistical village details of the *Dáracotah* district, similar to the foregoing.

As *Dáracotah* was the name of the mud fort built by *Pratápa rudra,* after he had destroyed the *Jainas* of that district, this book was scrutinized, when drawing up the Report on the Elliot marbles; but it caused disappointment, as containing merely detached items of accounts.

It is a one-eighth demy, similar to the foregoing; but damaged.

5. No. 687. (No. 33, C.M. 723.) One section.

Details of endowments to the *Saiva* temple at *Cáluhasti* (or Calastri) not far west of Pulicat; the place is still a zemindary, and

various notices of the temple occur in *Saiva*, and *Vira Siava* legends, *passim*.

Like kind of book, in tolerable order.

II. Art of Poetry.

1. No. 530. (No. 7, C.M. caret.) *Cávya alancára chúdámuai*, head-jewel of poetical rhetoric.

It appears to be a copy from a palm-leaf manucript, see 1st Family.

A work in the *padya cávyam* metre, on Telugu Grammar, prosody, tropes, and poetical ornament in general: as such incapable of being abstracted.

The book is a large, but thin octavo, country paper, injured by insects.

III. Astrology.

1. No. 508. (No. 28, C.M. 359, 322.) Five sections.

Section 3. *Retta matam*, or natural astrology; relating to weather, climates, especially rain, and productions of the earth. It is originally a Canarese work, and a notice occurs under the 1st Family; to which it may suffice to refer.

IV. Castes, or Tribes.

1. No. 526. (No. 27, C.M. 478.) Four pieces.

Section 3. *Varnázrama dherma púrnayam*. By *Basavácharya*

A statement, according to the *Saivas*, of various divisions of castes; especially of the five classes of artificers, traced up to *Visvacarma* the celestial artisan.

The other pieces are variously distributed.

2. No. 566. (No. 31, C.M. 785.) Three sections.

For Section 1, 2, see under VII.

Section 3. An account of the *Yanadu játi*, or wild people of *Srihari cotta*; received from an old man of that tribe.

Of old, one named *Rághava*, brought with him sixty families from *Páca nátti* district, locating himself with them at *Sri hari cotta*; and, clearing the country, formed *Rághava puram*. The people, by degrees, spread through a few adjoining districts. A *rishi*, who came from Benares, and was named *Ambikésvarer*, resided in *Mad'hyáranya* (or the central wilderness),

and there, daily bathing in a river, paid homage to *Siva*. These wild people, of their own accord, daily brought him fruits, and edibles; putting them before him. At length he inquired of them the reason; they replied that their country was infested by a terrible serpent, and they wished to be taught charms to destroy it, as well as charms for other needful purposes. He taught them; and then vanished away.

These wild people, being skilful in magic, continued in the forest. They are of four clases:—1, *Chenju vándlu,*—2, *Coya vándlu,*—3, *Yana dula*—4, *Iralu vándlu.*

The *Yanadu* people are skilful in medicine. The *Coya* people reside to the westward, in the wilds at Gooty, *Athavani,* and other circumjacent places, within their forest boundaries; if any traveller attempt to pluck fruit from any tree, his hand is fastened to the spot, so that he cannot move; but if, on seeing any one of the *Coya* people, he calls out to that person, explaining his wishes, and gets permission, then he can take the fruit, and move away; while the *Coya* forester, on the receipt of a small roll of tobacco leaf, is abundantly gratified. Besides which the *Coya* people eat snakes. About forty years since, a *Brahman,* passing through the district, saw a person cooking snakes for food; and, expressing great astonishment, was told by the forester, that these were mere worms; that if he wished to see a serpent, one should be shown him; but that, as for themselves, secured by the potent charms taught them by *Ambikésvarer,* they feared no serpents. As the *Brahman* desired to see this large serpent, a child was sent with a bundle of straw, and a winnowing fan; who went, accompanied by the *Brahman,* into the depths of the forest; and, putting the straw on the mouth of a hole, com menced winnowing; when smoke of continually varying colours arose, followed by bright flame, in the midst of which a monstrous serpent, having seven heads, was seen. The *Brahman* was speechless with terror at the sight; and, being conducted back by the child, was dismissed, with presents of fruits; and proceeded to the north. This circumstance occurred among the *Coya* people of the woods, or wilds, to the northward of *Pala vamcheha b'hadráchalam,* in *Sal. Sac.* 1635. (A.D. 1712—13).

The *Chenju* people live to the westward of *Ahóbalam, Sri-sailam,* and other places, in the woods or wilds; and go about, constantly carrying in their hands bows and arrows. They clothe themselves with leaves; and live on the sago, or rice of the bamboo. They rob travellers; killing them if they oppose. "This people afflict every living creature." (Kill for food, is supposed to be meant.)

The *Irala* people carry bows and arrows, and wander in the forests. They are thieves. The *Yanadu* class alone do not plunder; they are employed

as watchman; they collect a kind of bark and root, used for dyeing red, bringing heavy loads, and receive whatever the Sircar is pleased to give in return. They chiefly live on a kind of white root, and wild honey. The Sircar employs them as watchmen. In the woods near *Sri-hari cótta* there are forty of these *Yanadu* people (supposed to be heads of families). The Sircar gives to the headman of these people twelve marcals of rice monthly; in return he delivers sometimes ten bundles (each 500 lbs.) of the dy ing bark. The others, who do not carry on this intercourse, live in their own manner, in the forest, on white roots and honey. This handful of *Yanadu* people seem to be comparatively separated; for if they attempt to hold intercourse with others of that tribe, at a distance, they are killed, and their wives are carried off; the others hold no intercourse with them Such, as far as could be obtained, is an account of these *Yanadu* people, obtained from *Jaramarudu;* as far as he could give information.

Note.—This paper was read over by me a year or two since, without any other remark than, that there were people in the Peninsula, of whom Europeans had received little or no information. It again attracted attention; chiefly from its following the preceding papers, and from wishing to dispose of the entire book No. 31, without need of future reference. But reading it now, after having had previously in hand, the paper on the *Khoi-játi,* mountaineers of Goomsoor (Madras Journal of Literature and Science, No. 16) termed *Codalu,* in the Telugu paper therein translated, it appears to assume more importance, than otherwise I should have attributed to it: for it seems, that the proper term is neither *Khoi* nor *Codalu;* but *Cóya-játi* (in the ordinary pronunciation, to the ear, very similar to the enunciation of Khoi-játi) and that they are a sub-division of a much larger body of people. I am confirmed in my supposition that the so-termed B'heels of the north, in Guzerat &c. are of the same kind of people; though apparently more closely analogous to the *Chenju,* or *Irala,* class. As regards the seeming absurdity of the bundle of straw, and the large serpent, I am of opinion that this is an enigma, and covers some more recondite meaning. Having, in the McKenzie papers, sometimes met with a fact plainly narrated, and in others veiled by fable, metaphor, and symbols, I have learned not hastily to dismiss such seemingly crude orientalisms; but to try to look through them; and, in this instance, without pretending to solve what I am tolerably sure is a symbolical statement, I would throw out the conjecture, whether it do not allude to the *Meria pujai,* or human sacrifice,*

* Not necessarily involving Cannibalism.

which may possibly be the charm on which these *Coya* people relied, and which they may have practised as well as the savage inhabitants of the mountains of Goomsoor.

The locality of *Sri-hari cotta* is about twenty miles northward of Pulicat, the country about Gooty stretches thence north-westward; but *Sri-sailam* is further to the north. These savages are found in the Goomsoor wilds and mountains; and, from personal information received by me, there is a very similar kind of people dwelling in the woody mountains of the Dindigul province to the south. In the persons of the B'heels, they dwell on the *Vindhya* (or Bhind) mountains; and I have, in the paper before alluded to, shown it to be probable, that they inhabit the *Baramahl* hills to the north of Behar. The account of this people, as carrying bows and arrows, living on roots, honey, or reptiles, agrees with intimations throughont the more local papers of the MacKenzie collection; and with current fables as to the *Védars;* who seem to have been wild savage people, aboriginal when the Hindus first began to colonize it from the north. Thus we have a somewhat wide range of data, for inductive evidence, in favor of this particular kind of people, under various sub-divisions, having been the primary dwellers in the peninsula. The conclusion need not for the present be drawn; but it is clearly indicated; to be followed, possibly by other, equally plain steps of historical deduction, arising out of the MacKenzie papers, by the aid of patience, and perseverance. The point once established, that the Hindus are not the aboriginal native inhabitants of the Peninsula, does not seem to me of trifling magnitude, and this point, I expect, will be fully proved in the process of the present investigation.*

The book is a quarto of medium thickness.

It was restored in fol. vol. 1, page 541—619.

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* A note by the President of the Committee of Papers, on this portion of Mr. Taylor's Report, is too curious to allow of my omitting it. "I am quite certain that this is an account of the wild people on the Pulicat lake in the zemindary of *Srihari cotta,* whom I saw, many years ago, caught like monkeys by the peons of the Collector. The women could not count more than 4 or 5, and said (with their infants in their arms) that they (the mothers), were only 3 or 4 months, or years old! They had no notion of time; still less of religion. I have no doubt they are similar to the Bheels and Gonds; but they are certainly not, like the Gonds, cannibals." A.D.C.

"For the information of readers at a distance, unacqainted with the localities hereabouts, it may be stated that Pulicat is only 23 miles from Madras, the Capital of S. India! What bewildering reflections regarding the human race does this strange fact call up? And how surprising are the circumstances of our insolation among the tribes of India; one of them at the very threshold of the long established seat of our power, and within sight of the manifestations of our civilization, so little elevated above the brute creation. Editor, Madras Journal Literature and Science."

3. **No. 679. (No. 10, C.M. 700). Seven sections.**

For Section 1, see under VII.

Section 2. Account of the *Condu vándlu,* a wild tribe, residing in the *Jayapùr* district of the Northern Circars.

A distinction is to be noted between the *Condu, Cothu* (or Kondoo) *vándlu,* and the *Conda* (*Konda*) *vándlu,* the former class of people form the subject of this section ; the *Conda vándlu* of the next one.

The *Condu vándlu,* dwell in hills and passes of hills ; in rude huts, like cow-sheds. They are very careful of water-springs. They beat, and plunder, solitary travellers: some use brass vessels; some use dry gourds, some earthen vessels. In every house two or three dogs are reared. Their chief has the title of *Nayak;* inferior chiefs are termed *dorálu* The villagers pay from six to thirty Rupees, as tax. The *Nayak,* on receiving the tax, points out, and assigns lands to different individuals. They cultivate *chólam* (Holcus Sac.), and other dry-land grains ; as also rice in the wet lands : the poorer sort sell a portion of their grain to pay their tax, and live on the rest; as also on the proceeds from tamarinds produced on their lands. Both sexes labor in the cultivation of grain. They labor in their fields, from day break, till noon ; when, from their position it is very cold. At noon, the power of the sun produces great heat, and thirst, which induces them to cease from work : they make large use of butter-milk and other beverage ; the effect of which, according to the manuscript, is to make them pot-bellied, with small legs and arms, and causing unhealthy aspects. In the hot season, they sleep wherever they please. In the rainy season they sleep on couches, within doors ; having stoves, or similar things, inside to warm their dwellings They place a watchman at night on a stage, in the fields, to protect the corn from beasts. The *Paindu vándlu,* a class of *pariars,* weave their garments, which, as worn by the men, are a cubit and three-quarters in the breadth, and sixteen or seventeen cubits in length. The women's cloth is not quite so long. As they are very uncleanly in their persons, so they emit an offensive smell. The men wear a crown-tuft of hair. They wear finger-rings of brass, or other mixed metal ; some have them of silver. Their language is distinct, and if they speak Telugu, it is with an imperfect utterance. Their marriages are fixed, as to time, by an astrologer; whose influence extends over from forty to fifty villages. Some specification is given of their marriage-ceremonies ; the eating of flesh and drinking strong liquor, being a part. They have some other ceremonies, connected with the age of their female offspring. Their *púsári* is termed *Jani vándlu ;* the numen worshiped is called *Jacara,* a sylvan god. In order to promote the growth of grain in their fields, they give a portion of grain, from a former crop, to the *Jani;* who then peforms a ceremony, by offer-

ing some leaves, and anointing the image of *Jacara*. The same thing is practised, through fear of tigers, for the sake of protection. The caste-thread is not worn by any among this people; with one exception. in the case of *Vencatapati raju* of *Palacondavira gottam*; who, exercising kingly power, puts on the thread; but without any attendant ceremony. The *Condu vándlu* are also termed *Jatapa doralu*, and it is immaterial whichsoever of the two names is used. They are one, and the same people.

Section 3. Account of the *Conda vándlu* people in the *Jayapùr* district.

They wear a tuft of hair on the top of the head, in the form of a ball; some wear mustachios, and some use the *Saiva* burnt ashes, on their foreheads. They do not speak good Telugu. They dwell on hills; are of disagreeable appearance; cultivate grain in suitable places; pay taxes; watch the grain on platforms. Some wear a dagger in their girdles, carry muskets, tie a handkerchief on their heads, and do the work of peons, or soldiers. They receive pay in an allowance of grain, so much per diem. They dwell in sheds, like cow-sheds. They chiefly use earthen vessels; a few people only have vessels of brass. A specification of dress is given, and of some customs of the females. The chief, with the title of *raja*, wears the *púnùl*, or caste-thread. Other chiefs are called *doralu*. Before marriage they go to some distance to consult a Telugu *Brahman*; and by his means, fix on the *muhúrtam*, or time, proper for the ceremony. If there is no *Brahman* near at hand, as usually there is not, in places in, or near, the woods, then they call an astrologer named *Succadivi*, one of their own class. Fixing, by his aid, the proper time, they bring him to the ceremony; and he, partaking with them of flesh and ardent spirits, is afterwards dismissed. However they do not eat raw-flesh. If a husband dies, the widow may marry again. A few of the people are votaries of *Vishnu*, others of *Siva*. The women do not plough, nor use the large agricultural hoe; but they gather tamarinds, and sell them. Those persons who are employed as peons permit their wives also to engage in the same trade of gathering, and selling, tamarinds.

Section 4. Description of the boundaries of the *Jayapùr* district.

It is not necessary minutely to follow in this place the details of the circumference, or boundary line, further than to mention that the district is in the proximate neighbourbhood of *Vizagapatam*, *Kimedi*, and *Ganjam*. A variety of small chiefs, with little districts, were spread around; one being termed *Sanniyasi-ráju*. On one quarter *Kirata* (or wild savage) people are mentioned, and also the *Savaralu*, a distinct people; one of whom is described as a common pest, and incendiary.—The section is not without use. It seems

to me that the Hindus had but imperfectly penetrated the mountain-fastnesses; still possessed by aboriginal mountaineers.

Section 5. Account of the *Maliya savarulu;* in the neighbourhood of *Jayapùr* district.

These are a people with small eyes, noses, ears, and very large faces, (Hun, Tartar, or Calmuc, class). Their hair is thickly matted together. They bind either a cord, or a narrow bit of cloth around their head; and, in it, stick the feather of a stork, or of a peacock, and also wild flowers, found in the forests. They go about in the high winds, and hot sun-shine, without inconvenience. They sleep on beds, formed of mountain-stones. Their skin is as hard as the skin of the large guana-lizard (rough, indurated, not delicate). They build houses over mountain-torrents, previously throwing trees across the chasms; and these houses are in the midst of forests of fifty, or more miles, in extent. The reason of choosing such situations is stated to be, in order that they may the more readily escape by passing underneath their houses, and through the defile, in the event of any disagreement, and hostile attack, in reference to other rulers, or neighbours. They traffic with the grain, which they raise; and purchase tobacco-leaf, and various other trifles, in return. They cultivate independently; and pay tax or tribute to no one. Each one has a very small field; and they are obliged to make up their subsistence by other means: among which, catching hares is mentioned. If the zemindar of the neighbourhood trouble them for tribute, they go in a body to his house, by night, set it on fire, plunder, and kill: and then retreat, with their entire households, into the wilds and fastnesses. They do in like manner with any of the zemindar's subordinates, if troublesome to them. If they are courted, and a compact made with them, they will then abstain from any wrong, or disturbance. If the zemindar, unable to bear with them, raise troops, and proceed to destroy their houses, they escape underneath, by a private way, as abovementioned. The invaders usually burn the houses, and retire. If the zemindar forego his demands, and make an agreement with them, they re-build their houses, in the same situations; and then render assistance to him.

In their marriage ceremonies they consult the *Succu-divi*, or astrologer and these are similar, on the whole, to those detailed, with reference to the two former classes, in the two last sections. They seem to be only a variation of the same species.

Note.—This section, concerning this wild and indomitable people, to me seems a curiosity.

Section 6. Account of the *Conda savaralu*, or people of the hills of the *Jayapùr* district, in the province of *Rajamahéndra.*

The women of this tribe get wood from the forest, which they afterwards sell; and exclusive of this small commerce, they also labour in the cultivation of grain in the fields. After child-birth the women are under regimen for three days only; and, on the fourth, they go out to work in the fields. There is no washerman caste among them; hence the women wash the clothes of their households. In the hair-lock, on the crown of the head, and other circumstances, they have peculiarities. They pay some small tribute; assist the chiefs in times of trouble; and dwell, not in thick forests, or mountain fastnesses, but on the edge of the former, and near to the villages of the low country people, or Hindoos. Hence they are a degree more civilized, and have acquired the distinctive name of *Conda savaralu*. They hold, however, with the *Maliya savaralu*, that kind of intercourse which consists in mutually giving to each other daughters in marriage, marking affinity of tribe. When they go to war they stick the feathers of a fighting cock, or of a stork, in their hair, and then wear garments hanging downwards to their knees. They wear a dirk, or knife; carry bows and arrows; and use the horn of a kind of deer, for a trumpet. They fight only in bushes; but decline any combat in the open plain. They make night attacks; and they burn down houses. It is said that they do not regard the wound of a musket ball, as they have a remedy for it: they are afraid only of a cannon ball: for which, of course, they have no remedy. They have no internal distinctions of tribes, or castes. Both men and women labour in the fields. The writer here says that since they have the *Janitāndlu*, as hierophants, and are accustomed to eat flesh, and drink ardent spirits, at their sacrifices, they appear to him to be of the *Sacti* class (an opprobrious sect among the Hindoos). The *Janis* allow no one to approach, or to hear, while repeating their *mantras*, or formularies.

Note.—This I apprehend to be the class described by Mr. Stevenson's paper, translated by me, and printed in No. 16, of the Madras Journal of Literature and Science. Discussion, and difference of opinion having arisen on the subject, I am happy to meet, in the MacKenzie papers, with documents to elucidate and, I think, set the question at rest. The derivation of the word *Savaralu*, seems to be the Sanscrit word *Savara*, a barbarian, or savage; with the addition of the Telugu plural *lu*.

The book is a small quarto, of medium thickness, much damaged; restored in folio vol. 4, page 507—593.

4. No. 685. (No. 3, C.M. 699.) Six sections.

This book is irrecoverably lost; that is, it is so much damaged, that it cannot be re-copied. The following is from my former analysis.

The first section referring to the *comti*, or Banian, class of people at *Pennaconda*, might have been prevailingly recovered, had there not been two leaves at the beginning wanting; rendering the remainder destitute of value. The second section is most to be regretted, as it contained accounts of the *Konda vándlu*, *Koya vándlu*, and another wild tribe, residing on the mountains, and in the woods of the *Rajáhmahéndri* district. The remaining four sections would have been of less consequence. From the book itself, nothing can be made out.

5. A fragment of loose papers without covers, mark, or numbers; 5 sections.

1. Account of *Sringa-varam* near *Vizagapatam*. The earlier portion of this paper relates entirely to the fabulous origin of some fanes, and shrines. It ascribes the first formation of the wilderness into a colony, to one named *Trisula-bhūpati;* which seems a mere title. Afterwards three classes of aborigines named, respectively, *Savaralu*, *Bhagadulu*, and *Gotamalu*, chose for themselves a king or chief, ruling the whole, whose name was *Nila-cant'ha* (also an epithet of *Siva*.) This chief's son was named *Siva Ráma*, and a few names of his descendants, with very little of incident, follow. The country fell into a state of anarchy: and, at the time when the paper was written, it was under Honorable Company's Government; paying an annual revenue-tax of ten thousand Rupees.

2. Account of different tribes in the *Jayapùr* district: these are—1, the *Miaka-rájas*. 2, the *Gailutuk*. 3, the *Sagidi-vándulu*. 4, the *Sondi-vándlu*. 5, the *Ayara-culu*, people.

The first are wild people, distinguished from the *Condu-vándlu*. The second are rude, and given to the use of intoxicating liquor. The third are servile labourers in husbandry; not, like Hindoos, attached to the soil, but working for cooly-hire, or daily wages. The fourth are engaged in drawing the sap of different kinds of palm-trees; the fermented juice of which they sell, and live thereby. Some of these are *Saivas*, and some *Vaishnavas*. Of the fifth class nothing is mentioned; except that they assimilate closely more to the *Saivas* among the Hindus. A list of towns, with details as to fields under cultivation, is appended.

3. Account of *Conda*, *Cambedu*, *Goluconda*, and *Gudam*. The opening part of this paper has a detail of rivers, or streams, by which the country is watered, and fertilized; with notice of paths, or tracks, amidst the mountains. In reference especially to the village of *Gudam*, it adverts to the before-mentioned *Nila-cant'ha;* ascribing to him the first settlement, and partial civilization. From his Hindu name, it would appear, that he was foreign colonist, who brought the wild tribes of

gan to escape; charging him, on succeeding, to spread their system. The *Baudd'has,* in the heat of the moment, had tied a piece of flesh in all the *Jaina* fanes, with a *sloca* of contemptuous import. *Acalangan* after his escape put a vessel, containing ordure, in the *Baudd'ha* fanes, with another *slóca* in retaliation. Under these circumstances of discord, the *raja* ordered an assembly of *Baudd'ha* and *Jaina* learned men to dispute with each other; and to finish within a specified time, when he would himself embrace the victorious system, and put all of the opposite party to death, by grinding them in oil-mills. The *Baudd'has* concealed themselves behind a thin cloth enclosure, so as to see their opponents, without themselves being seen; and, managed the discussion by means of doing homage to an evil goddess: as the appointed term approached, the *Jainas* became anxious for their lives. In this extremity *Acalangan* had recourse to a goddess named *Svála dévi,* who appeared to him, and gave him a phrase to use, which would mean, "what more?" or "what is there behind?" bidding him kick with his foot behind the veil-curtain. On the morrow *Acalangan* inquired "what more?" or "what is there behind?" And, at the same time, by kicking at the curtain, he broke a large jar in which the fermented juice of the palm-tree had been kept; wherein, from long standing, there were worms, and whence an offensive smell proceeded. The king, in consequence, declared the *Baudd'has* to be conquered: to which they were compelled to accede. *Acalangan* was afterwards admitted to the *raja's* presence, and became his instructor.

There is a reference to further matter on the subject, contained in Book No. 27.

Remark.—Under restriction as to that reference, it may be observed, that from this section the *Baudd'has* and *Jainas* clearly appear to have lived together as people of one religion, under two modifications; the *Jainas* gradually increasing, by coming from the north; and that only a casual dispute led to the violence of a schism. The account is an exparte one from the *Jainas,* who seem to have supplanted the *Baudd'has.* The statement, that these last had a fane at Conjeveram is consistent with vestiges found there, and elucidates a part of the Madura *st'hala purána,* while it affords an idea as to the time, checking the extravagance of that *purana.* Supposing the statement received from the *Jainas* to be with them a matter of record, or correct tradition, we may conclude with certainty that incidents in the Madura *purána,* carried up to a high antiquity, were not more remote than the early part of the Christian era. In this way, I conceive, documents which seem to be trifling in themselves may, by comparison with other documents, assist in elucidating points of actual history. The *Brahmans,* and the *Baudd'has,* or *Jainas,* are the best possible checks on

each other. The punishment by grinding to death in oil-mills, is one well known to Indian history; and in the progress of development of these papers, it will be seen that *Baudd'has* and *Jainas* were subjected to it, at a later period, by Hindu kings, under Brahmanical influence.

Section 4. Account of the destruction of eight thousand *Jainas* by the famous *Sampantar múrti* at *Punai-takai-matam*.

This is an account considerably ornamented, and much resembling the accounts which we otherwise have of the destruction of the *Samanar* at Madura; herein also referred to. The site of the transaction is however different; the name of the king who is concerned, is not mentioned, nor yet the name of his kingdom. I am doubtful, whether the transaction be not the same with that which occurred at Madura. At all events the paper is worth translating as a note, or illustration to any leading view of the whole subject. The general fact that *Sampantar* was the inciter of an extensive, and cruel persecution of the *Baudd'has* (or *Jainas*) by the *Saivas*, is historical.

Section 5. Account of the first founder of the *Chola* kingdom, named *Tayaman-nalli*.

Anciently the *Pandiya*, *Chóla* and *Tonda* countries were one vast forest, called after *Dandaca*, a *racshasa*, that dwelt in it. *Rama* brought several people from the north, and one person, named *Tayaman-nalli*, settled at Trichinopoly; then surrounded by a vast wilderness. He built a fane, and placed an emblem of *Siva*, called after his own name, on the rock: he also paid great attention to cultivation. He had a son called *Ven Chólan*, from connecting the Cauvery river with the *Vennar;* and thereby fertilizing an enlarged extent of country. His son was *Caricanda Chóla*, so called from having embankd the Cauvery river.

Remark.—Of the accuracy of this paper, I have some doubts, chiefly because the name of the fane on the top of the rock of Trichinopoly is said to be an epithet of *Siva* of the same import, in Tamil, with *Matri Bhuvésvara* in Saucrit, that is "*Siva* who became a mother," from a fable that *Siva* gave suck to an orphan; being no doubt some historical circumstance, veiled under an emblem, or hieroglyphic. The name was also borne by a famous *adwaita* poet at Trichinopoly; whether it belonged to a colonist from the north, as stated in this paper, I would leave others to determine.

General note to manuscript Book No. 15.

The paper on which this book is written remains in good preservation, unattacked by insects. But the writing being very pale, and liable to early illegibility, pointed it out for restoration. The contents

of the book are of average interest; and a few passages are rather special.

The book is a thin quarto, country paper. The restored copy is in folio Vol. 1, page 125—162, copied in August 1837.

26. No. 830. (No. 14, C.M. 768). Ten sections.

Section 1. Account of Pandoo coolies (*Panta curhis*) in the jaghire, and Arcot districts, written from different verbal accounts.

This paper contains an account of certain subterranea. or excavations, as if they were tombs, discovered at various places; of the exact nature, or character of these pits there appears to be no certain knowledge; but the writer has collected, and stated, the traditionary accounts of people near the places, where those excavations were found; by which they are ascribed, 1.—To a desire of obtaining shelter from a predicted shower of fire, about the beginning of the era of *Sálivahana*. 2, To certain pigmies that lived towards the end of the *Dwápara yuga*, who constructed for themselves these dwellings under ground 3, To the five *Pándavas*, as a refuge from the persecution of *Duryódd'hana*. 4, To the votaries of certain goddess named *Nila mucari*, who offered to her monthly sacrifices therein. 5, To the *Védar* and *Curumbar* (hunters, and savages), of former days, as places of protection for their wives and children, from wild beasts. 6, To certain men in the time of *Ráma*, who had monkey's tails; whence these pits are by some called *Váli-cudi*. 7, To *rácshasas*, or evil beings, who constructed these places of safety for their wives and children. 8, To a custom of very early times after the deluge, when men lived so long as to be a burden to themselves, and their relatives; so that the latter put them in certain earthen shells, with a supply of provisions, and left them to die.

These excavations are stated to be of various fashions, and sizes; and some have the appearance of being tombs of great, or distinguished men. Tradition states that great wealth was most certainly discovered, and carried away from some of these excavations.

Section 2. An account of *Tóndamàn Chacraverti*, in the district of *Cánchi* (Conjeveram).

There were forty-four generations previously of the *Chóla* race, who were persons of self-government; but the last of them *Kulóttunga Chólan* (who had only a son and a daughter) having killed the son of *Camban* the poet, the latter killed the king's son; and the king afterwards formed an intercourse with one of the female attendants of his court, who was named *Naginága ratnam*, and had privately a son by her. The child was exposed in a golden vessel, on the banks of the *Cáveri* river; and was discovered by the *Brahmans*, and head

officers of the king, who recommended it to the king for protection, as being like him; and from an *adonda* flower being near the child, they called it *Adondai*. The king gave the child in charge to his queen, to rear it up; who readily undertook the task. The king's *mantri* (or minister) was alone somewhat instructed in the secret. The child proved to be possessed of heroic qualities. On consulting how to give him a kingdom, an eye was cast on the country northward, wherein the *Curumbar* had constructed * twenty-four forts; being an immense forest (wild or open place). *Kulóttunga Chóla* fought with the wild people (*Curumbar*); but could not conquer them. *Adondai*, his illegitimate son, with a great army fell on them, and conquered them to extermination. *Kulóttunga* then came; and, having the forest cleared, founded the distinguished town of *Cánchipuram;* in which he built a fane, and dug a channel for the river *Pálar* to flow through it, or near it. There being a deficiency of inhabitants, *Kulóttunga* gave his minister much wealth; who, going to other countries, brought men and women, and had them married together, according to their respective tribes, or castes. By way of affixing a stigma on the newly conquered country the minister recommended that it should be called *Tondarmandalam* "the land of slaves." But the king, without penetrating his minister's design, called it *Tonda mandalam*, and gave it to his illegitimate son *Adondai*, who was accordingly crowned in *Cánchi*; and as he had conquered the ferocious people, the former inhabitants, he acquired the additional epithet of *Chacraverti*. From that time the former name of the country (*Curambar bhumi*) became extinct.

Remark.—This short paper has its value, as being a brief and unvarnished account of an historical fact; otherwise variously and verbosely told; with much of superfluous fiction, and rhetorical ornament.

Section 3. An account of *Candava rayen*, and *Chetthu rayen*, the two sovereigns of the *Vannier*, (fire-race, a tribe of low cultivators) who ruled in the fort of *Tiruvidai churam*.

This fort was in the district of Chingleput; and this account was taken from the mouth of one named *Sahadéven-nattan*.

Anciently the *Curumbar* ruled in this country. *Adondai Chólan* came from Tanjore, and destroyed them; and, having acquired the title of *Adondai chacraverti*, he established in their place the *Kondai kutti vellarhar* (agriculturists who bound up their hair as women do). In those days the *Vannier*, or *Patti* people, by permission of the ruler of the country, built this fort for themselves, as their own. But they paid tribute to the sovereigns of the

* Sixty-four is the usual statement.

Andhra, Cárnáta, and *Drávida* countries. No written account of their race has been preserved. But of their posterity *Candava rayen* and *Chetthu rayen* came to the government. Being skilful men, they built their old fort very strongly. The measures of that fort, as now found, are from south to north 1,141 feet, east to west 1,200 feet. The breadth of its outer-wall was 20 feet. Around it there was a moat 30 feet broad. Besides this outer one, there was an inner fort, and a palace on the top of the hill.

The upper fort was east to west 250 feet, south to north 195 feet. While ruling, with considerable power, they rejected all claims of customary tribute from superior kings. They were both illustrious; but *Canda rayen,* was the most warlike of the two. He affixed alarm-stations, on eminences at certain distances around his capital. There was no other king like him. When the *Rayer* came to invade him, as the drums were beaten at different hill-stations, the *Rayer* did not know in which the chief was; and, at length, the latter, watching his opportunity, fell on the *Rayer's* forces, and made great slaughter. The *Rayer's* general being greatly incensed came with a greater force; and, during four months, an uncertain war was carried on, the chief's place not being known; while night and day he harassed ths troops of the invader. The *Rayer* now desisted from open war; intending to effect his object indirectly. *Candava rayen* then greatly vexed the agriculturists, that *Adondai Chacraverti* had placed in the land. The *Vellarhar,* in consequence, arose in a body, and went to *Krishna-rayer,* who sent the *Wiyalvar* (the people of a Poligar) against *Candava.* That Poligar being beaten, retreated; and sent spies to inspect the fortress, that he might discover how to overcome *Candava.* The spies discovered that, in intervals of rest from war, *Candava* was entirely enslaved by the leader of a band of dancing girls; and announced the circumstance to the chief of the *Wiyalavar* tribe. He came to *Cupachi,* and gave her the offer of four bags of gold, as a bribe to cut of the head of *Candava;* to which, induced by avarice, she consented; and appointed a time for the Poligar, and his people to come. They came as appointed. *Cupachi* gave *Candava* poison in a cake from her own hands, which speedily took effect. She cut off his head; and, putting it in a dish, brought it to the appointed place, and gave it to the Poligar people. After satisfying themselves of the identity of the head, they cut off the head of the traitress, and went away. In the morning his younger brother *Chetthu rayen* heard this news; and, being extremely grieved, he took the hundred companions of *Cupáchi,* and carrying them to a tank, after tying them in a row, like cows, he cut off their heads. In proof whereof that tank is to this day called *Pinnai yeri* (the lake of corpses). He also burnt down their houses, and the place is to this day called *Cupáchi kunnu* (the heap of *Cupáchi*), and is a place of desolation. He also took the watchmen, who had neglected their duty, and cut off their heads at the above tank. The *Wiyalavar* Poligar came with his troops, and fell on the fort. During

twenty-six days, fighting was carried on, with great loss on both sides; till at length the attacking Poligar took the fort; which, after that time, became a dependency of the *Anangundi* kings, who protected the agriculturists.

The truth of the preceding narrative is attested by all the people living around about that neighbourhood.

Section 4. An account of the pagoda of *Tiruvidai-churam* (the above fort) in the Arcot district.

The original date of this place is remote in antiquity; the fane was built by *Kulóttunga Cholan.* It was repaired by other *Cholas,* and *Rayers.* The *St'hala puránu* is lost. But the legend is to this effect, that as *Appar* and *Sundarar* (the poets) were on their way to sing the praises of *Karzkundam* (a hill fane) they inquired of a shepherd (at this place) if there was any emblem of *Siva* near, who pointed them to one under a tree, and disappeared. Considering this as an apparition of *Siva,* they chanted ten stanzas concerning the place; which are in existence down to the present time. As the *Chola* king adorned, and endowed this fane, there may be an inscription; but it is reported to be in recondite Tamil. They further say that directly under the view of the bullock of *Siva* very much wealth is buried. There certainly is some wealth concealed. If well examined, it would be found: it would not be needful to that end to damage the walls, or structure of the temple; but only to remove the flooring; no other damage would accrue to the temple.

Section 5. An account of the ancient gold products of *Callatùr,* and notice of the history of that place.

Anciently this was the second fortress of the *Curumbar* chieftains. After they had been destroyed by *Adondai chacraverti,* the fort was in the hands of ten persons, who rode in palankeens, from among the *Kondai katta vellarhar.* They were subordinates to the *Rája,* and regulated the country. A poor *Puróhita Brahman* came to the fane of *Tiruval-isvarer*, and bought a piece of ground at *Callatur:* the god afterwards personally appeared to him, and instructed him to give the god notice when he ploughed and sowed the said field. He did so; when the god came on his *váhana,* and after sowing a handful of seed, disappeared. The other corn was sown by the *Brahman.* The corn sprung up luxuriantly; while corn sown by other people was very weak. The *Brahman's* corn grew higher than a man could reach, but without earing; to his great grief. A *Vellarhan* passing by, being struck by the singular appearance of the corn, plucked a stalk, and opening it at the top, found an incipient ear of gold; in consequence of which he enticed the *Brahman* to an exchange of products, ratified by a writing. A long time after the corn threw out ears, and the surface presented a golden colour. The *Rayer* of that time, named *Hari hari rayer,* hearing of the

circumstance, came himself with an army; and having it reaped, distributed the gold, in the usual proportion of corn, to the cultivator, the proprietor, and the king; the product was beaten out on a brick-floor, prepared for the purpose. Such a floor is named *Callam*, hence the town came to be called *Pon-velainta callatùr*, or the village where gold grew as corn. Remains of the brick-floor are still to be seen; and the circumstance is traceble in other names of connected places. Some remains of the chaff of this harvest are said to be preserved, in the treasuries of neighbouring temples. From the time of *Tondaman Chacraverti*, down to *Krishna rayer's* time, this fort was under the management of the *vellarhar*, or agriculturists. *Krishna Rayer* demanded of them to build an *agrahàram*, which they refused to do; and he, in consequence, waged war against them, with great slaughter, for six months; when they consented to his request, and built two choultries; one of which was called by the name of *Krishna rayer*.

Historical Indication.—Divested of fable, the probability is that a gold mine was anciently discovered in the field of a *Brahman*, and worked by one of the *rayers*. The closing circumstance is within the range of credible tradition.

Section 6. Accounts of the places of hidden treasure in the Arcot district.

1. In *Panduvùr*, there are four *Pànta curhis*, in which they say treasure is contained.

2. In *Tiru vidaichuram*, in a *Pedàri* kovil, under the image of *Durga*, there is stated to be buried treasure. There is a sort of proverbial, enigmatical saying to this effect, current among the country-people there abouts. Notice of an account given to a servant (gomastah) of the Surveyor General, of seven vessels of buried treasure, and of a human sacrifice offered by some persons, who, in consequence took away one vessel, and went to live at Wandiwash.

3. In *Neyamali*, they say there is hidden treasure.

4. Beyond that village near Chingleput in the pagoda of *Tiruvadé-sveren* at *Callatùr*, at *Cunatù*, *Vémbàcam* near Chingleput, *Uttara mélùr*, and some other places, there is said to be buried treasure.

Remark.—Perhaps Colonel McKenzie's instructions to his agents included inquiries on the above subject: with one exception, as to the *Panta curhis*, I do not see that any light is reflected on past history by such traditions.

Section 7. Ancient history of *Tonda mandalam*, and its earlier inhabitants, called *Védars* and *Curambars*.

After the deluge, the country was a vast forest, inhabited by wild beasts. A race of men arose, who, destroying the wild beasts, dwelt in certain districts.

There were then, according to tradition, no forts, only huts ; no kings, no religion, no civilization, no books ; men were naked savages : no marriage institutions. Many years after, the *Curumbars* arose in the *Carnata* country : they had a certain kind of religion : they were murderers ; they derived the name of *Curumbar* from their cruelty. Some of them spread into the *Drávida désam*, as far as the *Tonda mandala* country. They are now found near *Uttra mélùr ;* but more civilized. They ruled the country some time ; but, falling into strife among themselves, they at length agreed to select a chief, who should unite them altogether. They chose a man who had some knowledge of books ; who was chief of the *Drávida* country, and was called *Comanda Curumba prabhu*, and *Pulál-raja*. He built a fort in *Puralùr*. He divided the *Curumbar*-land into twenty-four parts, and constructed a fort in each district. Of these, the names of ten are *Puralùr*, the royal fort, *Callatùr*, *Amùr*, *Puliyùr*, *Chembùr*, *Uttri kádu*, *Kaliyam*, *Venguna*, *Icattukottai*. *Paduvùr*. While they were ruling, there was a commerce carried on by ships. As the merchants of *Cáveripùm patnam*, sought trading intercourse with them, the *Curumbars* built the following forts (stations) for trade : *Patti pulam*, *Sala cupam*, *Sala pákam*, *Meyùr*, *Cadalùr*, *Alampari*, *Maracánam ;* whence, by means of merchants from *Caveripùm patnam* and the *Curumbar*, a commercial intercourse by vessels was carried on. They flourished, in consequence ; and, while without any religion, a *Jaina* ascetic came, and turned them to the *Jaina* credence. The *Basti* which the *Pural* king built, after the name of that ascetic, is still remaining ; together with other *Bastis*. and some *Jaina* images, in different places ; but some are dilapidated, and some destroyed, by the hatred of the *Brahmans*. They were similar to the *Jainas* of the present day. They were shepherds, weavers, lime-sellers, traders. While living thus, various kings of civilized countries made inroads upon them, as the *Chola* and *Pandiya* kings, and others ; being a wild people, who cared not for their lives, they successfully resisted their invaders ; and had some of the invading chiefs imprisoned in fetters, in front of the *Pural* fort. Besides, they constrained all young people to enter the *Jaina* religion ; in consequence of which vexation, a cry arose in the neighbouring countries. At length *Adondai* of Tanjore formed the design of subduing them ; and, on his invading them, a fierce battle was fought in front of the *Pural* fort, in which the *Curumbar* king's troops fought, and fell, with great bravery ; and two-thirds of *Adondai's* army was cut up. He retreated to a distance overwhelmed with grief ; and the place where he halted is still called *Cholan pédu*. While thinking of returning to Tanjore, *Siva* that night appeared to him in a dream, and promised him victory over the *Curumbars*, guaranteed by a sign. The sign occurred ; and the *Curumba* troops were the same day routed, with great slaughter : the king was taken, the *Pural* fort was thrown down ; and

its brazen (or bell-metal) gate was fixed in front of the shrine at Tanjore. A temple was built where the sign occurred ; and a remarkable pillar of the fort was fixed there, the pla e is called *Tiru múli vásal.** A sort of annual commemorative ceremony is practiced there After a little more fighting, the other forts were taken, and the *Curumbars* destroyed. *Adondai* placed the *Vellarhar,* as his deputed authorities ; having called them into the country to supply the deficiency of inhabitants from the *Tuluva désam* (modern Canara). They are called *Tuluva Vellarhar* to the present day. Some were brought from the *Chola désam,* still called *Chola Vellarhar.* He called from the north certain *Brahmans* by birth, whom he fixed as accountants. The *Kondai katti Vellarhar* were appointed by him. He acquired the name of *Chacraverti,* from rescuing the people from their troubles. The name of *Curumba-bhúmi* was discontinued; the country was called *Tondamandalam;* and common consent ascribes to *Adondai* the regulation of the country.

Remark.—The writing of the above paper was a little obliterated, and I think its restoration of consequence; for it seems to me rather more important than these local papers usually are. We have in it a clear and unvarnished statement of the introduction of the Hindus (properly such) into the country, circumjacent with respect to Madras. The Hindus had colonized the country, south of the Coleroòn at a much earlier period. The trading from *'ávéripúm patnam ;* the conquest by *Adondai* ; the introduction of *Brahmans,* as accountants from the north ; are matters confirmed by other papers. The *Vellarhas* of the country hold the traditionary† belief that their ancestors

* This place attracted my attention some years since; but I could not get any satisfactory explanation of the annual commemoration, and other circumstances. It is about 12 miles W.N.W. of Madras and one mile N. of the Rail-road.

† I eschew controversy ; but, if I happen to know of a twist given to my meaning, I may as well try, and set the matter right. At page 12, 13 of a "Comparative Grammar, &c" there is a misrepresentation of my statements as to *Adondai's* calling in the northern *Velarhas,* and the abundant evidence on this head is declared to be "highly improbable" because the *Tulu* "differs widely and essentially from the Tamil." A line before "the relation of the *Tulu* to the Canarese" is stated to be "nearer than its relation to the Malayalam." Now the old Canarese (Sanscrit words being discarded) is very similar to pure Tamil. But the *Tulu* has a near relation to the Canarese, *ergo* to the Tamil. In so far as the *Tulu* has any relation to Malayalam, it also has a relation to Tamil, because the pure Malayalam was originally only a dialect of Tamil. Then the colloquial Madras Tamil is "characterised by an infusion of the peculiarities not of the *Tulu* but of the Telugu." I deny any such infusion. Very many speak both Tamil and Telugu, but the two languages are distinct; yet they are related in the next degree, after the old Canarese. See remarks before the last part of Dr. Rottler's Dictionary, in which (following the late A. D. Campbell, Esq.,) I point out a general substratum of language throughout the *Dravidas.* As regards the influx of *Tuluvas* to this neighbourhood, the express statement of *T. Vencatachela Mutaliyar,* that his ancestors emigrated from the *Tuluva desam,* and that he (a first rate Tamil scholar) considered the old Tamil to have sustained a modification from the *Tulu* in modern Tamil is surely of more weight than the "highly improbable," founded on so sandy a foundation as the above.

emigrated from *Tuluva.* The *Chola Vellarhas* are chiefly found in the south. They wear a lock of hair on the front of their head, not on the back, like other Hindus. The *Hala Canada* language, and the Madras Tamil, are very nearly the same language.

Section 8. Account of a *Curumba* fort at *Marutam,* near *Canchi* in the *Utra-melùr* district.

This fort of mud, was formerly built by the *Curumbas,* covering more than forty acres of ground, with two boundary-walls, and was long ruled by them. In the time of *Krishna rayer,* his dependent, the *raja* of Chingleput, fought with them; and, after some time, the *Curumba* chief was unjustly put to death. The *Curumbas* were destroyed; and *Timma raja* took that fort. He gave it as a jaghire to one of his near relatives, named *Govinda raja.* He built two temples; and established an *agraháram* or alms-house, for the *Brahmans.*

Note.—*Timma rayer* was the founder of Arcot, as mentioned in a former paper.

Section 9. An account of *Mathurantacam,* in the jaghire.

This place being the ancient bouudary of the Madura kingdom, was called *Mathurantacam* (the end of Madura) and *Vada Mathurai* (the northern Madura). In proof of which, there is an image called *Mathurai Chelli ammen.* There is also a very ancient *Saiva* fane. It is said that *Nala raja,* in his sorrowful pilgrimage, came to this place; and, by taking the muddy water of that pool, was cured of his leprosy. He built a temple there, to commemorate his cure. The tank was called by him *Vishaca tirt'ha.* The *Chola raja* built many other sacred edifices in this place; and, himself lived there for a considerable time. The *st'hala mahátmya* of this place is connected with the *st'hala mahátmya* of Madura.

Remark.—As the Madura *puránam* contains a reference to the northern Madura, it is well to know the precise locality thereby designated. The reference to *Nala raja* is an allusion to an episode in the *Mahabhárata.*

Section 10. Account of the ruins of a fort with seven walls (one within the other) at *Avidutangi,* written from verbal accounts given by *Brahmans* of *Pira désam.*

In the Arcot district, not far from *Pira désam,* are the extensive remains of a very ancient fort, of seven enclosures. It is now concealed by brushwood, and lies waste. Gold-cash, and other coins, have been found there. Hyder Ally is said to have examined it, and taken thence treasure. It was built many years after *Tondaman Chacraverti,* by *Vira Narasimha raja.*

He appointed a very stupid *mantri* (or minister). There was no investigation of affairs; and this minister, buried the treasures, arising from the public revenues, and stultified the king. A certain man, named *Virálvennan*, was wounded on the head by a neighbour; and going to make a complaint at the king's gate, could get no hearing. He thereupon went about the town beating all he met; and, as there was no inquiry, he managed to get some money, and to raise a small band of troops, with whom he took post near a burning ground, and exacted tribute from all who came to perform funereal obsequies. By this means he became rich. After some time the king went out in disguise, to ascertain the state of the town; and heard a poor woman complain of having no money to pay the tribute. He inquired into the tax; and then went to the *mantri* to ask why it was imposed, who could give no account of it. The king sent for *Viràl Vennan*, who refused to come; whereupon some troops were sent against him; these were worsted, and then *Viràl Vennan* came, sword in hand, of his own accord; and, falling down before the king, narrated all his circumstances: whereupon the king had his minister beheaded, and put *Viràl Vennan* in his stead. There is no other tradition at *Pira-désam*, but possibly by going to *Avidu tangi*, something further might be learnt.

The book is a quarto, of medium thickness, country paper, injured, tied with a string.

27. No. 835. (No. 24, C.M. 778,) eleven sections.

Section 1. Account of *Mávalivaram*, or the seven pagodas, in the district of Arcot.

Reference to the legend of *Pundarica rishi*, (in a former great age) and a lotus-flower, which he purposed to offer to *Isvara*: he was seized by an alligator, when gathering one; which creature was a *Brahman*, imprisoned by the sentence of another *Brahman*, for mocking him. A reference to the fable of *Vishnu* sleeping on the shore; and the subsequent establishment of a fane. On this legend is grounded a petition (to whom does not appear) to restore certain immunities; lost during the Mahomedan troubles in the Carnatic.

The legend of *Karh hundam*.

Rajéndra Chola was afflicted with *Brahma hatti*, which left him on entering any fane, but seized him as soon as he left it. It finally quitted him, on his paying homage at this shrine; in consequence of which benefit received, he gave the place some immunities, and privileges.

Suru-guru raja originally built the fane, and many connected buildings. At a later period, when they had gone to decay, *Canda rayen* repaired,

and restored, them. Other persons subsequently made various additions. Notices of minor local matters; down to the time of Mr. Huddleston, a Collector; in whose time some repairs were made. At a later period the *Cumbhábishégam* was performed: during a renovation of the shrine, in the time of the Nabob. The place suffered by reason of Hyder Ali's irruption.

A detail follows of the days on which festivals are held, and processions made; as also of expenses required.

Some particulars are given, concerning one named *Pombala Pandáram,* who made many additions to the place.

A mention follows of the *Chacravertis,* the periods of whose reigns are stated, in crores, lacs, and thousands of years. On coming down to the *Chola rajas* and *Balála rajas,* their reigns, are specified in thousands, and hundreds of years. The names of some of the *Rayers* are given with the *Sacai* year. [This list in the later period, may be of some use; but there are other similar ones already abstracted.]

Account of *Karh kundam.*

A detail of shrines amounting to nine, and of thirty-two villages, belonging to them, by way of endowment. Also of eighteen other villages; given, for repairs, ornaments, &c., connected with the service of the shrines.

A list of the inscriptions, within, or around the walls of the fane; but without any specification of the contents.

Remark.—The section heading imperfectly designates the contents: the chief portion of which relates to the fane of *Karh kundam,* about seven miles S.W. of Chingleput (a building on a hill, of remarkable appearance, on the high road to Trichinopoly).

The paper on which the section is written, is in perfect preservation; the ink is become pale; but the contents are not of such consequence as to require immediate restoration. The document will last, as it is, for several years.

Section 2. Account of *Pandiya Pratápa raja* of the *Pandiya désam.*

This is not, as the title would appear to imply, the account of one king, but of the *Pandiya* race. Hence, *raja* is to be understood collectively, or in the plural, and *Pratápa* merely as an epithet signifying "celebrated," or "illustrious."

The document contains an outline of the contents of the Madura *sta'hala puránam,* down to the time *Kuna Sundara Pándiyan.* It then

mentions an unsettled, or unknown period. The story of *Arjuna* and his brothers, is adverted to, from the *Bháratam;* so far as needful to introduce the visit of *Arjuna* to Madura. It is added afterwards, that *Arjuna* having married the daughter of *Maliya dvaja,* his son named *Papravâhana* succeeded to *Maliya dvaja;* and thence forward is deduced a line of kings, down to *Chandra sec'hara,* and the intervention from *Vijayanagaram,* which led to the accession of *Visvanátha nayak;* with the mention of which circumstance, and the cessation of the *Pandiya* dynasty, the document ends.

Remark.—In so far as concerns the *st'hala purána,* nothing further needs to be mentioned. The list of descendants, deduced from *Papravâhana,* is the same with that contained in the "supplementary manuscript." (Or. Hist. M.SS. Vol. 1,) to which, with the three documents, before reported, it affords a fourth attestation.

The statement that *Arjuna* married the daughter of *Maliyadvaja,* I have met with herein, for the first time, in a native M.S: consequently an expression of disbelief, as to its being contained in any native M.S. which I have somewhere made, must be withdrawn. The conjecture to to that effect, by an inference of my own, is confirmed. And, if it be true, it tends to controvert the entire *Puránam;* because the son of *Arjuna* and the daughter of *Maliyadvaja,* then must be the famous *Sundara* and *Minácshi,* the tutelary numina of the place; considered to be incarnations of *Siva* and *Parvati.* There for the present, I leave the matter.

Note.—The paper is good, and in perfect preservation, and the ink deep-coloured; consequently restoration is not required.

There is half a page following, in Telugu; mentioning the building of a fane at *Chola puram* in the *Pandiya* country, by one named *Sancara náráyana.* He also built the village, and an *agrahâram;* residing there. He did so in consequence of having been driven from his residence at *Cholapuram,* in the Trinomali district, by the violence and oppression of a *Chola* king; which induced him to emigrate to the south.

Section 3. Account of sixty-six *Jaina* fanes in the *Cánchi* district, with the customs and manners of the *Jainas.*

A mention of the different ages, according to their system; the twenty-four *Tirt'hacaras;* the *Manus,* and the *Chacravertis* among them. The commencement of the *Sacai* era is specified in the *Caliyuga* year 741. Many *Jainas* came, from the north, to the *Cánchi* district in the *Caliyuga* 1451, *Sal. Sac.* 710, in the reign of *Hima sitala maháraja.* It was then a

forest; which they cleared, and cultivated. In his time a schism arose between the *Jainas* and the *Bauddhas*. *Acalanga déver*, overcame the *Bauddhas*. Some of the *Bauddhas* were intended to be put to death in large stone oil-mills; but, instead of that, were embarked on board-ships, or vessels, and sent to Ceylon. Some subsequent matters are mentioned; and then a reference to *Appar* and *Mánicavásacar*. Subsequently, times of war and disturbance, are adverted to; in which the *Jainas* were scattered, and went to various places; their fanes being injured, or destroyed. Revenue matters are mentioned, in the time of the Honorable Company. In the *Pira désam* there are about one hundred *Jaina* house-holders. Fifteen fanes are large, some small: in all there are sixty-five fanes. A list of these, and of their villages follows.

Remark.—This paper is curious, and important: both as regards ink and paper, it is in good preservation.

Section 4. Answers to queries, from *Brahmans* at *Srirangham*.

Who was *Dherma Brahma*? He was a *Chola* king of the *Trétàyuga*, not *Dherma raja* (of the five *Pandavas*). He was co-temporary with *Vibúshana*, and founder of the shrine.

His capital was *Uriyùr*. A few particulars, not well connected are given; together with the early dynasties of kings.

In reference to *Chola* kings, they say, these ruled at *Tiruvalanchuri*, west of Cumbaconum about four miles; where remains of their palace are found.

Enquiry as to history subsequent to *Sálivâhana* and *Bhoja raja?* The reply goes backward, above that era, and adds some loose names, without connexion, of subsequent kings. A more specific mention of the northern dynasty, at Madura, is added.

A list of the *Rayers* of *Vijayanagaram;* and a repetition of the Madura dynasty.

Inquiry as to *Rámanuja*. Some particulars are given concerning him. He is said to have flourished in *Sal. Sac.* 939.

Inquiry as to *Sancaráchárya*. Particulars are stated respecting him of some interest. He is said to have killed *Crimi-kanda Cholan*. His polemical proceedings are narrated.

Inquiry as to *Pandárams*, and their residence. A detail of their different places of dwelling is given. Inquiry as to *Chéra* kings. Nothing special is stated.

Inquiries as to *Congu désa* and Madura, they decline to answer, as relative to *Saiva* places; while the respondents are *Vaishnavas*.

The reply to a reference concerning *Kérala désam* is unimportant.

In reference to *Brahmans*, they assert that these were always in the country; yet admit the introduction of some. The reply is vague on this point; and on others they indolently profess ignorance.

Section 5. Genealogical account of *Uttama Nambi*, a manager of the fane at *Srirangham*.

Reference to the birth of one of the *'Aluvàr* in the *Pándiya désam*, in the year 45 of the era of *Cótandanát'ha*. *Vallab'ha déva*, a *Pandiya* king was a disciple of the said *'Aluvàr*, and established him at *Srirangham*; expending property on the endowment of the shrine there. Several details are given of the institution of the first of the series of managers. The said *'Aluvàr* exercised his office during "one hundred and seven years." His son *Sri Ramandar* was manager for seventy years. His son *Tiruvadi-aiyen uttama Nambi* was 60 years in charge of the fane. His son was *Tiru mallanat ha*, who received presents, from *Mahà raja vana déva*. He was in charge 50 years, and some months. The series is continued down in hereditary succession, with an average of about 50 years ascribed to each. This succession offers nothing remarkable, down to the 57th in order, who was named *Nani Perumàl aiyen uttama Nambi*. This manager applied to the *prab'hu*, or local chief (name not stated) for the means of conducting the public festival of the goddess; which the said chief declined affording, and the *Brahman* cut his own throat, in consequence; immediately after which an afflatus of the goddess is said to have rested on some one present, telling the chief that there was no need now to do that which had not been commanded by her. The suicide, after death, had an epithet applied to him, signifying, "firm to his word." In the time of the 63rd, in order, the shrine of the goddess was repaired. In the time of the 74th, named *Garuda váhana panditar uttama Nambi*, we first meet with a known date, being *Sal. Sac.* 995, (A.D. 1072). Concerning him it is noted that, besides ordering certain matters relating to the fane, which are specified, he was a scholar, and wrote many *grant'has*, or Sanscrit books. His son, and successor, pulled down his own house, and employed the materials in building a hundred pillared *mantapa* (or porch) which procured signal approbation from the god. The 78th was named *Rámanujáchary uttama Nambi* (apparently after the name famous *Rámanúja*). Many evils befel the fane in the time of the 80th, which he remedied by rebuilding what had been destroyed (how not specified). The date of repairs *Sal. Sac.* 1293 in the time of *Bukha rayer* of *Vijayanagaram*; whose general or agent was named *Campanra udiyar*. The influence of the *rayer* dynasty appears under the 81st of the series. In the next, donations by *Tirumala nayak* of Madura are mentioned, with a date, and other similar particulars occur, down to the 90th; who is simply termed *Uttama Nambi*.

There follows a list of 21 other names of another line, which has the cognomen of *Chacraiyer*; probably that of a second manager. A few lines of a *grant'ha* inscription, in corroboration, are added; and the authenticity of the whole is attested by the autograph (apparently) of *Uttama Nambi*, stating his personal responsibility if any thing erroneous should be found therein.

Remark.—This document being written on bad country paper, much injured by insects, has been restored. It affords an instance of the way in which such kind of scattered documents may clear up a difficulty, or doubtful point of history, when least expected. All the manuscripts, which treat of the *Pandiyan* history, mention the first incursion of the Mahomedans, with the disastrous consequences, and ascribe their expulsion to one *Cammanan* or *Campanan;* sometimes described as having come from Mysore, and sometimes as a king from the north. In the foregoing document it is said that many evils befel *Srirangham*, in the time of the 80th head *Brahman*, without saying whence these proceeded; but the date given *Sal. Sac.* 1293, as that when the evils were repaired (corresponding with A.D. 1361), enables me to perceive, that the incursion of the Mahomedans must have been the cause. The name of *Campanra udiyar* here occurs; and while the cognomen *udiyar*, shows him to have been a local chief, probably in Mysore, it is also here stated that he was subordinate to *Bukha rayer* of *Vijayanagaram;* a statement not heretofore met with by me, nor had I suspected the influence of the *rayer* dynasty, so far south as *Srirangham*, at so early a period. However here is the evidence, in a document respectably authenticated; and, I think, in this particular, worthy of credit. I had otherwise considered that the genealogy would be of use in ascending upwards to the origin of the *Srirangham* fane. There are two dates, from A.D. 1361 upwards, allowing, on an average, 33 years for each one of 80 generations, we come to A.C. 1279; and from A.D. 1072, ascending for 74 generations, we come to A.C. 1370. By this check a difference of about one hundred years becoms apparent, and it is otherwise manifest that the numbers, in the earlier part of the series, cannot be relied on. From documents, which have passed through my hands, I know that the date of the foundation of this fane can be definitely fixed at a much later period. There are also other documents yet to be examined, before any positive conclusion is drawn. It may be observed, in passing, that the names of the head *Brahmans* give intimations of the contemporary rulers; as, for example, under

subsequent Mahratta princes. Account of the *Cáta raja*. The detail of domestic affairs, and of petty machinations within the palace, is somewhat full. There are also full details of proceedings of a more public kind; down to the interposition of Lord Pigot. Much is stated concerning that affair. The proceedings of Governor Campbell, in person, at Tanjore, are mentioned. The close of the document adverts to the release of the son of *Tulsi raja* from prison; but states that, for the rest, injustice remained; and, at the close, appeals to the rectitude of the Honorable Company, soliciting full inquiry, and redress.

Section 9. Details concerning the fanes of *Sivapracása*, in the principality of *Turaiyùr*.

Various particulars are stated, concerning this place, of a legendary kind. Among the rest, a child that had died from the bite of a snake was here restored to life; and one, afflicted with leprosy, here obtained a cure.

Copy of an inscription, commemorating certain gifts and immunities made in *Sal. Sac.* 1665, to this fane, by a descendant of *Neddiya reddiyar*, named *Vencatáchala reddiyar*, whose pedigree is deduced from the *Rayer* dynasty, with heavy denunciations against any one alienating the same to other purposes.

Section 10. Account of grants of land made to the said fane of *Sivapracása* in the *Turaiyùr* district.

A mere repetition of the aforesaid grant, with a specification of lands bestowed; and attested by the signature of the said *Vencatáchala reddiyar.*

Section 11. Account of an emigration of some persons of the *Reddi* caste, from the Nellore district.

This is a mere fragment, stating the fact of an emigration; but breaking off abruptly. I think it must have been intended for a copy of a paper, elsewhere found in the collection, concerning the *Reddiyar* chiefs of *Turaiyùr;* or, at least, the subject would be the same: hence there is probably no real loss. [See M.S. Book, No. 1, Section 5. *supra.*]

General Remark.—A brief note has been attached to the abstract of the sections down to No. 6. Thence forward there was found to be loose sheets of thin, and inferior, country paper; much injured, at the edges, by insects; and transposed, in point of order. Not wishing to let the matter entirely perish, it has been recopied; but not without

breaks in the sense, where words were eaten away at the edges. Of this latter portion of the book, Section 8 alone is of any value; and that, from its minute particularity, in the later period of the Mahratta rule at Tanjore, ought to be translated, as affording historical materials. Manuscript book, before adverted to, (No. 23), is more full in anterior details, wherein this one is brief; and less particular in later matters, wherein this is minute. They also take different sides of the question, which cost Lord Pigot his liberty, government, and life.

According to the section-titles in English (at the beginning of the book), there ought to be a paper on the five tribes of artificers, called from a distance, and located in the Trichinopoly district; but this document is not now to be found in the book; and, as the sheets are loose, it may have been lost, at some period subsequent to the first binding.

The restored sections 3—11 are in folio vol. 4 page 235—301. The original book is a thin folio; on Europe and country paper, the latter damaged.

28. No. 840.—A book of miscellaneous matters, which appear to relate to the *Malayálam* country; loose papers not assorted. It is a thin quarto, China and country paper, very much damaged; one board gone; tied with a string.

29. No. 841. (No. 11, C.M. caret.) Thirteen sections, now eaten up by termites. A memorandum in my own handwriting is "4, 5, 12 restored, much was found to be irrecoverable." The three sections copied are in fol. vol. 4, page 377 to 394, Section 4. Account of wild tribes, 5; of the temple of *Sancara*. 12, of *Aryyanàd*: all relative to Travancore.

The whole of the destroyed matter, though in Tamil, related to that kingdom.

The remains are a long, and thin quarto, country paper.

There are other M.S. books, coming under this heading of Miscellaneous, noted in my former analysis; not forthcoming to the present demand. There is a confusion, by Tamil books relating to the western coast being marked, "Malayalam Kyfeats." It is possible that some of the missing books may be met with among those Kyfeats. The missing Nos. are 8, C.M. 901—9, C.M. 63.—9, C.M. 195 11, C.M. 904—12, C.M. 905—19, C.M. 155—13. C.M.—20, C.M. 260. This memorandum will be referred to, should they be found.

XI. Navigation.

1. No. 793. (No. 20, C.M. 260). *Cappal sástram.*

Under the 1st Family, a sufficient notice was given of this work, on seamanship and astrology.

The book is a thin folio, country paper, injured, the binding gone.

XII. Puranas.—local.

1. No. 348. (No. 2, C.M. 35). Three sections.

Section 1. *Sevendhi puránam,* pages 1—34.

This appears to be a copy from a palm-leaf manuscript, which was abstracted under the 1st Family *supra.* It is also termed *Trisira malai st'hala puránam,* or legend of the hill at Trichinopoly. The above abstract may be consulted.

Section 2. *Visvacarma puránam,* a legend of the *Saiva* kind, in which the production of all things is ascribed to *Visvacarma,* the universal workman. A brief notice of it was given in vol. 2.

Section 3. See II *supra.* As there noted, this book was recovered by me. It was not in the collection when I made my first analysis. It is a quarto, of medium thickness, on Europe paper, the binding only injured.

2. No. 784, (No. 4, C.M. 48, 49). Three sections.

Section 1. *Támbraparani mahátmyam,* and

Section 3. *Jambukésvara st'hala mahátmyam* relate to this heading; but a sufficient notice of the whole was given, under the preceding head, X, 1, which see.

3. No. 785. (No. 1, C.M. 47.) *Palani puránam,* or legend of *Parhani, vulgo,* Pyney.

Of this document, the following abstract is offered. The work opens, as usual, with an invocation, or praise of *Ganésa,* usually termed in Tamil works *Vickenésvara,* implying a power to forbid; verses follow in praise of other gods. Then follows the eulogy of distinguished individuals; among others, of *Samvanta múrti* who was born, it states, in *Védaranya,* that is the original town afterwards called *Vijayanagaram;* came by way of Cuddapah to Madura, and there overcame seven thousand of the *Samunar, (Jainas* or *Bauddhists).* It then eulogises *Mánicavasaca;* for a fuller account of whom, as well as of the preceding, see abstract of the Madura *st'hala Purána* (Oriental Hist. MS.S.

vol. 1, pp. 104—114). Next follows the eulogy of *Dandésar*, who made a *lingam* (or symbol of *Siva)* of earth; which his father, in contempt, kicked to pieces, on which account the son cut off his father's legs, but *Siva* appeared, and ultimately gave to both of them access to his superior world. Laudatory strains, of the worshippers of the god, follow. Upwards of one hundred stanzas are occupied with the foregoing matters. The contents of the *Purána* are next indicated. It professes to be taken from the *Scanda Purána;* and is narrated (as usual) by *Suta rishi* to other *rishis*. It is announced that the work will contain twenty-three sections, or chapters. The praise of the town is given, with some mention of the three qualities, *rájasam*, *támasam*, and *sátwicam;* or choler, depravity, and purity.

The name of the work is then stated to be the *Parhani Puránam* (in the south, the name is usually pronounced *Palani);* then follows an apology for defects that may be observable; stating that though the work may be rude; yet that, as it contains the sacred name of god, like a pearl from the sea, it is hoped that it may be allowed to pass without severe censure. The author then pays his court to other poets, according to established rule, stating his own entire inferiority; and, after these precautions, proceeds with the different subjects, as announced:

Section 1. Concerning the mountain.

An enumeration is given of celebrated hills, in different parts of the country of India; all subordinate to *Mahà méru;* occupying forty-eight stanzas.

Section 2. Concerning *Varáha giri.*

This is the mountain on which the temple of *Subrahmanya*, at Pyney is built, and forms the subject of special praise. It is termed the southern *Cailasa*. An enumeration follows of special trees, and shrubs, growing on the mountain; next of the birds, proper to it; and lastly of the *Curuvars*, or wild people inhabiting it.

Section 3. Account of *Mayádri.*

It is asked of *Suta rishi*, why *Varáha giri* came to be called *Mayádri*, or *Mayáchalam*, (both words in Sanscrit meaning "illusive-mountain,") who replies that it was because *Siva* dwelt therein, as the *panchakartakal* (or five lords).*

* These are *Brahma, Vishnu, Rudra, Sadásiva* and *Mayésvara.* The three first are the *Trimurti.* The fourth (in the dialect of his followers) is *Siva*, as the Supreme Being, and the last is *Siva* assuming illusory forms.

Section 4. Concerning the young pigs.

See abstract of the Madura *st'hala puránam* (or. Hist. M.S.S. vol. 1, p.p. 91, 92). The account given in the Pyney legend is quite similar.

Section 5. Concerning *Arjuna*.

Isvari (or *Parvati)* inquires why *Siva* assumed the form of a hunter, during the penance of *Arjuna ;* referring to the story in the *Mahab'hárata*. It seems that his *sacti*, at the same time, bore the form of a huntress, and saw *Siva* and *Arjuna* fight. This event took place in the north, near the *Virpatta* mountain, where the celebrated immortal man *Márcandaya rishi* performed penance. In this contest (of which a full account is given in the *Mahábhárata*) it seems that *Varáha giri* (literally hog-mountain) was animated by *Yama* (the regent of death) in the form of pig; which was hunted by *Siva*, and which sought protection with *Arjuna*, as he was doing penance. Hence a dispute arose between the (apparent) hunter, and the anchoret ; in which *Siva* was conquered, and then gave to *Arjuna* celestial arms. The pig, which was the cause of the dispute, afterwards came back to the south, and settled down in the shape of *Varáha giri*. (From this section the comparatively modern origin of the temple, and its superstition, is clearly deducible).

Section 6. Account of the temple on *Varáha giri*.

It contains five emblematical images. Moreover, *Subrahmanya* (*Carticeya*) came, and was married on this mountain.

Section 7. The origin of the river.

Its glory cannot be expressed. *Brahma* came, and did penance near one of the pools, in the form of a serpent. (The work, in various places, has an especial quarrel against *Brahma*).

Section 8. Account of the *Kanikar* forest.

Certain *rishis*, with their wives, when performing penance in the *Taraca vana* (or wilderness), became proud of the merit of their performances, and refused so honour the gods. On a complaint being made concerning their conduct, *Siva* and *Vishnu* undertook to destroy the merit of their abstract devotion ; and assuming respctively the human form, as male and female, they addressed the *rishis* and their wives apart ; and so troubled both, that all their past merit was destroyed. At length the fraud was discovered ; and the *rishis* proceeded to offer *yágas* (or sacrifices) from which they first raised up an elephant, and sent it against the intruders. This elephant *Siva* killed, and used its skin as a cloak, which he still wears. Next a tiger was raised up and sent, which *Siva* also killed, and made like use of; so that among his thousand names, are *áni tòl* and *puli tòl* or "elephant-hide," and "tiger-skin." The *rishis* then raised up, and despatched, a deer ; this *Siva*

took up in his hand (it is still so represented in pictures, and images). They sent fire, which he took up, and made use of as a weapon, in his right hand. Lastly, they sent a hare, which he trampled under foot. The *rishis* now came to a better mind, and sought forgiveness, which was extended to them. Afterwards, during the three first ages, *Isvari* did penance in the *Kanikar* forest at *Palani*. (The above legend is taken from an older Sanscrit *Purána*; and has been narrated, in the abstract, by various English writers).

Section 9. The penance of *'Adi sésha.*

A dispute occurred between *'Adi sésha* and the god *Vayu* (the wind) as to which was the strongest. To bring this matter to a test, *'Adi sésha* coiled itself round *Mahámêru*, covering each on of its thousand peaks, with one of its thousand heads. *Vayu* assaulted the mountain in vain. At length the snake lifted up one of its heads, to see what was become of *Vayu*, who, for a time had suspended the assault; and, on the instant, *Vayu* blew away one of the peaks, left for the moment unprotected. In consequence *Vayu* was conqueror. *'Adi sésha*, being mortified at this result, performed penance at *Varáhagiri*; and, on the god appearing to inquire what was its request, the snake replied that it asked for conquest over *Vayu*. In answer, the god said, "have power to eat the wind." Hence it is said that, by virtue of this permission, snakes can live for a long time, by subsisting on air alone.

Section 10. The legend of *Kavusila cheran.*

Kavusilen was a distinguished chief or king of the *Chéra désam.* Having made a pilgrimage to many places, he observed a forest on his return, in which there were many wild beasts; and he, in consequence, gave orders to proceed on a hunting excursion. A very beautiful deer was started, which the king so eagerly pursued that, at length, he was left alone; and, on coming to the *Kanikar* forest, the animal disappeared. The king became exceedingly hungry; but, in all this region, seeing no sacred edifice, he vowed that he would not eat, until he had discovered one, and had paid homage to its god. He sought for one in vain, on that day; and the next one: and so soon, for three days in succession. On the third day he saw a *Brahman*, who came to the forest to gather flowers. The *Cheran* stated who he was, and desired to be led to a fane. The *Brahman* conducted him to a *Saiva* fane, where he paid homage; and then took refreshment. He expressed a great wish to see an *Ammankoil* (or shrine of *Parvati)*, and in consequence, the *Brahman* taught him a particular *mantra*, told him to go to a certain river and repeat it, and an *Amman* would appear He did so, when *Parvati*, in the shape of a *Brahman* female, become visible, and said the king could not see the *Amman* now in her proper form; that she herself was doing penance, preparatory to marrying the god *Siva;* and she instructed the *Cheran* to wait

till the day of the marriage procession, when his wish of seeing the goddess would be granted. Some *rishis* also came, and saw the goddess doing penance; and going to *Siva lóca* (the world of *Siva*) narrated what they had seen. The god *Siva* said he would come to the wilderness, and marry the *Amman*.

Section 11. Account of the marriage.

A long description is given of the marriage ceremonies and procession; on which latter occasion the wish of *Kavusila chéran* was gratified; in seeing the goddess in her own proper form. He then projected the design of building a town, on the spot where this had occurred.

Section 12. The building of the town.

In order to carry his design into effect *Kavusilen* sent to *Atri giri*, his own town, for his two younger brothers; who brought money as was required. Many fanes, streets, choultries, &c., were built; and, when finished, the place was called *Kavusila puram.*

Section 13. Account of *Tiruvavenen gudi*

Some laudatory titles of *Subrahmanya* are given. It is said that *Bhúmidévi* (or the goddess of the earth) came and did penance at this place; as also *Lacshmi*, *Surya*, and *Cámadhénu* (the cow of plenty.) *Náreda* went to *Brahma*, and received from him a pomegranate. *Náreda* carried it to *Siva*, to whom he presented it, praising its qualities. The two children of *Siva* (that is *Ganésa* and *Subrahmanya*) laughed on seeing it. *Siva* said "I will give this fruit to whichever of you can go round the world in a moment of time." Thereupon *Subrahmanya* mounted his peacock vehicle, and came from *Cailasa* down to earth, and set out to go round it; the other simply walked round his father and mother; and, praising them, said that, as they contained all things, in going round them he went round the world. Thereupon *Siva* gave him the pomegranate.

A pompous account is narrated, higly overcharged, of *Subrahmanya's* progress round the earth; and of the different places to which he came, until all the eight points of the heavens were passed, and he returned to his parents; when he saw the pomegranate already in the hands of his elder, and more skilful, brother. At this, he was both sorry and angry; leaving *Cailasa*, in disgust, he came to *Varaha giri*, and created many things at *Tiruvanengudi*. *Siva* and *Parvati* came hither in order to pacify him; told him he was a good child; and that it was not worth his while to grieve on account of that fruit, adding "*Parhaniyallavà*," whence the name of the place. They promised him many fruits; whereupon he paid them homage. They asked him what gifts he desired; and, according to his request, bestowed many immunities on the place, and gave beatitude to all who were doing penance there. Hence (adds the tale) they who, in the months of January and November, bathe in the *Saravana tirt'ha* (or pool), will obtain beatitude. None can tell all the virtues

of that pool, or all its wonders, except *Siva* himself. The pools, which are there, contain the real waters of the *B'hagi rati* river (or upper Ganges). For bathing here gifts were accorded both to *Lacshmi* and *Bhúmidévi*, with permission to marry *Vishnu* (they are his two wives). Gifts were also given to *Cámadhénu*, with leave to go, and always to remain, near to *Vasishta*. On the same account gifts were accorded to *Surga* (the sun) with permission to go and remain in the heavens. From that time forwards the place was called *Parhani st'hala* (that is Pyney) because of the expression "art not thou a fruit."

Suta then says he will tell another tale, which is contained in the following section.

Section 14. The narrative concerning *Brahméndiran*. The *rishi* named *Angírasa*, had a son who was named *Agnilama*, a name which was afterwards changed to *Brahmendiran*. He was carefully taught; and, by his own application, became well read. After making proficiency in study, he proceeded on a pilgrimage to the whole of the *Saiva* fanes; and, after visiting other places, he came with a retinue of disciples to *Tiruvavanankudi* (another name of *Pyney*). The followers of *Brahmendiran*, greatly approved of the locality; and, recommended the fixing a residence there. The whole body, by consequence, continued at that place, doing penance. At length, the local deity, *Subrahmanya* appeared; desiring to know what gift or reward they required; and, at their request, gave to the whole of them beatification.

Remark.—This section is of considerable consequence, inasmuch as it clearly marks the first immigration of *Brahmans*, settling at Pyney: in the same way as the first location of another *Brahman* colony at Chillambram was before noted, *supra*.

Section 15. The narrative concerning *Nit'ya nát'ha*. This account refers to the period of the *Trétá-yuga*. *Nitya nát'ha* was a son of *Nala raja*. He was powerful and wise. Proceeding on pilgrimage he came to the *Congunád* (modern Coimbatore, in which *Pyney* was situated). He visited seven *Saiva* fanes in that country. He built a town which was called *Raja-rajapuram*. Afterwards he proceeded to *Tiruvavanankudi*; and there performed penance. *Subrahmanya* appeared; and, being praised by his votary, asked what gift, or reward, the latter required; who answered that he desired to reach the sacred feet, (obtain beatification) without the pain of future births The said god then instructed him in the *ashtánga yóga* (or eight membered meditation; that is, *anima, makima, karima, lakima, &c.* Vide Oriental Historical M.SS. vol. 1, p. 128); and assured him that if he prac-

tised these various forms of contemplation, he would attain final beatitude. As so many persons performed penance at this place, it acquired the application of *yógavanam*, or the site of contemplation.

Remark.—This section indicates the ingress of the military tribe to the extreme south, while a reference back to Section 10, would seem to imply, that the *Chéra* race was aboriginal, and not *Hindu*. Comparing Section 15 with Section 14, there is visible a delicate reserve of the privileges of *Brahmans* above *Cshetriyas;* inasmuch as the former were beatified at once, but the latter after instruction and study.

Section 16. The story of *Chonnacuttan.*

There dwelt in the *Congu* country, a person who was called *Chonnacuttan,* with his wife named *Kesai.* He worshipped both *Siva* and *Vishnu,* and his wife paid homage to *Lacshmi; Naráyana Perumàl (Vishnu)* came to this beautiful country. The said pair besought from him the gift of a child. He replied, that if a child were granted, it would soon die. They answered, that their desires would be satisfied, if they might see their own child; and afterwards, if needful, it might go; they would relinquish it. *Vishnu* thereupon directed the *chank* (or conch), in his hand to be born as a child; and, at the end of five years, to return to him. It was accordingly born and reared by its parents, as aforesaid, very carefully. They, in acknowledgment bestowed many ornaments both on the *Saiva* and *Vaishnava* fanes. The child did well and grew, until its fifth year came. It was accustomed to rove about, playing in the sacred buildings, and pools of water. One day when sporting in the *Kāmadhénu tirt'ha,* or pool so called, the remembrance of its former state revived, and it, in consequence returned, and re-entered the conch of *Vishnu.* A report was brought to the parents, that their child had fallen into the pond. They were exceedingly grieved; went to the place, and carefully sought for the body; which, however, was not to be found. They roamed about seeking it; being beyond measure distressed at their loss. They both thought of casting themselves into the fire; so severe was their anguish. *Subrahmanya* at length appeared to them, in the likeness of a child. They were rejoiced, as he seemed to be their own child. They took him up in their arms, and fondled him; when the seeming child re-assumed his usual appearance, having six heads, and twelve arms. He told them that their child had been a gift of *Vishnu,* and had resumed its own form, as the *chank* of that deified personification; adding that from regard to them, and with a view to alleviate their sorrow, he had appeared to convey to them this annunciation. He further stated to them that there was no difference between himself, and the said *Perumàl,* or *Vishnu.*

Section 17. The legend of *Vasumanton.*

Vasumantan was a king who resided at *Dévapuram.* A *rishi* recommended him to do penance at this place; where many others were so employed. An account of his penance is given. In a former state, or birth, he was of the Brahmanical order, and a descendant of *Casyapa;* but, in consequence of dwelling with a *Sudra* woman, he lost his cast, and sank to the level of a *Sudra.* The effect of his penance was, by means of the homage paid to *Subrahmanya,* to assure his regaining the rank of a *Brahman,* in a following birth, with all connected privileges.

Section 18. Account of the six-faced river.

Subrahmanya, looking from *Varáha giri,* saw another hill; and was told by a *Brahman,* that six torrents ran down it, uniting to form a river at the base. As the hill had six rivulets corresponding with his six faces, (*'Arumuc'han* "the six-faced one" is a title of *Subrahmanya*), he granted to the river below this, the peculiar quality, or virtue, of washing away the guilt of every crime. In consequence of this especial privilege having been bestowed, the fane, which is situated on the said hill at *Tiruvavanankudi,* is a superior place; and final beatification is there, of certain attainment. *Subrahmanya* is represented as taking occasion to specify six places where he is worshipped, as being of special consequence. These are *Tiruparankunram, Alavayicarai, Tiruchendùr, Tiruvavanankudi, Tiruvaracam,* and *Paramutalcholi:* the latter being, as I am informed, another epithet of Pyney.

Section 19. Legend of *Siva giri* and *Sacti giri.*

Siva and *Parvati* were transformed into two mountains. *Vyasa,* cautions *Suta rishi* not to tell the secret of these mountains. The birth of *Subrahmanya* is narrated. When *Surapadma* the *racshasa* disturbed the gods, six sparks issued from the frontlet eye of *Siva;* these he gave in charge to *Ganga.* The six sparks became six children. They were nourished by six females, forming the six stars in the *Critica nacshetra* (Pleiades). *Parvati* took these children, and by holding them close together, the bodies were united; the heads only remained distinct. (Hieroglyphic for a great bodily prowess, and superior intellectual faculties.) When yet a child, *Subrahmanya* went to *Gandamatanam* hill, near to Pyney. All the gods, *Brahma* included, came to do him homage. *Subrahmanya* asked *Brahma,* what is your business? 'To create?' 'By what?' 'By the *Védam*?' 'What is the womb, or birth, of the *Védam?*' *Brahma* replied '*O'M*'. What is the originating cause of '*O'M*'? *Brahma* did not know. *Subrahmanya,* waxed wroth, kicked *Brahma* for his ignorance; and ordered him to be imprisoned. In the interim *Subrahmanya* took on himself the work of creating. *Vishnu* and *Indra* went to *Cailasa,* and represented to *Siva* that *Brahma* was suffering. *Siva* sent his vehicle *Nandi* to go and tell *Subrahmanya* to

release *Brahma.* The young god frightened *Nandi.* *Siva* mounted his car, and went to *Subrahmanya,* who received him with all respect, but refused to release *Brahma,* charging him with pride, and changing the tri-syllable *O'M.* At *Siva's* further intercession *Brahma* was released, and asked pardon. *Siva* bade him go, and do his wonted business. *Siva* then fondled the child, and inquired, if he knew the meaning of the mystic syllable. The other said it was too great a mystery to be told before the assembly. *Siva* bent down his ear, and the other spoke into it. *Siva* asked, how he became acquainted with the matter; and, being satisfied, in that particular, returned to *Cailasa.*

The speaker next proceeds to tell the meaning of *Siva giri* and *Sacti giri.* One day *Agastya* went to *Cailasa* where the *rishis* asked him concerning the form of *Agnésvara,* or *Siva* and *Sacti.* He meditated a short time, and then went to perform penance. *Siva* came and asked him what he wanted. He replied 'if you and *Parvati* become visible in the shape of hills, then the *rishis* and others will do homage, and obtain bliss.' *Siva* said 'near *Gandamata giri* are two hills. They are our form. Let them be worshipped as such.' He gave to *Agastya* two peaks from the hill *Cailása,* who took them as far as *Cási;* and there, leaving them, came to the *Potaiya* mountain (Courtallam). How those two peaks were brought alongside of *Gandamata giri,* is the subject of the following section.

Section 20. The manner in which *Siva giri* and *Sacti giri* came to *Tiruvavanengudi.*

Idan asura had been preceptor to *Padmásura,* in teaching him the use of the bow. After the death of the *asuras* the former came, and did penance at Pyney; and when *Agastya* was returning, as aforesaid, *Idan* paid him homage. *Agastya* directed him to go to the north, and bring the two mountain peaks hither. A long description follows of intermediate places, especially *tirt'has,* or bathing places. *Idan* went and took up the two peaks, in the *cávadi* fashion (yoke and pails) on his shoulders: but he forgot, or mistook the road, and came by another way; that is, by way of *Cálahasti* and *Tirumalai.* He proceeded as far as *Pushpa giri* (flower hill), and thence forward did not know the way. *Subrahmanya,* in the guise of a hunter, met him. A mutual explanation took place, *Subrahmanya* gave him directions to go by way of *Tiruvavanangudi.* He went so far, when feeling faint, and being both hungry and thirsty, he put down the two mountain peaks, without going on to *Potaiya.* He scooped out a tank with his hands; and being refreshed by the water, was about to take up the two mountain peaks, but found he could not do so. They remained fast. Being angry, he inquired who had lessened his strength, and he climbed up *Siva giri* in order to see. At the top he saw *Subrahmanya,* like a little child. He came near, and some discussion occurred. *Subrahmanya* told him the mountain was to stay there: if

he thought otherwise he might take it away, if he could. The *asura* became angry. A battle resulted, and *Subrahmanya* slew him. A snake had formed the ligatures of the *cavadi*. It went, and told *Agastya* what had happened. The *asura's* wife, who had accompanied him to prepare his food, hearing a noise, went up the mountain. On seeing the state of the case, she uttered lamentations, which are written, being what is termed *Mangala-pichi*, a prayer to consider the state of a wife. In reply to her plaint, the *Asura* was re-animated, and rose up. He then enlarged in praises of the god, and on his own happiness in meeting with him: requesting to be allowed always to remain on that hill, and to do service. *Agastya* came, and congratulated the *asura* on the privilege which he had acquired; and then went away. But *Idambaren* remained and did service. [There is a building called *Idambara-kovil* at Pyney.]

Section 21. A legend concerning *Agastya*. He and other *rishis* were in a certain place together: when *Náreda* came; and, in the course of conversation said, that the Being who was the first cause of all things ought to be worshipped. The *rishis* thought *Agastya* to be first and chief. On which *Véda Vyasa* became angry; observing that *Náreda* spoke not of him, but of *Sarasvati*. *Agastya* asked if he meant to insult *Isvaren*, by whose aid he had compiled the *Védas*; and, being angry, went away to *Potaiya* hill. The *rishis* wished to see what would occur between *Vyasa* a devotee of *Vishnu*, and *Agastya* a follower of *Siva*. *Agastya* did penance at *Durga puri*. The story of the image there is this—A *Brahman* woman named *Indri*, and her husband named *Murkuli*, being without children, the woman reared an ichneumon. At length she had a child, and she one day left the animal in charge of it, while she went to draw water. A snake approached the child, which the *kiri pillai* killed, and then ran out to meet the child's mother; who, seeing its mouth to be bloody, thought it had killed her child, and killed it; but, on coming in, and seeing the true state of the case, she was about to kill herself, by swallowing the venom ejected by the snake. *Isvari* appeared, and told her not to do so, adding that the ichneumon, in a former state, was her own mother, and the snake a wicked king, who had killed her father, and was born a snake. *Isvari* told her not to be sorry; and, in her sight, entered an image. After some time both the husband and the wife died. The said image was afterward called *Nágilésvarer*. The earth in the shape of a cow, and the snake *'Adiséshan* came and worshipped it. Hence it came to be called *Nágilésvara* of gladness. *Agastya* worshipped there five days; and was then told to go and do homage before another image.

Subsequently, *Subrahmanya* taught *Agastya* the Tamil language, and a detail is given as to the Sanscrit letters retained, and those rejected. *Agastya* returned to *Potaiya*, and there composed the first Tamil Grammar.

[A disciple of *Agastya* composed the *Tólcapiyam*, which *Pavanandi* reduced by abbreviation to the *Nannúl*.]

Section 22. Legends of the *Tir'thas*, or bathing pools.

The names, and situations, of the various pools are given ; together with a statement as usual in *st'hala puranas* of the particular merit, and connected reward relative to each one of them ; especially the *Brahma tirt'ha.*

This latter subject is illustrated by a tale. A *Brahman* died, and his son named *Punya murti* resolved to take his father's bones to *Cási* (Benares). On his way he came to the sacred banks of the *Văigai* river at *Madura ;* and there performed certain ceremonies. Going thence to the *Congu* country, in order to see the *Cáveri* river, he met, by the way, a *Brahman* who advised him not to go to *Casi :* for, if his father's bones could be turned into flowers, it would suffice ; and then his father's soul would attain beatitude. The *Brahman* proceeded to state that there was a place where this change might be effected ; and narrated the story of a *Brahman* who had associated himself with those who robbed, and plundered travellers ; when passing through the *palavanam* or forest. This robber named *Piriyan,* died, and his body remained exposed in the forest ; being devoured by jackalls, dogs, and vultures. An eagle took up one of the leg bones ; and, while flying with it through the air, owing to its weight, let it drop into the *Brahma tirt'ha* near to *Siva giri.* The bird then stooped in order to catch the bone, which last, became suddenly changed into flowers ; and, from the mere circumstance of the bone having touched the sacred water, the soul of the robber, which had gone to *Yama's* hell, was released, and obtained beatitude. While the eagle, from its having touched the sacred water with its beak, or talons, suddenly became changed into a divine form, and obtained beatification.

The *Brahman* proceeded to relate the story of another robber, whose bad dispositions and conduct are described ; and who even went so far as to steal the jewels, with which the idol *Subrahmanya* was especially decorated, on the night of *Siva.* Being taken, it was thought advisable not to kill him, with any weapon ; but being tied hand and foot, he was cast into the *Brahma tirt'ha,* on the presumption that he would there be drowned ; but he succeeded in disentangling himself, and when the people were gone away, he came out and went into another district, or country. Being unchanged in character, he there continued his predatory proceedings ; and, in course of time, dying, he received beatitude, by virtue of his compulsory bathing in the pool aforesaid. The conclusion from these two tales, continued the *Brahman* is, that since those two wicked ones received such benefit from the *Brahma tirt'ha,* its efficacy exceeds the power of human description. The young man *Punya murti* accordingly carried his father's bones thither, and put them into the pool ; and they immediately became blue lotus-flowers. The young man was astonished ; and the soul of the *Brahman,* who, when alive, had performed many austerities, obtained beatitude.

The names and situations of other pools, with their efficacy, and the reward for bathing in them, are specified. Legend of an image. *Parvati* once came to *Siva giri*, and told *Vayu* (god of wind) to go, and bring a small image from *Cailasa*, which was promptly done. She then paid it homage. *Siva* came in the form of an old man, with a staff, and asked for food; which she set before him. He then resumed his own form, and asked what gift was wanted. *Parvati* requested that all *Brahmans* might always have plenty of good food; the boon was accorded.

Next a *siddhar* (*magician*) came. A tale is told of his quarrel with another *siddhar*. *Náreda*, being present, directed them both to exhibit their skill. One changed himself into a fish, and the other one changed himself into a heron. They were afterwards reconciled. Two of the pools hence derived their names; one that of the fish; the other one, that of the heron.

Transition to the narrative of a *cheran*, the subject of the following, and final section.

Section 23. Legend of a *Chera kòn* (or king).

There was a *Chera* king whose head only bowed to *Siva*, whose eye only looked on the god of *Chitambaram*, whose arm was only employed in testifying homage to *Siva*, whose feet only walked round the walls of his temple; who wore no other jewels than the beads consecrated to *Siva*. This king went to *Chitambaram* (Chillámbram). He had an interview with the *Chola* king and with him visited the *Saiva* temples ef the country. They then proceeded together, and met the *Pándiyan* king. The three then went together to *Pyney;* where three *Brahmans* gave them an account of the bathing places. The *Chéran* caused an image to be put up in his own name. A formless voice was heard, declaring that the god *Subrahmanya* resided there. Afterwards the said god appeared with a staff; and the *Chéran* begged leave to build a temple to him: permission being accorded, the god disappeared. *Visvacarma* became manifest; and was directed to build a temple; which he did, representing the appearance of the god with a staff. The temple was very beautiful. The god was represented standing with a staff in his hand (in other places, sitting.) Afterwards the other gods *Vishnu, Indra,* &c., came and worshipped there. The *Cheramàn* appointed, to these gods, various ornaments; and their praises are repeated. The *Cheran* is then represented, as enumerating head, eyes, hands, feet, &c., declaring that they are not truly such, unless employed in doing homage to the god; that many thousand eyes were not sufficient to see him, nor a thousand tongues enough to praise him; adding the insufficiency of two eyes, and one tongue. Finally, he is made to declare that he would not continue to reign; but would abide at that place, in order to serve the god.

The three kings afterwards went about the hill of *Siva giri*, in order to see its other wonders, as before stated; and, by this means, a recapitulation

is contrived, briefly repeating over preceeding tales in the substance, as if narrated, to the three kings. The *Chóla* and *Pándya* kings returned to their own homes. The *Cheran* remained for some time, ruling over seven worlds; and in the end went to *Cailasa.*

Then follows the declaration that such as read over, and examine the Pyney *st'hala puranam* will receive benefit, benediction, &c. The name of the author-poet is not given. The book closes, as usual, with salutations to the sun, to the clouds, and to kings.

Remark.—I have been a little particular in this analysis ; chiefly in consequence of the notice given by this local *puranam* of the immigration of colonies from the north ; and partly for the sake of the local details. I think it is shown that the *Chéra* and *Congu désas* were distinct ; for if the *Cāvéri* river was in the *Congunàd,* then *Congu* could not be the same with the *Chéranād,* or *Malayālam* country.

The book is a folio of medium thickness, Europe paper, injured, binding damaged.

4. No. 788. (No. 12, C.M. 54). *Mupantotti úla.*

Under the 1st Family, there is notice of a palm leaf M.S. of similar title, but differing in contents. The subject of this one is the fort and town of Arcot with its temples, and mode of supplying water from thirty tanks or reservoirs near. The term *Chelva pillai* is used, in this manuscript, which is the familiar name for *Pacshama rangha* at *Seringapatam,* in Mysore. This document, as having some historical consequence, should be restored : the ink writing is very pale.

It is a thin quarto, country paper, injured, the binding also.

5. No. 791. (No. 8, C.M. 22). Two sections.

Section 1st. *Periya purana,* or the great legend.

This manuscript is an abstract of the large work, on palm leaves, and contains brief notices of the following votaries of *Siva.*

1. *Manuneri cholan,* the king who put his son to death, for running his car over a calf, in the street of *Tiruvarür.*

2. *Sundara mūrti,* son of the *Sadaiyanar*; who, for chanting in honor of *Siva,* at *Tirunavalür,* was taken to *Cailasa,* the paradise of *Siva.*

3. Three thousand *Brahmans,* doing homage to *Siva,* were allowed to reside in the *tili* wilderness at *Chitambaram.*

4. *Tirunilacandha,* a potter and his wife, by giving food to devotees of *Siva,* acquired beatification.

5. *Pugerzh*, a merchant, and an inhabitant of *Cavéripúmpatnam*, for giving food to devotees of *Siva*, was beatified.

6. *Iliyancudimaran*, an inhabitant of the town called *Ilasai*, a devotee of *Siva*, had his devotedness tried by reducing his family to distress; and afterwards received tokens of favor.

7. *Méporul nayanar*, a king, or chief of the *Láda* country, long waged war, unsuccessfully, with a *Bauddha raja:* at length he took advice from *Saiva* votaries; and, at their suggestion, disguised himself as a *Saiva* ascetic, and with a *Tambiràn*, went to the palace of the *Bauddha* king with with a book in his hand. The king came out to meet him, and asked him what he wanted, to which the reply was, that he came to teach him the contents of the book; and that if allowed to enter inside the palace, he would do so. Leave was granted; and, putting the book into the hands of the king, he told him to read; while the latter was doing so, the disguised chief took out a knife, and cut the king's throat. An alarm arose in the palace; and the *Láda* chief prevailed on the warder of the palace to allow the *Tambirán* to escape out of the bounds of the country, before he should lose his own life. The god is represented as being pleased at this affair; and, appearing on his bullock-vehicle, gave tokens of favor, and beatitude to the said *Méporul náyanar*.

8. *Viralminda kandan*, of *Chenganganúr*, occupied himself in reproving such worshippers as came in a dirty, or unclean state to do homage; and, in consequence, he received from *Siva* favor, and beatification.

9. *Amerneti náyanar*, a *Vaisya* (merchant) inhabitant of *Parhiyarai*, was accustomed to give presents of small cloths, a part of the dress of *Tambiràns*, or ascetics. One day the god to try him, came disguised as a *Tambiràn*, and asked for a cloth, which was given. The god put it down, asked the merchant to take care of it, and said he was going to perform *púja*, and would return. On coming back, and asking for the cloth, it was not to be found; whereupon the ascetic showed another, and asked for one like that, which was promised: but this cloth, on trial, proved so heavy, that all the goods in the merchant's shop could not weigh it down. At length himself, his wife, and children, all were put into the scale; and then the god was pleased, and showed him favor.

10. *Eribhakta náyanar*, an inhabitant of *Cariyúr*, vowed to slay any who were traitors to *Siva*. One *Sivacamaiyandar* was accustomed every day to gather flowers; and then put them into a roll, covered with cocoanut-tree leaves, and carry them to the fane. An elephant going to a river, one day mistook this green bundle for food, and seized it as such. *Eribhakta* hearing of this act of treachery, in pursuance of his vow, slew the elephant. The

god disapproved the slaying of an ignorant elephant, and restored it to life. At the same time he gave beatitude to *Eribhakta* for his zeal.

11. *Yenadi náyanar* of the *Irha* tribe lived in *Yeyinúr*, in the *Chola* country. He taught the art of fencing to all who came to learn; and when he saw any one wearing *vib'húti*, or sacred ashes, he always paid to him homage. An opponent in the fencing art, in consequence of a dispute about their skill, came daily, and contested with *Yenadi;* but was always worsted. At length, having recourse to stratagem, he put *vib'húti* on his forehead. *Yenadi*, seeing this mark, determined that it would be better to sacrifice his own life, than to contend with such a one; and when he saw his adversary's sword ready to strike, he stretched out his neck, and received a deep wound of which he died. The god was pleased at this act, and gave tokens of favor.

12. *Kannappar*, a *védan* (forester) of *Udupùr*, was a devotee of *Siva*. In the mistaken exercise of his devoteeism, he plucked flowers and leaves, and put them first on his own head, in order to carry them for an offering; remains of savory flesh-meat of which he had partaken, he put into a plate, or cup of leaves, and carried this in his hand; and when, in performing the homage, he was removing the flowers, &c. of the former day, he pushed them aside with his feet, which had shoes on them; and, for cleansing the image, made use, instead of water, of his own spittle: he afterwards offered the flesh-meat which the god eat up; and then, to try the zeal of the votary, appeared as, if wounded in one eye. *Kannappar*, seeing this wound, plucked out one of his own eyes; and the god being satisfied, returned him his eye, and gave him beatification.

Remark.—These few specimens may perhaps suffice to give an idea of the contents of this "great *Puránam.*" I have, however, looked over the whole, but have found nothing of more consequence; except the proceedings of *Sampantar* in the impaling of the *Samunas*, and the beatification of the wife of *Kúna Pándiya*, for leaving the *Jaina* credence, and building a *Saiva* fane at Madura; the origin probably of that mode of worship there: for it is clear that, before the time of *Mánica vásacar*, the *Saiva* of credence was not rooted in the south of the Peninsula of India.

Section 2nd, *Chóla púrva pattayam.*

This is an incomplete copy, on paper, of the palm leaf manuscript noted under the 1st Family. It is a simply a copy: and comes down to a portion of the proceedings of *Samaiya muthaliyar.* The remainder has the appearance of having been lost: through injury done to the book, by want of good binding. As regards this point, the book is in bad order; but the first section being re-copied, and the other

existing in better form, the preservation of this document ceases to be matter of consequence.

An abstract of the *Chóla púrva pattayam* is given under the 1st Family *supra.*

This book is a thin folio, Europe paper, loose from the binding.

6. No. 792. (No. 5, C.M. 50). Two sections.

Section 1. *Padmáchalam mahátmyam.* The word *padmáchalam* means lotus-hill; and it is applied to various shrines. The locality herein referred to, is believed to be on the borders of the Coimbatore and Travancore provinces, in the direction of Paulghat.

For section 2, see IV.

The book is a large, and thin folio, injured, especially the binding.

7. No. 794. (No. 9, C.M. 63, 198). Four sections.

Section 2. *Agastya sargam,* this is the 7th section of the *Vrīddhāchala puránam :* for an abstract of which *puránam* see under the 1st Family, *supra.*

For Section 13, see under III.

For Section 4, see under VI.

The book is a thin quarto, Europe paper, in good order.

8. No. 805. (No. 4, C.M. 758). Twenty-four sections. See under X, 8 *supra.*

Section 13, *Carùr;* Section 14, *Puliyùr,* Section 16, *Vallamangalam,* Section 17, *Cumbha-grámam* ; Section 18, *Darapuram;* Section 19, *Pándiya grámam;* Section 22, *Kúnjapalli*—legends of temples at those places, in the Coimbatore country.

The book is a thick quarto, injured.

9. No. 831. (No. 40, C.M. 336).

Account of *Tirunamalai,* or Trinomalee. This book is a thin duodecimo, with only about one-third written. Its object is to commemorate the visits to the shrine, of four kings, or local chiefs; that is, *Vajranga Pándiyan, Sambhuva rayer, Valála-rayer* and *Déva mahà-rayer.* These persons, on their visits, made certain additions to the fane. In the times of disturbance, occasioned by Hyder Ali, several documents belonging to the place were lost.

Remark.—Though this brief mention of the contents is probably sufficient, as to any valuable purpose, yet as the papers are loose, the country paper very thin, and partly injured by insects—on the whole, I thought it as well, in 1839, to have it copied in folio Volume 5, page 205—216

The book is a small, and thin octavo, country paper, injured, the binding gone.

No. 5, C.M. 50 and No. 7, C.M. 900, pertain to this heading; but they have not been forthcoming.

XIII. Tales.

1. No. 786. (No. 7, C.M. 51, 97, 104). Five sections.

For Section 1, 3, 5, see X *supra*, Section 4, see II.

Section 2. *Alakésvāra rája cat'ha*, or tale of a wealthy king.

This is a clever work of fiction. The outset is revolting to western ideas; and all the following proceeds on the system of transmigration of souls. A king's daughter forms an attachment, at first sight, to the stupid son of another king, who cannot read the writing which she conveys to him; but shows it to a diseased wretch, who tells him it warns him to flee for his life. The king's daughter is imposed upon, by the said leper; kills herself; and becomes a disembodied evil-spirit, haunting a particular choultry (or serai) for travellers; whom, during the night, if they do not answer aright to her cries, she strangles; and, vampire-like, sucks their blood. *Avvaiyar*, the famous poetess, asks the people of the town for permission to sleep in the said serai, when on a journey. They warn her of the consequences; to which she replies, that she does not fear all the devils of the invisible world. At the first watch, certain screams, of unintelligible monosyllables are uttered, which *Avvaiyar* takes up; puts each monosyllable in its place; and from the whole makes a recondite stanza, the purport being to chase away the spirit, which departs. At midnight, other monosyllables are uttered, which are taken up, and a more difficult stanza is produced, on which the spirit leaves. At the third watch the same process occurs, with a still more difficult stanza, as the result. The spirit now owns itself conquered, appears visibly to *Avvaiyar*, and receives from the said *Avvaiyar* a prophetic intimation of future transmigrations, and a happy result. It is not necessary to follow out the thread of the tale; but simply to state, that ultimately the said transmigrating spirit again animates the body of a king's daughter of superior wit, and accomplishments; who resolves to marry no one that cannot conquer her at capping verses: in doing which the candidate must not only explain the meaning of the dark enigmas propounded (sphinx-like) in her verses; but also enounce

faultless verses himself; and the uttering any such verse which she could not explain would secure her hand. Many witless sons of kings made the endeavour, and failed. *Narkiren* (head of the college at Madura) at length encounters her; disguised as a poor man selling wood. She utters a stanza of contempt; but is arrested, and surprised by his answer. The contest continues for days; every step of progress, consisting of verses more difficult, than the preceding. They are indeed utterly unintelligible, without a commentary, which usually accompanies them. *Narkiren* ultimately conquers. There are subordinate details, which I omit.

Remark.—This species of writing was noted by me, in a former part of this report, under the Tamil palm-leaf manuscript, entitled *Vira Duréndra rája cat'ha.* The present, however, is a much more recondite specimen; and by a superior hand. It differs widely from the *Alakésvara rája cat'ha ;* also abstracted in 1st Family. The document is written on strong durable paper, with good ink; and will long continue in good preservation. The frame work, or prose of the tale, might be translated; but from the different genius of language, the verses could not be fairly represented, by any translation; unless indeed any one could write Runic verses, mingling these with modern English, and giving a glossary, or explanation.

The book is a folio of medium thickness, the binding injured, and tied with a string.

XIV. Tatva-Metaphysics.

1. No. 796. (No. 23, C.M. 195). *Siva gnāna sactiyar urāi,* a prose version of a work by a *Siva gnāni,* or *Saiva* ascetic.

The instructions given, are stated to be from *Siva* to *Nandi.* The poetical original is accompanied by a prose explanation, termed *urāi.* The subject is the *tatva* system, delivered in Sanscrit; and translated into Tamil, by *Mekanda devan* of *Venne-nellúr.* The five elementary principles in the human body, their combinations, and effects are stated. The mental faculties acquire strength, with the growth of the body, and decay as it decays.

Renunciation of all sensual affections, attachments, and earthly passions, renders the human nature divine. Future transmigrations derive their character, and degree, from the degree of merit, or demerit in a previous state of being. These are a few of the outlines of the production, which is not complete in this copy. The paper is exceedingly good; the ink a little pale, in some places, but quite legible.

The book is a thin folio, Europe paper, the binding only injured.

B.

Telugu Language, and Letters.

I. Accounts.

1. No. 537. (No. 18, C.M. 708.) Four sections.

These four sections contain notices of village accountants of districts in the northern Telingana. The *Carnam* is the recognized village accountant, whether *niyogi Brahman*, or *Súdra*. They hold the records of the pieces into which each village-land is divided; and of the owners or occupants. It is probable that such statements as these were intended to aid in revenue surveys; and it is difficult to perceive any further use, for more general purposes.

This is a one-sixth demy, account-book; that is, a demy sheet cut across into six pieces; country paper, with boards.

2. No. 663. (No. 16, C.M. 706.) One section.

Notices of village accountants, and their sub-divisions of lands in the *Atugudi* district. Mere names, and fractional reckonings.

A quarter demy account-book; country paper, the binding loose.

3. No. 665. (No. 14, C.M. 704.) Four sections.

These contain like notices of village accounts, and accountants, in the Vizianagaram district, near Vizagapatam.

This book is similar to the above.

4. No. 682. (No. 25, C.M. 715.) Four sections.

These contain notices of accounts, accountants, and statistical village details of the *Dáracotah* district, similar to the foregoing.

As *Dáracotah* was the name of the mud fort built by *Pratápa rudra*, after he had destroyed the *Jainas* of that district, this book was scrutinized, when drawing up the Report on the Elliot marbles; but it caused disappointment, as containing merely detached items of accounts.

It is a one-eighth demy, similar to the foregoing; but damaged.

5. No. 687. (No. 33, C.M. 723.) One section.

Details of endowments to the *Saiva* temple at *Cáluhasti* (or Calastri) not far west of Pulicat; the place is still a zemindary, and

various notices of the temple occur in *Saiva*, and *Vira* Siava legends, *passim.*

Like kind of book, in tolerable order.

II. Art of Poetry.

1. No. 530. (No. 7, C.M. caret.) *Cávya alancára chúdámnai,* head-jewel of poetical rhetoric.

It appears to be a copy from a palm-leaf manucript, see 1st Family.

A work in the *padya cávyam* metre, on Telugu Grammar, prosody, tropes, and poetical ornament in general: as such incapable of being abstracted.

The book is a large, but thin octavo, country paper, injured by insects.

III. Astrology.

1. No. 508. (No. 28, C.M. 359, 322.) Five sections.

Section 3. *Retta matam,* or natural astrology; relating to weather, climates, especially rain, and productions of the earth. It is originally a Canarese work, and a notice occurs under the 1st Family; to which it may suffice to refer.

IV. Castes, or Tribes.

1. No. 526. (No. 27, C.M. 478.) Four pieces.

Section 3. *Varnázrama dherma púrnayam.* By *Basaváchárya*

A statement, according to the *Saivas*, of various divisions of castes; especially of the five classes of artificers, traced up to *Visvacarma* the celestial artisan.

The other pieces are variously distributed.

2. No. 566. (No. 31, C.M. 785.) Three sections.

For Section 1, 2, see under VII.

Section 3. An account of the *Yanadu játi*, or wild people of *Srihari cotta;* received from an old man of that tribe.

Of old, one named *Rághava*, brought with him sixty families from *Páca nátti* district, locating himself with them at *Sri hari cotta;* and, clearing the country, formed *Rághava puram.* The people, by degrees, spread through a few adjoining districts. A *rishi*, who came from Benares, and was named *Ambikésvarer*, resided in *Mad'hyáranya* (or the central wilderness),

and there, daily bathing in a river, paid homage to *Siva*. These wild people, of their own accord, daily brought him fruits, and edibles; putting them before him. At length he inquired of them the reason; they replied that their country was infested by a terrible serpent, and they wished to be taught charms to destroy it, as well as charms for other needful purposes. He taught them; and then vanished away.

These wild people, being skilful in magic, continued in the forest. They are of four clases:—1, *Chenju vándlu,*—2, *Coya vándlu,*—3. *Yana dula*—4, *Iralu vándlu.*

The *Yanadu* people are skilful in medicine. The *Coya* people reside to the westward, in the wilds at Gooty, *Atharani,* and other circumjacent places, within their forest boundaries; if any traveller attempt to pluck fruit from any tree, his hand is fastened to the spot, so that he cannot move; but if, on seeing any one of the *Coya* people, he calls out to that person, explaining his wishes, and gets permission, then he can take the fruit, and move away; while the *Coya* forester, on the receipt of a small roll of tobacco leaf, is abundantly gratified. Besides which the *Coya* people eat snakes. About forty years since, a *Brahman,* passing through the district, saw a person cooking snakes for food; and, expressing great astonishment, was told by the forester, that these were mere worms; that if he wished to see a serpent, one should be shown him; but that, as for themselves, secured by the potent charms taught them by *Ambikésvarer,* they feared no serpents. As the *Brahman* desired to see this large serpent, a child was sent with a bundle of straw, and a winnowing fan; who went, accompanied by the *Brahman,* into the depths of the forest; and, putting the straw on the mouth of a hole, commenced winnowing; when smoke of continually varying colours arose, followed by bright flame, in the midst of which a monstrous serpent, having seven heads was seen. The *Brahman* was speechless with terror at the sight; and, being conducted back by the child, was dismissed, with presents of fruits; and proceeded to the north. This circumstance occurred among the *Coya* people of the woods, or wilds, to the northward of *Pala vamcheha b'hadráchalam,* in *Sal. Sac.* 1635. (A.D. 1712—13).

The *Chenju* people live to the westward of *Ahóbalam, Sri-sailam,* and other places, in the woods or wilds; and go about, constantly carrying in their hands bows and arrows. They clothe themselves with leaves; and live on the sago, or rice of the bamboo. They rob travellers; killing them if they oppose. "This people afflict every living creature." (Kill for food, is supposed to be meant.)

The *Irala* people carry bows and arrows, and wander in the forests. They are thieves. The *Yanadu* class alone do not plunder; they are employed

as watchman; they collect a kind of bark and root, used for dyeing red, bringing heavy loads, and receive whatever the Sircar is pleased to give in return. They chiefly live on a kind of white root, and wild honey. The Sircar employs them as watchmen. In the woods near *Sri-hari cótta* there are forty of these *Yanadu* people (supposed to be heads of families). The Sircar gives to the headman of these people twelve marcals of rice monthly; in return he delivers sometimes ten bundles (each 500 lbs.) of the dy ing bark. The others, who do not carry on this intercourse, live in their own manner, in the forest, on white roots and honey. This handful of *Yanadu* people seem to be comparatively separated; for if they a tempt to hold intercourse with others of that tribe, at a distance, they are killed, and their wives are carried off; the others hold no intercourse with them Such, as far as could be obtained, is an account of these *Yanadu* people, obtained from *Jaramarudu;* as far as he could give information.

Note.—This paper was read over by me a year or two since, without any other remark than, that there were people in the Peninsula, of whom Europeans had received little or no information. It again attracted attention; chiefly from its following the preceding papers, and from wishing to dispose of the entire book No. 31, without need of future reference. But reading it now, after having had previously in hand, the paper on the *Khoi-játi,* mountaineers of Goomsoor (Madras Journal of Literature and Science, No. 16) termed *Codalu,* in the Telugu paper therein translated, it appears to assume more importance, than otherwise I should have attributed to it: for it seems, that the proper term is neither *Khoi* nor *Codalu;* but *Cóya-játi* (in the ordinary pronunciation, to the ear, very similar to the enunciation of Khoi-játi) and that they are a sub-division of a much larger body of people. I am confirmed in my supposition that the so-termed B'heels of the north, in Guzerat &c. are of the same kind of people; though apparently more closely analogous to the *Chenju,* or *Irala,* class. As regards the seeming absurdity of the bundle of straw, and the large serpent, I am of opinion that this is an enigma, and covers some more recondite meaning. Having, in the McKenzie papers, sometimes met with a fact plainly narrated, and in others veiled by fable, metaphor, and symbols, I have learned not hastily to dismiss such seemingly crude orientalisms; but to try to look through them; and, in this instance, without pretending to solve what I am tolerably sure is a symbolical statement, I would throw out the conjecture, whether it do not allude to the *Meria pujai,* or human sacrifice,*

* Not necessarily involving Cannibalism.

which may possibly be the charm on which these *Coya* people relied, and which they may have practised as well as the savage inhabitants of the mountains of Goomsoor.

The locality of *Sri-hari cotta* is about twenty miles northward of Pulicat, the country about Gooty stretches thence north-westward; but *Sri-sailam* is further to the north. These savages are found in the Goomsoor wilds and mountains; and, from personal information received by me, there is a very similar kind of people dwelling in the woody mountains of the Dindigul province to the south. In the persons of the B'heels, they dwell on the *Vindhya* (or Bhind) mountains; and I have, in the paper before alluded to, shown it to be probable, that they inhabit the *Baramahl* hills to the north of Behar. The account of this people, as carrying bows and arrows, living on roots, honey, or reptiles, agrees with intimations throughont the more local papers of the MacKenzie collection; and with current fables as to the *Vedars;* who seem to have been wild savage people, aboriginal when the Hindus first began to colonize it from the north. Thus we have a somewhat wide range of data, for inductive evidence, in favor of this particular kind of people, under various sub-divisions, having been the primary dwellers in the peninsula. The conclusion need not for the present be drawn; but it is clearly indicated; to be followed, possibly by other, equally plain steps of historical deduction, arising out of the MacKenzie papers, by the aid of patience, and perseverance. The point once established, that the Hindus are not the aboriginal native inhabitants of the Peninsula, does not seem to me of trifling magnitude, and this point, I expect, will be fully proved in the process of the present investigation.*

The book is a quarto of medium thickness.

It was restored in fol. vol. 1, page 541—619.

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* A note by the President of the Committee of Papers, on this portion of Mr. Taylor's Report, is too curious to allow of my omitting it. "I am quite certain that this is an account of the wild people on the Pulicat lake in the zemindary of *Srihari cotta*, whom I saw, many years ago, caught like monkeys by the peons of the Collector. The women could not count more than 4 or 5, and said (with their infants in their arms) that they (the mothers), were only 3 or 4 months, or years old! They had no notion of time; still less of religion. I have no doubt they are similar to the Bheels and Gonds; but they are certainly not, like the Gonds, cannibals." A.D.C.

"For the information of readers at a distance, unacqainted with the localities hereabouts, it may be stated that Pulicat is only 23 miles from Madras, the Capital of S. India! What bewildering reflections regarding the human race does this strange fact call up? And how surprising are the circumstances of our insolation among the tribes of India; one of them at the very threshold of the long established seat of our power, and within sight of the manifestations of our civilization, so little elevated above the brute creation. Editor, Madras Journal Literature and Science."

3. No. 679. (No. 10, C.M. 700). Seven sections.

For Section 1, see under VII.

Section 2. Account of the *Condu vándlu,* a wild tribe, residing in the *Jayapùr* district of the Northern Circars.

A distinction is to be noted between the *Condu, Cothu* (or Kondoo) *vándlu,* and the *Conda* (*Konda*) *vándlu,* the former class of people form the subject of this section ; the *Conda vándlu* of the next one.

The *Condu vándlu,* dwell in hills and passes of hills ; in rude huts, like cow-sheds. They are very careful of water-springs. They beat, and plunder, solitary travellers: some use brass vessels ; some use dry gourds, some earthen vessels. In every house two or three dogs are reared. Their chief has the title of *Nayak;* inferior chiefs are termed *doralu* The villagers pay from six to thirty Rupees, as tax. The *Nayak,* on receiving the tax, points out, and assigns lands to different individuals. They cultivate *chólam* (Holcus Sac.), and other dry-land grains ; as also rice in the wet lands : the poorer sort sell a portion of their grain to pay their tax, and live on the rest ; as also on the proceeds from tamarinds produced on their lands. Both sexes labor in the cultivation of grain. They labor in their fields, from day break, till noon ; when, from their position it is very cold. At noon, the power of the sun produces great heat, and thirst, which induces them to cease from work : they make large use of butter-milk and other beverage ; the effect of which, according to the manuscript, is to make them pot-bellied, with small legs and arms, and causing unhealthy aspects. In the hot season, they sleep wherever they please. In the rainy season they sleep on couches, within doors ; having stoves, or similar things, inside to warm their dwellings. They place a watchman at night on a stage, in the fields, to protect the corn from beasts. The *Paindu vándlu,* a class of *pariars,* weave their garments, which, as worn by the men, are a cubit and three-quarters in the breadth, and sixteen or seventeen cubits in length. The women's cloth is not quite so long. As they are very uncleanly in their persons, so they emit an offensive smell. The men wear a crown-tuft of hair. They wear finger-rings of brass, or other mixed metal ; some have them of silver. Their language is distinct, and if they speak Telugu, it is with an imperfect utterance. Their marriages are fixed, as to time, by an astrologer; whose influence extends over from forty to fifty villages. Some specification is given of their marriage-ceremonies; the eating of flesh and drinking strong liquor, being a part. They have some other ceremonies, connected with the age of their female offspring. Their *púsári* is termed *Jani vándlu;* the numen worshiped is called *Jacara,* a sylvan god. In order to promote the growth of grain in their fields, they give a portion of grain, from a former crop, to the *Jani;* who then peforms a ceremony, by offer-

ing some leaves, and anointing the image of *Jatara*. The same thing is practised, through fear of tigers, for the sake of protection. The caste-thread is not worn by any among this people; with one exception in the case of *Vencatapati raja* of *Palacondarie-pattam*; who, exercising kingly power, puts on the thread; but without any attendant ceremony. The *Conda vándlu* are also termed *Jatapa dóralu*, and it is immaterial whichsoever of the two names is used. They are one, and the same people.

Section 3. Account of the *Conda-vándlu* people in the *Jayapùr* district.

They wear a tuft of hair on the top of the head, in the form of a ball; some wear mustachios, and some use the *Saiva* burnt ashes, on their foreheads. They do not speak good Telugu. They dwell on hills; are of disagreeable appearance; cultivate grain in suitable places; pay taxes; watch the grain on platforms. Some wear a dagger in their girdles, carry muskets, tie a handkerchief on their heads, and do the work of peons, or soldiers. They receive pay in an allowance of grain, so much per diem. They dwell in sheds, like cow-sheds. They chiefly use earthen vessels; a few people only have vessels of brass. A specification of dress is given, and of some customs of the females. The chief, with the title of *raja*, wears the *púnúl*, or caste-thread. Other chiefs are called *dorain*. Before marriage they go to some distance to consult a Telugu *Brahman*; and by his means, fix on the *muhúrtam*, or time, proper for the ceremony. If there is no *Brahman* near at hand, as usually there is not, in places in, or near, the woods, then they call an astrologer named *Sarcadiri*, one of their own class. Fixing, by his aid, the proper time they bring him to the ceremony; and he partaking with them of flesh and ardent spirits, is afterwards dismissed. However they do not eat raw-flesh. If a husband dies, the widow may marry again. A few of the people are votaries of *Vishnu*, others of *Siva*. The women do not plough, nor use the large agricultural hoe; but they gather tamarinds, and sell them. Those persons who are employed as peons permit their wives also to engage in the same trade of gathering, and selling, tamarinds.

Section 4. Description of the boundaries of the *Jayapùr* district.

It is not necessary minutely to follow in this place the details of the circumference, or boundary line, further than to mention that the district is in the proximate neighbourhood of *Vizagapatam*, *Kimedi*, and *Ganjam*. A variety of small chiefs, with little districts, were spread around; one being termed *Sanniyasi-ráju*. On one quarter *Kirata* (or wild savage) people are mentioned, and also the *Savaralu*, a distinct people; one of whom is described as a common pest, and incendiary.—The section is not without use. It seems

to me that the Hindus had but imperfectly penetrated the mountain-fastnesses; still possessed by aboriginal mountaineers.

Section 5. Account of the *Maliya savarulu;* in the neighbourhood of *Jayapùr* district.

These are a people with small eyes, noses, ears, and very large faces, (Hun, Tartar, or Calmuc, class). Their hair is thickly matted together. They bind either a cord, or a narrow bit of cloth around their head; and, in it, stick the feather of a stork, or of a peacock, and also wild flowers, found in the forests. They go about in the high winds, and hot sun-shine, without inconvenience. They sleep on beds, formed of mountain-stones. Their skin is as hard as the skin of the large guana-lizard (rough, indurated, not delicate). They build houses over mountain-torrents, previously throwing trees across the chasms; and these houses are in the midst of forests of fifty, or more miles, in extent. The reason of choosing such situations is stated to be, in order that they may the more readily escape by passing underneath their houses, and through the defile, in the event of any disagreement, and hostile attack, in reference to other rulers, or neighbours. They traffic with the grain, which they raise; and purchase tobacco-leaf, and various other trifles, in return. They cultivate independently; and pay tax or tribute to no one. Each one has a very small field; and they are obliged to make up their subsistence by other means: among which, catching hares is mentioned. If the zemindar of the neighbourhood trouble them for tribute, they go in a body to his house, by night, set it on fire, plunder, and kill: and then retreat, with their entire households, into the wilds and fastnesses. They do in like manner with any of the zemindar's subordinates, if troublesome to them. If they are courted, and a compact made with them, they will then abstain from any wrong, or disturbance. If the zemindar, unable to bear with them, raise troops, and proceed to destroy their houses, they escape underneath, by a private way, as abovementioned. The invaders usually burn the houses, and retire. If the zemindar forego his demands, and make an agreement with them, they re-build their houses, in the same situations; and then render assistance to him.

In their marriage ceremonies they consult the *Succụ-divi,* or astrologer and these are similar, on the whole, to those detailed, with reference to the two former classes, in the two last sections. They seem to be only a variation of the same species.

Note.—This section, concerning this wild and indomitable people, to me seems a curiosity.

Section 6. Account of the *Conda savaralu,* or people of the hills of the *Jayapùr* district, in the province of *Rajamahéndra.*

The women of this tribe get wood from the forest, which they afterwards sell; and exclusive of this small commerce, they also labour in the cultivation of grain in the fields. After child-birth the women are under regimen for three days only; and, on the fourth, they go out to work in the fields. There is no washerman caste among them; hence the women wash the clothes of their households. In the hair-lock, on the crown of the head, and other circumstances, they have peculiarities. They pay some small tribute; assist the chiefs in times of trouble; and dwell, not in thick forests, or mountain fastnesses, but on the edge of the former, and near to the villages of the low country people, or Hindoos. Hence they are a degree more civilized, and have acquired the distinctive name of *Conda savaralu.* They hold, however, with the *Maliya savaralu,* that kind of intercourse which consists in mutually giving to each other daughters in marriage, marking affinity of tribe. When they go to war they stick the feathers of a fighting cock, or of a stork, in their hair; and then wear garments hanging downwards to their knees. They wear a dirk, or knife; carry bows and arrows; and use the horn of a kind of deer, for a trumpet. They fight only in bushes; but decline any combat in the open plain. They make night attacks; and they burn down houses. It is said that they do not regard the wound of a musket ball, as they have a remedy for it: they are afraid only of a cannon ball: for which, of course, they have no remedy. They have no internal distinctions of tribes, or castes. Both men and women labour in the fields. The writer here says that since they have the *Janivāndlu,* as hierophants, and are accustomed to eat flesh, and drink ardent spirits, at their sacrifices, they appear to him to be of the *Sacti* class (an opprobrious sect among the Hindoos). The *Janis* allow no one to approach, or to hear, while repeating their *mantras,* or formularies.

Note.—This I apprehend to be the class described by Mr. Stevenson's paper, translated by me, and printed in No. 16, of the Madras Journal of Literature and Science. Discussion, and difference of opinion having arisen on the subject, I am happy to meet, in the MacKenzie papers, with documents to elucidate and, I think, set the question at rest. The derivation of the word *Savaralu,* seems to be the Sanscrit word *Savara,* a barbarian, or savage; with the addition of the Telugu plural *lu.*

The book is a small quarto, of medium thickness, much damaged; restored in folio vol. 4, page 507—593.

4. No. 685. (No. 3, C.M. 699.) Six sections.

This book is irrecoverably lost; that is, it is so much damaged, that it cannot be re-copied. The following is from my former analysis.

The first section referring to the *comti*, or Banian, class of people at *Pennaconda*, might have been prevailingly recovered, had there not been two leaves at the beginning wanting; rendering the remainder destitute of value. The second section is most to be regretted, as it contained accounts of the *Konda vándlu*, *Koya vándlu*, and another wild tribe, residing on the mountains, and in the woods of the *Rajáhmahéndri* district. The remaining four sections would have been of less consequence. From the book itself, nothing can be made out.

5. A fragment of loose papers without covers, mark, or numbers; 5 sections.

1. Account of *Srınga-varam* near *Vizagapatam*. The earlier portion of this paper relates entirely to the fabulous origin of some fanes, and shrines. It ascribes the first formation of the wilderness into a colony, to one named *Trisula-bhūpati;* which seems a mere title. Afterwards three classes of aborigines named, respectively, *Savaralu*, *Bhagadulu*, and *Gotamalu*, chose for themselves a king or chief, ruling the whole, whose name was *Nila-cant'ha* (also an epithet of *Siva.*) This chief's son was named *Siva Ráma*, and a few names of his descendants, with very little of incident, follow. The country fell into a state of anarchy: and, at the time when the paper was written, it was under Honorable Company's Government; paying an annual revenue-tax of ten thousand Rupees.

2. Account of different tribes in the *Jayapùr* district: these are—1, the *Miaka-rájas*. 2, the *Gailutuk*. 3, the *Sagidi-vándulu*. 4, the *Sondi-vándlu*. 5, the *Ayara-culu*, people.

The first are wild people, distinguished from the *Condu-vándlu*. The second are rude, and given to the use of intoxicating liquor. The third are servile labourers in husbandry; not, like Hindeos, attached to the soil, but working for cooly-hire, or daily wages. The fourth are engaged in drawing the sap of different kinds of palm-trees; the fermented juice of which they sell, and live thereby. Some of these are *Saivas*, and some *Vaishnavas*. Of the fifth class nothing is mentioned; except that they assimilate closely more to the *Saivas* among the Hindus. A list of towns, with details as to fields under cultivation, is appended.

3. Account of *Conda*, *Cambedu*, *Goluconda*, and *Gudam*. The opening part of this paper has a detail of rivers, or streams, by which the country is watered, and fertilized; with notice of paths, or tracks, amidst the mountains. In reference especially to the village of *Gudam*, it adverts to the before-mentioned *Nila-cant'ha;* ascribing to him the first settlement, and partial civilization. From his Hindu name, it would appear, that he was foreign colonist, who brought the wild tribes of

aborigines to submit to his guidance. The whole of the abovementioned districts submitted to his rule. Details of local chiefs occur, and occasionally notice of intercommunications with the *Gaja-pati,* and *Gana-pati* princes. But the accounts given are evidently only of what may, by indulgence, be termed baronial families. Beyond family successions, alliances, or discords, there is nothing of consequence.

4. Account of the *Toki* festival among the *Savaralu,* the *Conda-savaralu,* and *Malijala-savaralu*

This festival is annually held, and forty or fifty villages unite in its celebration; choosing one village by turn, for the site of operation. It is done in honor of *Jagrata devata,* the local numen. According to this paper they make the most important part of the preparation four or five months before the time fixed on for the festival: and that, by selecting some friendless man, or woman, of the age of twenty-five, or twenty-six years, who being without relations or protectors, is seized, and put into confinement; being highly fed, and allowed the free use of intoxicating beverage. At the time of sacrifice, this victim is taken out in public procession, for eight or nine successive days, proceeding around the village wherein the sacrifice is to be held. The precise act is held at four o'clock in the morning, or an hour or two before sunrise. The victim is then killed by a weapon, herein termed *Ganda-godali,* and the blood is used as an offering to the aforesaid idol. Nothing is herein mentioned of eating the flesh of the victim. The person is always kept in a state of intoxication; and is usually insensible at the time of sacrifice. The people imagine that by this sacrifice they increase the fertility of their lands, and render their villages more valuable.

Remark.—The papers of this fragment are damaged; but, with exception of the last, they do not seem of such importance as to claim restoration. In this last section I have unexpectedly met with the account of those human sacrifices; which when lately* made public, in the Goomsoor campaign, created so great a sensation. The details herein given, correspond substantially with those then announced; the sole fact of cannibalism being excepted. The record in these papers ought, I think, to be preserved: and in consequence of that opinion, I have had this section restored.

V. Erotic.

1. No. 506. (No. 6, C.M. 313, &c.) Three sections.

For Section 1, see XIV.

Section 2. *Ráma stava rájyam* or royal praise of *Rama.* This is partly mystic. It sets out gravely on ethics, and with an inquiry

* This abstract was first made in 1838.

on the great Hindu topic of beatification ; and then, by a sudden turn, lands the reader in a Mahomedan paradise.

For Section 3, see under XV.

The book is a folio, country paper.

2. No. 508. (No. 28, C.M. 359, 322.) Five sections.

Section 4. *Bhógini dandacam*, chant of a female. By *Bommana-potu rázu.*

A *bhógi* is one of the superior sort of prostitutes attached to temples. In this chant one of them describes her love for *Singhama nayadu*, a chief of the *Vellugotiváru :* compare notice of a palm-leaf M.S.S. 1st Family.

3. No. 509. (No. 24, C.M. 403, 492.) Two sections.

For Section 1, see under VI.

Section 2. *Rúpavati charitram,* a love story of the attachment of *Rúpavati* (handsome female) to *Musula bhúpati* a chief of *Udaya giri,* north of Nellore. She was of the class noted above.

C.P.B. remarks, "is a common story, told in musical metres." "This manuscript is very imperfect: this poem is so imperfect, as to be unavailable."

It is part of a small, thin quarto, on country paper, injured.

4. No. 513. (No. 13, C.M. 343. Three sections.

Section 1. *Aniruddha charitram.* A tale of *Usha*, the daughter of *Bánásura,* dreaming of a very handsome young man : her discovering that this was the grandson of *Kṛishna ;* the furtive amour of the pair ; its discovery ; and the war that followed; ending in reconcilement, and a marriage. Copies of this manuscript were multiplied for entry in "Brown's collection ;" and many notices of those copies occur in Volume 2.

The book is part of a quarto, on country paper.

5. No. 517. (No. 12, C.M. 349.) Five pieces.

1. *Bhánu calyanam,* marriage of the sun, by *Chandra sec'hara.*

The pauranical fable of the marriage of the sun with *Sáungna,* and the substitution of *Ch'haya* (or shade) first put into Telugu verse.

2. *Sundari mani satacam* a centum of *padyas,* on female ornaments: amusements, sentiments, and passions of a woman. *Sundari mani*

(the fair female jewel) may designate the person described; or it may be the author's name.

For Section 3—5, see under XVII.

The book is a small thin quarto, country paper, injured, and loose from the binding.

6. No. 518. (No. 2, C.M. 340.) *Bhadra parinayam*, by *Peddanácharya.*

In three sections, or chapters, on the affiance and marriage of *Krishna*, with *Bhadra*, a king's daughter, as an inferior wife. Poets lived on the bounty of kings; and, to gain a subsistence, they must please by panegyrising their vices.

The book is a small, thin quarto, country paper, injured.

7. No. 522. (No. 19, C.M. 370.) *Indumati parinayam*, by *Krishna cavi.*

A Telugu version of the seventh book of the *Raghu vamsa*, on the marriage of king *Aja* of the solar line, with *Indumati* daughter of a king of *Bhójapùr*. *Aja* was the son of *Raghu;* and one the progenitors of *Ráma.*

The book is a thin quarto, country paper, in tolerable order.

8. No. 526. (No. 27, C.M. 481.) *Chandra rekhu vilásam*, "amusement of crescent-curve." By *Jaganát'ha.*

A lampoon of his former patron *Niládri rája;* on his amour with *Chandra rec'ha* a pagoda prostitute, stated to be a *pariah*. C. P. B. remarks, "this is a ludicrous poem, or satire, written in language of the broadest obscenity." See volume 2.

[*Rec'ha*, as a Sanscrit word is quoted, in the south, only in the sense of a line; but it is also a Hebrew wor. with, I think, a primary meaning. As a name *Chandra rec'ha* or moon-curve often occurs.]

The books classed under this heading V proved exceedingly acceptable to Mr. Brown, on the Collection coming under his control, in 1838, and forwards. Copies of them were multiplied; and added to his collection; with a view to its being sold to the Government. After having gone through volume 2, and then coming once more to the McKenzie collection, I have been astonished at the extent of the plunder. The statement somewhere made by him, that he had most of the works before, among his own gatherings northward, must be taken, I think, *cum grano satlis*.

VI. Grammatical.

1. No. 509. (No. 24, C.M. 403.) Two sections.

1. *Bhimana Chandasu*, on prosody. By *Bhíma cavi*, C. P. B. observes on it "a very popular treatise on Telugu prosody: all the useful part has been printed."

It is part of a small, thin quarto, on country paper, injured, loose from the binding, and tied by a string. For section 2, see V, *supra*.

VII. Historical.

01. No. 508. (No. 28, C.M. 322.) Section 5, genealogy of *Vira bhadra reddi* of *Rajamahendri*, as a prefix to an intended version of the *Cási-khandam* of the *Scánda puránam*.

1. No. 511. (No 25, C.M. 281.) Two pieces.

Section 1. Eulogy of *Vencata Krishna raya*. By *Timma-raz*. The title *sésha dherma retnácaram* is erroneously written on the label. On examination it appears to be as above. A genealogy is prefixed; the word *Vencáta* produces a doubt as to whether the *Vijayanagara* sovereign is intended. The damaged state of the book causes further uncertainty.

Section 2. *Rángha rao charitra*, or account of a sanguinary battle between *Rangha rao*, a zemindar of the *Velmavàr* family of Bobili in the Calinga circar, with the chief of *Pusapati*, named *Vijaya rama raz*, and Monsr. Bussy, a French General, under Nizam Ali Khan of Hyderabad.

The contents of the book are now irrecoverable: they were written on thin country paper, in which large lacunes, in various parts of each page, are completely eaten through by termites, or other insects; and the leaves are, in some places, so glued together, in the manner common with these insects, that they cannot be separated without tearing; the loss is apparently not of grave consequence. See Orme, volume 2. There is, I understand, a very long poem on the subject.

The book is a thin octavo, country paper, with lacunes; coherency destroyed.

2. No. 523. (No. 18, C.M. 310.) *Narapati vijayam*, or *Rama rájyam*. Two copies.

The second, and older one of the two has an autograph of Colonel McKenzie. "*Naraputty vijium*, copied from the *Raja* of *Anagoondy's* M.S. 1800."

It refers to *Ráma raja* the "mayor de palais" of *Sada Siva raya* who usurped all the real power; and was killed in battle, with the

Mahomedans at *Talikota* in A.D. 1534. This work was copied for Brown's Collection ; and some notice of it will be found in volume 2.

The book is a thin quarto, on Europe paper, in tolerable order.

3. No. 524. (No. 34, C.M. 317.) *Pálnátti charitram.* An account of a seven years' war, by seven braves, some of them cow-herds, against the people of two villages, called *Gurjala* and *Macharla.* It originated in a dispute about cock-fighting. Collated, and other copies, were noticed in volume 2; to which reference may be made.

The book is a folio of medium thickness, French paper, in tolerable order.

4. No. 528. A book greatly damaged, and without the usual numbers. It can be only ascertained that the contents related to the war between *Rangha rao,* chieftain of *Bobhalli* and *Vijaya ráma ráo* assisted by Monsr. Bussy; on which unhappy tale there is a plenitude of matter in volume 2, and in the present one.

5. No. 532. (No. 32, C.M. 320.) *Vellugotiváru vamsávali.* An account of a succession of local chieftains who ruled at *Vencata giri,* in Telingana; and were descendants of the Reddis; one branch of whom ruled over *Conda-vídu* and the neighbourhood. There are two or three copies of this genealogy in the collection; and an abstract was made by me from No. 49, C.M. 739, Section 8, printed in my former analysis. To it reference may be made: *vide infra.*

This is a quarto book, in good condition.

6. No. 563. (No. 38, C.M. 333). *Surapura rájula vamsávali,* a genealogical account of *Surapur* (*Sórhapuram*) near Kurnool. The following remarks are written on it by C. P. B.

"This I have transcribed, and translated in Telugu Collections in Miscellaneous vol. 2, page 265, C P. B."

"But I omitted, as needless, ten pages of money details at the end; as well as the passages written in poetry, which are mere laudatory bombast."

"Sorapooram appears in the map as in 76° 51′ E., 16° 31′ N.; nearly half way between Kurnool and Beejapoor; it is due south of Kalburga; and stands a little north of the Krishna" (river).

[The action, at Zorapore, between troops under Major General Dyce, and the forces of the Kurnool Nabob, on the 13th October 1839, transferred the territory of Kurnool to the English Government.]

The book is a long, thin quarto, stout Europe paper, the binding only injured.

7. No. 534. (No. 5, C.M. 695) on the label. Record containing the geography and chronological history of ancient kings; establishment of the *carnams* and limits of districts. The following is written inside. "This book begins with a worthless summary in Telugu, of geography, as fabled in the *puranas*. Perused, October 1849. Quite worthless." C. P. B.

Passing by the pauranical matter at the beginning, I had the book examined, with care, and found in it useful matter for my Report on the Elliot marbles. It is full on the introduction of a colony of *Saiva Brahmans*' from Benares, by *Pratápa rudra*. This is not the only time that I have found Mr. Brown's over-hasty judgment at fault.

The book is a thin quarto, country paper, injured. The translated extracts, in my said Report, may perhaps suffice: if not, the book should be restored.

8. No. 566. (No. 31, C.M. 785). Three sections.

Section 1. Account of *Tirumala Nayadu*, and of his descendants, the *Carnātaca* rulers of Madura.

This manuscript was translated and printed in the second vol. Or. Hist. M.SS., beginning at page 182. Hence there is need, only to observe in brief, that it commences with the accession of the son of *Tirumala nayaker* to the throne at *Madura*; and brings the account downwards, with a somewhat minute specification of wars, negotiations, and changes of power, to the period of the last feeble remains of the race, who received a village for their maintenance. In some of the details, where most obscure, this manuscript is confirmed, and elucidated by the large Tamil manuscript before mentioned, the *Carnátaca rajákal*. At the time of making the above translation, this Telugu manuscript was not without difficuty legible; a rough copy of it was then made for greater convenience; and as the lapse of two years since has only added to the difficulty of reading the original, a restored copy has been prepared from the original; aided by occasional reference to the rough copy; and, the text not having been printed, a correct record for reference is thus provided. Folio vol. 1, page 547—619.

Section 2. Account of the rule of *Cari cāla cholan*.

In consequence of war with the *Pandiya* king, a woman of the *Chola* royal race, named *Cungama gent'hi*, escaped alone into the wilderness, being pregnánt; and took up her abode in the house of a *Brahman*, a schoolmaster, and also an astrologer. By his art, he declared concerning the child, after casting its nativity, that it would become a powerful, and independent prince. In the ceremony of naming the child it was called *Cáli cholan*. After the

ceremony of investing with the sacred thread, and while learning in the school, the boy was the object of much contempt from the other boys; being treated as the son of a widow. He retaliated on them; but the *Brahman* thought it best to keep him within the house. He became well instructed in knowledge: and very powerful in bodily strength. The *Pándiya* king then ruled the *Chóla mandalam;* but, wishing to place over it a viceroy, he made public proclamation in order to meet with a suitable person. A great concourse of claimants assembled. The *Pándiyan* then put a golden pot containing water on the head of an elephant, and a wreath of flowers in its trunk; announcing that the person on whom the elephant should place the wreath, and anoint by pouring on him the water, would be regarded as chosen; and to that person the king would give his own daughter in marriage. The elephant being let loose, avoided all the people in the town; and going direct to the aforesaid *Brahman's* house, there selected the youth by depositing the wreath on his head, and pouring the water over him. The young man was as strong as ten elephants; but in order to diminish his strength, the *Brahman,* rubbed the sole of one of his feet with charcoal, and thereby took away the strength of nine elephants, leaving him only as strong as one elephant. He was subsequently installed at Combaconum; and had the name of *Cari cála cholan* given him, to commemorate the rubbing of charcoal (*cari*) on his foot. But the king's daughter was not given him. He strengthened, and enlarged his capital town. The young man, learning, from his mother, that his father was before him king of the *Chola* country, that his father had feared to encounter the *Pandiya* king; and had died during the disturbance that had arisen, resolved on vindicating his own, and his father's right; and, assembling an army, set out to make war on the *Pandiya* king. The army is stated at 250,000 cavalry, under commanders whose names are given; who approached the *Vaigai* river. The *Pandiyan* alarmed, brought to him treasure and jewels; and, after much flattering homage, embraced him, and conducting him to his palace, seated him, on terms of equality, on half of his throne, and married him to his daughter *Sid'hésvari;* after which *Cari cála cholan* returned to Combaconum, where there were great rejoicings. He allowed the cultivators three parts of the produce, and took one-fourth (the ordinary rate used to be one-sixth) with which revenue, he built, and repaired many sacred edifices; gave large donations to *Brahmans,* heard many religious stories recited; and was a firm votary of *Siva.* In order to see, if his people were firm in that way, and with a view to discover and rectify evils, he was accustomed to go out in disguise, covered with a common dark coloured hair-blanket, during the night. Out of this custom, arose the following circumstances:

There was an aged *Brahman* who, as the result of long penance, had a son born to him; who, when grown up, was married, and the old man died,

but not before having charged him to carry his bones to *Cási*, and bury them in the Ganges. The young man prepared to do so; but, on the eve of setting out, slept in the porch of his house, and there gave strict charge to his wife to keep within doors, while he should be absent for a year and a half; the only exception being, that if in want, she might ask alms of the charitable prince *Cari cála cholan*. The latter was at the door, and admiring so great an act of confidence, determined on being the watchful guardian of that house. While the *Brahman* was absent, he watched it carefully; but the *Brahman* returned within six months, on the way to complete his pilgrimage at *Rámiseram;* and, wishing to assure himself of his wife's discretion, approached the door alone at night, and looked in through its apertures. The *Cholan* came thither at the same time; and, thinking the *Brahman* was a thief, cut him down with a sword, and retired. His wife next day suffered great reproach from her neighbours; but, recognizing her husband, she burned herself with his body, and the king having unconsciously killed a *Brahman*, had the visitation termed *Brahma hatti* (a personification of the crime, as if an evil spirit, always following him). He made many attempts, to get rid of it; but, though the spirit quitted him at the door of a temple, or entry on a sacred pool; yet it always returned afterwards. He went on pilgrimage to the shrine of *Mínácshi* at *Madura;* who, in a vision, informed him that the visitation could not be so easily got quit of; but directed him to build one hundred and eight *Siva* fanes, and then at *Madhyáranya*, he would be relieved. He accordingly built a shrine every day, not eating till each day's work was done; but he did not know where *Madhyáranya* was. At length he found an emblem of *Siva* under a tree named *Madhi;* and *Siva* there appeared to him, directing him to build a temple, to enter at one gate, where the spirit would halt, and would be imprisoned, and to go out at a gate on the opposite side: which the king did, and was cured. He, however, died childless; and his queen followed him. There was no *Chola* king after him; he reigned fifty-five years. The above things concerning him were complied by *Chacrataiyengar*, a *Vaishnava Brahman* of *Mélúr*, from the *Bakhti vilásam*, and some other books, inclusive of *st'hala mahátmyas* or temple-legends.

Remark.—Fable and facts appear to be blended in the first portion of this account, the latter portion explains and illustrates some parts of the Madura *puránam;* and from the comparison of the two, a few historical facts may be gleaned with some measure of certainty. It is to be noted that this (according to the manuscript) last of the *Chola* race, made Combaconum (twenty miles north of Tanjore) his capital. This is the first document I have as yet met with, stating that fact; though I always thought that Combaconum must once have been a metropolis, from traces remaining.

Subsequent to my translation of section 1, I met with a book containing the foregoing portion of the narrative from the accession of *Visvanát'ha nayaka.* I have now recently looked for it in vain. Both together formed the fullest and most complete account of that dynasty which I have yet seen. For section 3, see IV *supra.*

This book is a thin quarto.

9. No. 573. (No. 40, C.M. 730.) Account of Condavir *(Conda védu)* with notice of hill-forts, and other matter.

Of another book, in the way of abstract, and translation much use was made in my Report on the Elliot marbles: so much so as to leave little of consequence behind. See 14, *infra.*

The book is a thin quarto, on old Europe paper, in tolerable order.

10. No. 595. (No. 29, C.M. 312.) *Pratápa charitram,* or *Kakatéya vamsávali.* By *Sarvappa.*

This is a chronicle (with legendary matter at the beginning) of the rulers of *Orugal* (a Tamil word) usually written *Warankal;* the most famous of its rulers being *Pratápa Rudra.* The family name arises from *Kákatéya pròl,* one of the earlier kings, or may ascend higher still. The locality is near *Sri Sailam;* to which a large access of *Brahmans* from Benares was caused by *Pratápa Rudra.*

The fact has further illustration, in my report on the Elliot marbles.

This book did not attract my attention, when drawing it up; though, I believe, nothing additional could have been gleaned from this document.

Any full abstract of this book is obviated by the one, under the following number on the same subject.

It is a thin quarto, country paper injured, bound in sheep, colored red; worn.

11. No. 596. (No. 32, C.M. 722.) Two sections.

Account of the rulers of *Anumacondu* and *Oragalu,* otherwise called *Ekasila nagara,* with their conquests in Telingana.

Geographical site of *Anumaconda* defined. Legendary statement concerning the marriage of *Siva,* as accounting for the formation of the shrine. Subsequently a *Védar raja* named *Yeruka déva raja* laid the foundation of a village, at *Anumaconda;* locating his family and relatives there. His sons were *Anumadu* and *Condadu.* A small fort was built. The latter of the two formed another village, called after his own name; his relatives followed

the same example, by forming other villages. About this time the *Jainas* prevailed; and a *Jaina* fane was formed, on the top of the hill. *Bhîma razu*, a chief ruled: but, whether, as a subordinate, or head, cannot be determined; as a Mahomedan had built a stone, containing an inscription, into the wall of his house; so that only one side of it was legible. *Bhîma raza* is supposed to have been a *Jaina*.

The account is commenced with the mention of one of the *Kákati* race, who built the large fortress; and what follows relates to that race. The lunar-race is specified down to *Cshemaca*. From that line are deduced *Vijiyáditya* and *Sómendra*. The son of the first was *Vishnu-verddhana*; of the other, the son was *Uttunga-bhúja*. These two latter divided the country between them. *Vishnuverddhana* settled at *Dherma-puri* on the western bank of the Godavery river. Four hundred villages, or towns, became subject to him. His son was *Nanda* who built a town called *Nanda-giri*; in which the four castes of Hindus, were located. His minister was named *Dandasassi-nayaca*. *Nandan* formed a marriage alliance with the daughter of a *Chóla* king, at Conjeveram; and on returning, equitably governed his kingdom. His son was *Vijayapála*, who was munificent. The son of the latter was *Sóma-déva rája*, who formed extensive, and numerous establishments for *Brahmans*. He assembled various herds of cows, altogether amounting to 3,100, which were placed under the care of various herdsmen; from *Bhadráchala*, even to the banks of the Godavery. *Balahodu*, ruler of *Cattaca-puri* (Cuttack), hearing of this circumstance, made a foray, and took away some cattle. A war followed, in which *Sóma-déva* lost his life. His widow took refuge in the house of a *Brahman*, where she had a son named *Madhaverma*, who conquered his father's enemy; and installed the son of the latter, on the throne at Cuttack. Hearing of which the aforementioned *Yeruca-dévarúju* fled, and *Madhava-verma* took possession of his district. The date of *Madhava-verma* is carried as far back as *Sál. Sac.* 390 (A.D. 468); and his reign is extended to 160 years. His son was *Padma-séna*, who ruled 74 years, down to *Sál. Sac.* 464. He overcame the Cuttack ruler, that had assaulted him, and levied tribute from that country. The son of *Padma-séna* was *Venama-rája*, who ruled 73 years, down to *Sál. Sac.* 537. His son was *Orangavenna*, who conquered the invading Cuttack ruler; and put his son in the father's place. He conquered other chiefs; and ruled 73 years, down to *Sal. Sac.* 610. The son of *Orangavenna* was named *Bendi-gundama-rája*. He took some villages from the Mahomedans; and levied on them eight lacs of gold coins. He fought for three months with the Cuttack ruler; and, having conquered him, took thence fifty-five lacs of gold coins. He was liberal. He ruled 78 years, down to *Sal. Sac.* 688. His son was *Yeruca-deva-rája*; who, being a child, his mother exer-

cised authority as regent. She levied extensive tribute on surrounding countries; and, fighting six months with the Cuttack ruler, overcame him, and put his son in the father's stead; at the same time taking tribute. The young man, *Yeruca-déva-rája* was, by her, caused to be crowned. This queen, whose name was *Kontala-dévi*, governed 19 years, down to *Sal. Sac.* 702. *Yeruca-déva*, conquered the ruler of *Dévagiri* (*Deo-ghur* or Dowlatabad ?) and took eighty lacs of gold coins from him, as tribute. He also overcame, and took tribute from *Vijaya-narasinha Vijaya-rayalu*, the ruler of *Vijayanagaram*. He made suitable largesses to the *Brahmans;* and ruled 79 years, down to *Sal. Sac.* 786. His son was *Bhuvanaica-malla*, who conquered the Cuttack king, taking away banners; and, as before, installed the son in the father's place. Not being satisfied with the tribute paid by the ruler at *Vijayanagaram*, he again levied war, and received further villages and presents, together with five superior women, as wives; to whom he made grants in free tenure of lands, extending even as far as Conjeveram, to find them betel and areca (or pin-money). He also gave an agreement, engraven on gold, to the chief at *Vijayanagaram*, certifying that he would not again levy war. He largely built, and endowed, various fanes and shrines. He ruled 86 years down to *Sal. Sac.* 872. His son was *Tribhuvana-malla*, who, as before, fought with the Cuttack prince, and installed his son. He governed 86 years, down to *Sal. Sac.* 956. The son of *Tribhuvana-malla*, was *Kakatiprol-rája;* who being a minor, his ministers disagreed among themselves; which *Balla-hundu* the *Gajapati* of the Cuttack hearing, besieged *Anumacondu*, during twelve years, by troops under the orders of a general named *Visvanát'ha-déva;* who was in the end repulsed by *Kákatiprol-rája*. The latter formed a residence at some distance, at *Ganga-puram*, and the people of *Anumacondu* were accustomed to send thither presents, on a small cart. One day the axle of the cart broke; and, being left on the spot, the next day the iron was found to be transmuted into gold. The king, going to the place, found there a golden symbol of *Siva;* and iron, brought thither, being changed into gold, he thence acquired the means of extensive building. The said symbol was removed, and established on a small hill, consisting of a single rock (whence the name *Ekasíla* in Sanscrit, and *Orangal* in Telugu). A fane was built, and also a town around it; in which there were 500 *Saiva* fanes, and 300 *Vaishnava* fanes, ten shrines of *Ganésa* and ten of *Virabhadra;* to which festivals, all customary appurtenances were appropriated. As iron, being brought into contact with the aforesaid image, was uniformly transmuted into gold, he, in consequence, had a vast quantity of golden utensils formed; so that he acquired great celebrity; and, in his time, the custom of weighing gold was first introduced. He had two sons: the eldest being born in a *muhurtam*, or astrological time, unpropitious to the father, the said child was

taken, and lodged in a fane, the officiating hierophant, in which, gave to the boy the name of *Rudra.* His father one night went alone to the fane; and *Rudra,* mistaking his father for a thief, mortally wounded him with a sword. The king made known to all around, that the child was his son; and, causing him to be installed, died eight days after receiving the wound. *Kákati-pròl-ráju* ruled 73 years, down to *Sal. Sac.* 1031. The aforesaid *Rudra* added to the number of fanes, among others those of *Ganapati* (or *Ganésa*) and made war against the Cuttack *rája,* whom he killed, put his son in the father's stead; and levied tribute on the country. He also subdued other countries; and ruled 78 years, down to *Sal. Sac.* 1109. The son of *Kákati-rudra-raju* was *Ganapati-rája.* His uncle *Mahá-déva-ráju,* the younger son of *Kakati pròl,* and younger brother of *Rudra,* was instituted as second in authority (in the same relation as Cæsar stood to Imperator at Rome), and, going on an expedition against *Dévagiri,* was therein slain. His secondary rule lasted three years, down to *Sal. Sac.* 1112. The minister of *Ganapati* was named *Siva-dévaiya;* and the said *Ganapati* making war against the *Dévagiri* ruler, who had killed his uncle aforesaid, conquered that chief, and took his daughter, named *Rudrama-dévi,* to be his wife. This prince was munificent to *Brahmans.* He made war on *Valla nádu,* and took tribute from it: returning thence to Nellore, he had a dispute with *Ancana-bhúja,* from whom he took some banners; and re-instated there the former ruler, whose name was *Manmatha-siddha.* He had a reservoir formed at that place; and twenty-four forts constructed. He subdued 68 towns. He had many other works accomplished; among which the building a town near *Ganga-puram* (named after himself *Ganapati-puram*) was one. He conquered the *Odriya* (Orissa), and *Pandiya,* kings; took many countries; and levied tribute. He constructed, at *Sri-sailam,* four *Saiva* fanes; some *Vaishnava* fanes; and had four reservoirs excavated. To his spiritual preceptors he gave eleven villages. A daughter born to him, named *Umaca,* he gave in marriage to *Vira-bhadra-rája;* and, relinquishing his own kingdom to *Siva devaiyan,* his minister, he died in *Sal. Sac.* 1180, after ruling 68 years. His widow *Rudrama-dévi* ruled with celebrity, for some years; and then transferred the crown to *Pratápa-vira-rudra,* a son of her daughter, *Umaca,* by *Vira-bhadra-raja;* at a time when he was sixteen years of age. She exercised the regency during 38 years, down to *Sal Sac.* 1216. *Pratápa-vira-rudra* patronised the *Brahmans,* descendants of those first settled in the country, and provided for them proper employments. It is said that he was taken prisoner by the Mahomedans. He reigned, as supposed, about 76 years; and, after that, he and his wife died. The manuscript contains a minute account of the receipts and expenditure of this prince; needless to be detailed. His minister, and his younger brother, fled into the woods and wilds. His son, who succeeded

him, was named *Virabhadra-rάju*, who carried on war, for twelve years, against the *Narapati-rayalu* of *Vijayanagaram*, But the Mahomedans coming to the assistance of the *Rayalu* overcame *Virabhadra* ; and relinquished to him, only a small portion of his former dominions. Afterwards *Malla-déva*, of the *Rághava* race, ruled, as appears by an inscription. But *Sitapi-khan*, a Mahomedan, coming from Delhi took *Orangal;* and, as the descendants of the *Kakati* family were within the fort, he gave them just enough, for their subsistence; while he himself conducted the government. A Sanscrit inscription, in his time, is dated *Sal. Sac.* 1425.

Subsequently, when *Krishna-rayalu* ruled at *Vijayanagaram*, he took *Condavidi, Condapali, Inama-conda, Balapa-conda, Nagarjuna-conda*, and other forts ; he also overcame the Mahomedans at *Orangal*, and assumed the place. He gave to the *Kákatiya* race a sufficient subsistence. In the time of *Achyuta-rayalu, Orangal* was under his rule. *Ráma rayalu* was second in power to *Sadásiva-rayalu;* but, fighting against five *Padshahs*, confederated against him, he was killed by them ; and they assumed the government of *Orangal.* The Shah, ruling at Golcondah, had authority over *Orangal*, and *Anuma-conda.* The Nizam of Hyderabad, named Azuph-sah, ruled over *Orangal.* His son Nizam Ali Khan, inspecting the fort of *Orangal*, had some of the guns, which were placed there by the *Kákati* race, transmitted to Hyderabad. He gave the said fort, as a jaghire, to Nuran-mulk ; it remained with the same in the time of Sicandar, son of Nizam Ali. *Orangal* was plundered by Pindarri Mahrattas in *Sal. Sac.* 1738, (A.D. 1816) The descendants of the *Kákatiya* race had, by this time, retired altogether to some patrimonial estates, at *Bassanava*, and other places, whither the Nizam sent to demand from them tribute, or taxation ; when they transmitted to him, in return, cowries, or small shells, current in some places for small sums of money. The Nizam, understanding thereby that they were very poor people, remitted thenceforward all tax or tribute from them ; and they continued, when the account was written, to reside at *Bassanava*, and other villages.

Remark.—The preceding is a very important manuscript. Its authenticity, in some places, may be matter of question, particularly in the dates ; but all deductions being made, this will remain one of the valuable documents in the collection.

There follows, in the book, another document ; being an account of *Calyána patnam.*

The contents : the legend of *Nandi*, the vehicle of *Siva* coming down to earth ; the origin of the *Virasàiva* sect ; and an account of circumstances which occurred at Madura. Any fuller notice of this document is referred to the abstract of the Telugu palm-leaf manuscript, No. 128, C.M. 332, entitled *Basavésvara Cálagnána.* Vide *supra.*

Further use was made of the principal of these two documents in my report on the Elliot marbles. "These legends I have transcribed C. P. B." But the first document is more than a legend. It approaches to the style of historical writing; and is a document of value.

The book is a thin quarto, country paper, in tolerable order.

12. No. 597. (No. 15, C.M. 705.) Five sections.

Section 1. Account of the zemindar of the *Saroda* district in the Northern Circars.

Anciently this was a wild country under a *Cothu raja,* who ruled over savages. Subsequently, one named *Savayi singh* came from *Gocula brindhávanam,* and colonized the neighbourhood, forming a town, with various appurtenances.

Section 2. Account of the *Purushóttama dévas,* and *rájas* of former ages.

A Sanscrit title. Reference to the *Satyayuga,* with its character; and mention of *Mahábali,* and *Vishnu,* in the *Vámana avatar.* Reference to other *yugas;* to *Párasu ráma,* and his destruction of the *Cshetriyas.* Reference to *Manus,* and periods of their rule. Some kings of the solar line. Excessive periods of time ascribed to them. Some kings loosely mentioned in the *Cali yuga;* who ruled, as we know, in different and distant countries; but are herein brought together in one successive line. There is rather a more connected list of *Gajapati* princes; but with incredible dates ascribed to the several periods of reign. Some other loose details follow, down to the accession of the English Government.

Remark.—The first part of this paper is merely a crude extract, from the substance of old *puránas,* and resembles very much what is termed *Bhucola-pramánam* in a distinct Tamil manuscript. The account, so far, is of no value, and the remainder partakes very much of the same character; disappointing the expectation that might be founded on the English heading, prefixed to the section.

Section 3. Account of *Naráyan-suru-harischandra,* zemindar of the *Turla* district.

The founder of the district came originally from Nagpore, and served one of the *Gajapati* princes of Orissa. "By favour of *Jaganat'ha,*" the idol so called, he acquired this district; and there are added some details concerning the successors in the zemindary.

Section 4. Account of four villages, of the said district.

Merely a list of small districts, and of towns, or villages, contained in them.

Section 5. Account of *Cari cála chólan.*

This paper contains an account of two *Chóla rájas:* the first name that occurs is *Vira Vicramachólan,* with some details concerning him ; such, for example, as his fixing pillars of victory, as far north as *Himálaya. Cari cála chólan* is next mentioned ; and an extravagant account of the extent of his power, being puerile exaggeration, is given. In the embankment of the *Cáveri,* the god *Isvara,* it is said, assisted. The *Chóla* king put out one of the three eyes of the *Mukanti* kings. Many kings were summoned to assist in the embankment of the *Cáveri;* and those who refused to come were punished The whole of the remainder relates to *Cari cála cholan's* acts of government. The wife of the *Ballála* king was of great assistance to his kingdom, [it is supposed that the wife of *Vishnu Verddhana* is intended]. According to this paper *Cari cála chólan* exercised an extensive influence; but the marks of exaggeration contained render the authenticity of the document doubtful ; at all events, great deductions are requisite.

The book is a thin quarto, country paper, injured, also the binding.

13. No. 606. (No, 49, C.M. 739.) Eight sections.

For Section 1—7, see under XIII.

Section 8. Account of the *Vellugotiváru,* descendants of the *Vencata giri rája,* wtih an account of *Vencata giri,* in Telingana.

Stanza—the *Velma race* were born from the feet of *Vishnu.*

In the village of *Anumanagal,* a son of *Sheyur Polu reddi* of tribe of *Anumagantu,* with his servant named *Resan,* when ploughing a waste piece of land, discovered a hidden treasure ; and an aerial voice was heard, telling the master *(Sevi reddi)*, that if he offered a human sacrifice, he might safely take possession of it. While in great doubt, his servant *Resan* voluntarily offered to become the sacrifice; on condition that the *reddi* should engage on behalf of himself and of his posterity, that he and they would take the cognomen of *Résala,* and always marry the first wife from out of his *(Resan's)* pariah tribe. To these condition the *reddi* assented; and, offering his servant in sacrifice to *Bhairava,* took possession of the treasure At a subsequent period, while surveying his now very extensive fields, a storm came on; and, while he stood under a tree, a thunderbolt descended close to him, which he took up without fear, and then the hamadryad of the tree appeared to him, and made him great promises for the future. Two of his inferior workmen had taken refuge under the same tree ; and, unseen by him, had seen and heard what passed ; the report of which they carried to the village, where it was much talked of, and at length reached the ears of the *Ganapati,* or prince of the country, who sent for *Sevi reddi;* and, after

flattering distinction, gave him certain banners, and ennobled him as feudal lord of a country producing a lac annually. He also received the title of *Pillala marri Betala rávu,* from the *Betala,* or hamadryad, before mentioned: he also received certain immunities of a super-human order.

2. He had three sons named respectively, *Dama nayadu, Prasáditya nayadu,* and *Rudra nayadu.* Two were much distinguished. *Dama nayadu,* the eldest was characterised by skill in the use of the sword, by great advantages obtained over others, and by the acquisition of wealth and honors. The second *Prasáditya* was an officer of authority under *Ganapati déva rayalu,* and had a hand in the circumstances of the succession after his death; whereby the royal authority at *Oraganti* devolved on *Pratápa rudra.*

3. The aforesaid, *Dama nayadu* was the head of his race. Two of his many sons, by name *Vennama nayadu* and *Sabhi nayadu* were most distinguised.

4. *Vennama nayadu* became head of the race. His son was *Viradacha nayadu;* who, with his cousin, son of *Sabhi nayadu* were successful in their incursions against neighbouring places, extending to *Cánchi,* and to the *Pándiya* kings. The Mussulmans are also mentioned as beaten, in defence of another chieftain. The son of *Vennama,* named *Singama nayadu,* became head of the race; he was slain before the fort of *Jallipalli.*

5. His two sons *Anupotta nayadu* and *Madha nayadu,* assembled a great force; and, overcoming all enemies, carried their power to an increased extent; adding to the fame of their race; and distinguishing themselves by donations to the *Brahmans.* An extravagant account is given of the number of *rajas* conquered by them; the *Chalúkyas* being among the rest, and also the forces of the *Gujerati raja.* The two chiefs *Anupota* and *Madha,* divided the country intot wo parts; and ruled in distinct towns, each one over his portion; the first in *Raja konda,* and the second in *Déva konda.*

6. The son of *Madhu,* named *Pedda vedagiri nayadu,* added to former conquests, and acquired additional trophies.

7. *Pedda vedagiri nayadu,* had two sons named *Ramachandra,* and *Cumara madha nayadu;* who made some conquests.

8. The sons of *Cumara madha,* were *Chinna vedagiri nayadu,* and *Lingama nayadu.* He was slain by another chief; and *Lingama nayadu* slew the assailant; and also overcame some others.

9. *Lingama nayadu's* son was *Parvata nayadu;* whose son was *Lingama nayadu.*

10. The race is carried forward, through a few other names.

11. Some strifes of neighbouring feudal lords.

12. Records assistance rendered to the *Rayer,* in suppressing some opposers at *Chenna patnam.*

13. *Singama nayadu* was versed in learning.

14. *Dimma nayadu* is said to have conquered the *Gujerat, Chola,* and *Pandiya rajas.*

15. *Dherma nayadu,* conveyed to his posterity the title of *Ravuváru.*

16. The succession of the race is carried on down to No. 28, *Vencatadri nayadu,* who ruled at *Vencata giri;* and, in his time, the name of the *Vencata giri* kingdom originated. The name of that place from books, and inscriptions, is found to have been *Kalmali,* from the name of a local goddess, worshipped by a few cottagers. One named *Gobari buk'ha raja,* had built a fort, and resided there: he was driven away by *Vencatadri* who took possession; changed the name of the *Sacti,* and caused it to bear the name of *Vencata giri* from *Vishnu* worshipped at *Vencatáchala* (*Tripety*) distant four *amada,* or *kadams,* (40 miles). His son was *Rayapa nayadyu,* who succeeded to the government. No. 29, down to 31. Some other names, down to *Yáchama nayadu,* and *Singama nayadu,* by whom a great battle was fought, with other opposing chiefs, in a plain near *Uttra Mélūr,* in which they gained a victory *Sal. Sac.* 1523 (reference to another book called *Sísamálica* No. 8): its substance given here. (The scene was in the Tamil country; *Madurántaca,* being mentioned as near the place of combat). The Mahomedans were mingled up in the affair, in connection with Ginjee and Vellore. Down to No. 34, many details are given, too complex for abstracting; among which it appears that the *Vellugotiváru* were driven from their native district by the Mahomedans, who took it into possession; that *Vencata giri* was a part only of the *Chandra giri* kingdom; that the Mahomedans acquired an ascendancy, and that certain cruelties were attendant on Zulfecar Khan's incursion into the Carnatic; that *Vencata giri* was assumed into possession by them; but, by solicitations at the court of Golconda, a restitution of this, and some other districts, was made, on condition of paying tribute. Certain grants, as made by persons holding privileges under Aurungzebe are mentioned in the manuscript as deduced from inscriptions: one of the dates is *Sal. Sac.* 1618 (A. D. 1696).

35. Some other names, and date of a grant by *Peddayáchama nayadu,* in *Sal. Sac.* 1620, with him the line of *Vellugótiváru* ceased; and the race was transferred to adopted children.

36. 37. Some other details; an invasion of Mahomedans from Arcot, who plundered and, burnt; and, in the disturbance, many records perished. When the invasion had swept by, *Cumara Yáchamanayadu* again resumed possession.

38. *Bangáru Yáchama nayadu* (the present *raja*): his agent *Séthu rayen*, went to Madras, and procured an intervention of the Company's troops to confirm him in his authority. Details of *Peddana*, and *Subrahmanyan* the agent of *Bangáru yachama nayadu;* leading to an awful tragedy. *Peddana* had accused *Subrahmanyan* in the Chittoor court, of firing a village, and *Subrahmanyan* told him that, in consequence, he would have him carried out by the legs dead, like a dog. In prosecution of his design, he contrived a variety of annoyances, and got up a suit in the Zillah court. *Peddana*, when summoned, refused to appear. When an attempt was made to seize, and sell his house, he forcibly ejected the officer of the court; in consequence, a summons was sent by the hands of a captain of sepoys, with a company under his command. *Peddana* not knowing the English customs, and from the high spirit of the *Velmavàr*, had prepared his house, so as to have all the inmates killed, and the house set on fire. On the captain making a demand of his appearance at the court to plead, he went inside, and shut the door; but, losing heart to transact all the tragedy, it was managed in part by a servant. The result was the murder of all the inmates; *Peddana* included. The door was then thrown open. The officer grieved, went away, and left the disposing of the bodies with *Bangáru yachama* and *Subrahmanyan;* who, as they passed, spat on them, and had them carried out heels uppermost, as dogs are carried; and then not buried, but merely covered with a little earth, exposed to beasts and birds. The Chittoor court, had an examination of the out-door servants; but no guilt attached to them. The manuscript leaves off, without any mention of the death of *Subrahmanyan;* which is otherwise known to have since occurred, by a cancer on his back; slowly, and with extreme torture. *Bangáru yachama* was said to be still alive, in 1838.

The book is a short thin folio, country paper, injured, the greater part was restored in folio vol. 2, page 613.

Section 2. A genealogical statement of the kings of *Uriya* or *Udiya désam;* that is, Cuttack, or Orissa. This is in the Sanscrit language, and it appears to be the document whence was made the Telugu translation in No. 60, Section 2, v. 16, No. 622, *supra.*

The book is a thin quarto, country paper, injured. It appears to have been copied in "Local Records;" as very needful.

19. No. 658. (No. 58, C.M. 748.) This is another, and brief account of the zemindars, or chieftains of Zorapore near Kurnool: Vide *supra* 6, No. 536, and 17, No. 639.

It is very common in, and near, Madras to pronounce what is usually written *Chola désam* as *Zora désam;* and *Chola* is according to the southern pronunciation of ழ which is more correctly *rh.* I think, by consequence, that *Zorhapùr* is a reminiscence of the conquest of *Telingána* by *Kulóttunga chola* (or *zorha*).

This document is a broad ⅓ demy account book, good country paper, in tolerable order.

20. No. 664. (No. 34, C.M. 724.) Three sections.

Section 1. Contains some hearsay traditions as to *Krishna raya,* collected in the neighbourhood of *Conda vídu* which he conquered. As such, the matter is not of equal value with other, and better accounts of that ruler.

Section 2. Contains like matter as to *Pratápa rudra,* who built the mud-fort of *Dharani cota,* in the neighbourhood, and near the site of the *Jaina* town named *Amarávati.*

Section 3. Has some account of *Ganapati déva;* who, on the label, is termed a *Gajapati* prince. The *Gajapatis* ruled in Orissa, and were not always at one with the *Ganapatis* (name of a dynasty) at Warankal. Vide *supra* 11, No. 596 (No. 32, C. M. 722) for some account of *Ganapati* and the dynasty to which he gave a name.

Mr. Brown has noted that at the close there is a tolerable narrative about *Srinát'ha;* which may be referred to, in a biographical point of view.

This is a thin ⅙ demy account-book, country paper, a little injured.

21. No. 679. (No. 10, C.M. 700.) Seven sections.

Section 1. Account of *Vira Krishna déva,* the *Gajapati* prince of *Barábatti,* or *Cattacapuri,* in the *Udiya* country.

In early times *Vira Narasimha Gajapati* ruled in the abovementioned town, conquered the king of *Calinga désam,* and subdued other countries. He built, and had set apart, a fane to *Varáha Narasimha svámi. Viracapilésvara gajapati* built an *agrahàram* and a fane, on the banks of the Godavery river. *Purushóttama gajapati* built a village, and an *agrahàram* on the sea shore, bearing his own name; he also built, and had set apart, the fane of *Jaganát'ha.* His son was *Pratápa rudra gajapati.* His rule to the westward, especially over certain fortresses and villages, was rather more extensive than that of his predecessors. While so ruling, *Vira Krishna raya mahà*

rayalu, coming from the west, drove away the said *Pratápa rudra*; and, after remaining some time, returned. The fugitive prince took refuge in the town, or village, called *Andhramanemam*. After some lapse of time, *Vira Kr̥shna déva*, of the *Gajapati* race ruled. He gave his eldest daughter in marriage to *Bahu baléndra vira Mukunda raju*, and his youngest daughter to *Basava raju*, son of *Madhverma*, of the *Pusapatti* race, of the town of *Bezavada*. These two sons-in-law, he kept in his own palace. The latter being the most handsome of the two, the marriage on the part of the king's youngest daughter, was one, on her part at least, of affection; and, by her means, the young man became a favorite with her father. The king at all times wore a sword, on the possession of which his kingdom, and authority, were considered to depend. The young man *Basava*, abusing the confidence reposed on him, contrived by stealth, and in a way which the manuscript styles mean and unworthy, to get possession of the sword; expecting the kingdom to follow. A great disturbance arose; but the king, at length, regained the valuable heir-loom of his race. He then sent away the said son-in-law to his own town; together with wife, and dower. He caused an illegitimate son to be installed as his heir to the kingdom, to the prejudice of three legitimate sons. Disgusted at this preference, the eldest of the two legitimate sons went away to *Jaya puram*, and established a rule over nine *pálliyams*, or districts. The second son established a rule over nine districts. in the *Kimedi* country. *Bhimadéva*, the third legitimate son, laid the foundation of *Vijayanagaram* (that is what is commonly written *Vizianagarum* in the Northern Circars, not Bijnagur on the Toomboodra river). He there established a rule over twelve *pálliyams*, or districts. After the death of the aforesaid *Vira Kr̥shna déva gajapati*, the husband of his youngest daughter, that is to say *Basava rája*, killed *Baléndra* the husband of the eldest daughter, and took possession of the district which had been given to the said *Baléndra* as a marriage portion. At this time the *Mlechch'has* (barbarian foreigners) took possession of aforesaid town of *Cattacapuri* (Cuttack).

The before mentioned *Bhimadéva gajapati* leaving no offspring, six of his *palliyams* were united with the *Kimedi* country, pertaining to his elder brother. The remaining six districts were united with the *Jayapur* sovereignty of the eldest brother. *Sita Ráma Chandralu*, of the posterity of the before mentioned *Basava*, conquered the two countries of *Jayapur* and *Kimedi*; and also levied tribute from them, in acknowledgment of his sovereignty. This *Sita Ráma Chandralu* had no offspring: he adopted of his own *Pusapatti* race, who was named *Vencatapati ráju*, who succeeed him on his death. His manager, or minister, named *Bandi jaga rao*, took possession of the kingdom, and put the said young man, *Vencatapati* in prison. While himself ruling, in his usurped authority, the younger brother of the one imprisoned, who was

named *Ananta ráju*, and was in the service of the Golconda Nabob, with troops of the latter overthrew, and killed, *Nílacont'ha ráju*, the general of *Jaga rao*, and also *Jaga rao* himself. He then re-instated *Vencatapati* as king, and became his second in authority. They relinquished *Portnur;* and built another *Vijayanagaram*, forming a fort, and residing therein. This *Vencatapati* had a son named *Síta Ráma ráju;* and *Ananta ráju* had a son named *Vijaya Ráma ráju*. These two children disagreed; and ruled separately, until *Síta ráma ráju* died. His son *Ananta ráju* was brought up by *Vijaya ráma ráju;* who conquered *Timmaraju* of *Peddapuram;* putting his son in the father's place; he also killed *Nagaji Hussin Khàn*. He also took tribute from Cuttack and other places. The Mahomedan ruler of Golconda thenceforward acquired an ascendancy, and established different rulers, by hir firman, or edict. The name and influence of Monsr. Bussy, the French General is subsequently introduced. Hyder Jung was his agent in the management of French affairs, in the Northern Circars. The ruler of *Bebulli Cotta*, whose ancestors from the time of *Ananta raju* had been adversaries, and had introduced the Mahomedan ascendancy, was now oppressed in return. Soon after the country was conquered, from the Bengal side; and became subject to the Honorable Company. The rule of chieftains under them continued down to *Narayana gajapati*, who ruled at the time when the manuscript was written.

For Section 2—6, see under IV.

Section 7. Account of the villages of *Chellúr Cateru* in the *Rajamahendri* province.

The origin of *Chellùr* is dated in the time of *Agastya*, who is said to have planted a garden, and formed a tank, with a *Saiva* fane, and a *Vaishnava* fane; at first called *Chendlùr* and, in the *Caliyuga*, shortened to *Chellùr*. After the rule of the kings of *Ayoddhya* was finished, one named *Vijaya áditya* ruled 48 years, and had a son named *Vishnu Verddhana*. From him is deduced a line of *Chalúkiya* chiefs of the *Rajamáhéndri* circar, or province; which, if it can be depended upon, is of great value, and consequence, in an historical point of view, as to this particular.

The *Chóla* conquest by *Kulóttunga Chólan* is recognized. Afterwards the *Vemana* family ruled. The *Reddiváru*, and other chiefs, are specified.

The subject does not admit of abstract, but merits full translation; as a document affording historical matter, to be then judged of, by comparison with others, as to value and authority.

General Remark.—As regards the condition of this book it may be observed, that it was originally written in a fine intelligible hand,

with good ink, but unhappily on thin country paper, which is greatly injured by insects. Had the handwriting been smaller, the whole would have been irrecoverable; as the case is, a restoration has been effected with tolerable success, yet not without omissions of words, in some places. That the sense is preserved may appear from the abstract given.

The paper on the *Chalùkiya* kings of *Rajamahendri* is valuable, but will require to be compared with Section 4 of Manuscript No. 12. These two papers, and other details to come, render historical deductions concerning the *Rajamahendri* principality comparatively easy, and to some degree certain.

The restored copy is in folio, Volume 4, page 507 to 593, and Mr. Brown wrote on the original, "This volume is transcribed for me in local records volume 6, page 1—198," "for me," implies his own advantage; otherwise the copying was as superfluous as some erroneous scribbling besides; not deserving other notice than what I have written in the book itself.

The original book is a small quarto of medium thickness, country paper, very much damaged.

The reference above is to No. 559, (No. 12, C.M. 702, Section 4,) less valuable than Section 7 *supra*, see under XIII. No. 559: see also No. 588, (No. 33, C.M. 787) miscellaneous, and partially historical.

22. No. 684. (No. 4, C.M. 694.)

This book according to the English heading of contents (partly destroyed) once contained copy of an ancient record of *Kondavir*, and its rulers; with a notice of the village accountants, and limits of certain districts in the Telugu country.

The book however is now so seriously injured, that it may be said, if not to be destroyed by insects, yet to be so damaged as tó leave no legible meaning. As such, it is of necessity passed by, as irrecoverable.

The book is a long quarto, thin country paper, destroyed by termites. See 14, No. 609 *supra*. Another book has some account of *Condavidu;* but the said reference suffices.

VIII. Hymnology.

1. No. 509 β. (No. 26, C.M. 307, 480.) Three sections.

For Section 1, see under XVI.

Section 2. *Siddhésvara dandacam*, praise of *Siva*, in a long kind of chant; including some notice of a *Saiva* temple, by *Vencatapati*. No. 509, *a* is placed under V and VI: whether duplicate numbers exist by accident or design, cannot well be ascertained.

This book is a a small thin quarto, country paper, in tolerable order.

IX. Inscriptions.

1. No. 533. (No. 12, C.M. 981.) One hundred and eighty-nine inscriptions on stone, on copper plates, and copies of grants on paper, from the district of *Vencatagiri.* [Transcribed in 1857, for Mr. Brown's local records].

These inscriptions are of very modern date : "nearly all useless" writes Mr. Brown, which must not be quite taken for granted; as in other cases I have found valuable ore beneath like epigraphs. Eight pages, at the end, contain a *nagari* inscription with five old Canarese letters, elsewhere occurring, and of use.

The book is a broad quarto, of medium thickness, on country paper, a little injured.

2. No. 534. (No. 13, C.M. 982.) Fourteen inscriptions on stone, on copper-plates, and paper-grants ; from the neighbourhood of Nellore and *Vencatagiri.*

These are of modern date, and minor importance. At the end is some Persian writing, copies of papers, which apparently had seals affixed, as sunnuds or purwannahs.

The book is a quarto, of medium thickness, country paper, injured, as is the binding.

3. No. 535. (No. 14, C.M. 983.) Forty-seven inscriptions on copper-plates, and grants, from the neighbourhood of Ganjam. Five talooks (or hundreds) are specified, on a fly-leaf.

The book is a long and narrow folio, thin country paper, which is very thin, and yet well preserved.

4. No. 538. (No. 27, C.M. 996.) Two hundred and twenty-two inscriptions on stone, on copper-plates, and paper-grants; from the *Coyillugonta,* and *Candanavoli* division of the Ceded districts.

It appears to have been copied. Chiefly Telugu inscriptions of the 16th century; but there is a little Persian and twenty pages of *Nágari* writing, near the end. The word *Coyillu,* which is also Tamil, and old Greek * is observable.

The book is a quarto, somewhat thick country paper, in tolerable order.

5. No. 539. (No. 29, C.M. 998.) Fifty-five inscriptions on stone, and copper-plates, in the *Adavani* (Adoni) *Nagala dinna,* and *Páncha palliyam* districts in *Telingana.*

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* See Bryant's Analysis, Volume 1, *sub voce* CO-EL.

These are in Telugu and in *Hala Canada*, of a later kind. One Telugu inscription is dated so early as S.S. 950, A.D. 1018, on page 42, are a few letters of the *Amarávati* type.

The book might deserve some fuller, and careful attention.

It is a small quarto, thin country paper, the paper loose, and injured.

6. No. 540. (No. 48, C.M. 1017.) Two hundred and five inscriptions on stone, on copper, and paper-grants; in the *Candana voli* and *Chitta voli* district of *Telingana.*

"Transcribed in local (records) Volume 20."

A little Telugu, and then several pages of old Tamil and *grant'ha.* The Tamil is not of very ancient form; and is not always coherently copied. To copy stone inscriptions correctly, demands great care, and reiterated attention, by different lights, at varying hours of the day. The contents are, for the greater part, in the Telugu letter.

The book is a quarto, of medium thickness, country paper, a little injured.

7. No. 546. (No. 35, C.M. 1004.) Two hundred and eighty-nine inscriptions, on stone, and on copper-plates; in the *Cana voli* (Kurnool) and *Chitta gonta* districts.

These are chiefly of the sixteenth century; a few are of earlier date; there is one page of incoherent *hala Canada;* with some mixture of modern letters. There are a few unusual forms of letters. I do not suppose that the contents are of great value.

The book is a quarto, of medium thickness, country paper, in tolerable order.

8. No. 547. (No. 21, C.M. 990.) Twenty-three inscriptions on stone, on copper-plate, and paper grants, at *Uputur*, and *Cheracùr* in Telingana.

"Transcribed in January 1847."

The transcript is in Volume XV, of local records.

There is nothing in this book to claim special remark.

It is a thin quarto, country paper, injured by insects.

9. No. 551. (No.——, C.M. 978.) Sixty-four inscriptions on stone and on copper-plate, in the *Sunda* country.

This country is in, or near, the Mahratta country, around Poonah; and near the site of the western *Chalúkiyas*, to whom some of the

inscriptions refer. They are not of ancient date, one of A. D. 1181, is among the earliest. "Transcribed in 1848." If in the "local records," it is well.

The book is a small quarto of medium thickness, on country paper, much worm-eaten.

10. No. 557. (No. 32, C.M. 1001.) Two hundred and six inscriptions, on stone, and on copper-plate, and paper-grants; in the *Siddhavattam* talook of the Ceded districts.

The greater portion is in the Telugu letter; various Persian pieces here and there; a few pages of Mahratti, two or three pages of somewhat ancient Tamil, in which the *grant'ha* letters coincide with *hala Canada.* These few pages may be a useful introduction to both old Tamil, and old Canarese writing.

The book is a quarto, of medium thickness, country paper, in tolerable order.

11. No. 567. (No. 42, C.M. 1011.) Ninety-six inscriptions on stone, on copper-plate, and paper-grants; in the *Tucadi*-Cuddapah, of the Ceded districts.

In the Telugu letter; papers of differing size, bound up together in a volume.

The book is a quarto, somewhat thick, country paper, in tolerable order.

12. No. 570. (No. 16, C.M. 985.) Twenty-seven inscriptions on stone, in the *Déva pukata*, and *Bezavadu* districts; near the *Kr̤ishna* river.

"I have had this volume all transcribed C.P.B."

The book is a large octavo, thin, country paper, slightly injured.

13. No. 572. (No. 40, C.M. 1009.) Fifty inscriptions on stone, and paper grants, in the Ceded districts.

The book is a thin quarto, country paper, slightly injured.

14: No. 579. (No. 37, C.M. 1006.) Two hundred and sixty-six inscriptions on stone, and copper, and paper-grants; in the *Canavoli* (or Kurnool) and *Candanavoli* districts of the Hyderabad country.

They appear to have been copied for Mr. Brown.

The book is a royal octavo, thin, country paper, in tolerable order.

15. No. 584. (No. 43, C.M. 1012.) Two hundred and four grants in the district of *Chinnûr*.

A little Telugu at the beginning, and in the midst; but the larger portion is in Mahratti and Persian.

"This has been transcribed 28th June 1850, C. P. Brown."

The book is a quarto, of medium thickness, country paper, in tolerable order.

16. No. 589. (No. 49, C.M. 1018). Two hundred and ninety-four inscriptions on stone, in the district of *Jambula madugu*.

(Transcribed for Mr. Brown, August 1850.)

Chiefly Telugu, a little Persian, and old Canarese; of no great importance. The book is characterised by some drawings of human figures; in two instances of a horseman and a footman in encounter; perhaps copied from the stones.

It is a quarto, of medium thickness, country paper, in tolerable order.

17. No. 592. (No. 30, C.M. 999.) One hundred and seven inscriptions on stone, copper, and paper grants; in the *Jambula madugu* talook in the Ceded districts.

Telugu, a little old Canarese, Mahratti, Persian, and *Telugu*. (Transcribed for Mr. Brown). Not of much importance.

The book is a quarto, of medium thickness, country paper; loose from the back, but in tolerable order.

18. No. 599. (No. 28, C.M. 997.) One hundred and eighty-six inscriptions on stone, copper-plates, and paper-grants; in the Ceded districts.

This book has a mixture of letters, Telugu, Mahratti. Hala-Canada and Persian. A Nagari inscription S.S. 1481, (A.D. 1559,) in the time of *Sadà Siva* occupies ten pages: at the end are the, often recurring, five old Canarese letters. Near the end are some pages of *Nandi nagari*, which I marked, heretofore as being "*Conkani* writing." I suppose on the authority of a *Mahratta Brahman* then employed by me. The five letters recur; but the first word differing, and here reading *Srîna rutachsu*, a piece of *Sacti* divinity, that could not be decently translated. In other cases the first word is *idhi*; but it becomes doubtful, if the old Tamil ஸ்ரீ is not used for *sri*.

In the early part of the book is a *Bauddhist* inscription with curious marks; and this gives the two letters, so frequent on the *Amarávati* marbles of which I stood in doubt. Here each one has another subscribed; and, as occurring at the beginning, these two double letters must, I think, be read *swast'ha*. This is a step gained, if it be correct. There are other curious forms; the *kai* and *vai* very much so. I hope to turn this book to account; whenever I may have leisure to take up the subject of Babington's, and other alleged decyphered inscriptions.

The contents of the book would deserve a closer scrutiny than I can now give it.

It is a quarto, of medium thickness, country paper, in tolerable order.

19. No. 600. (No. 47, C.M. 1016.) Seventy-five inscriptions on stone, and copper-plate, and paper-grants; in the districts of *Pulivendala* and *Tanda parti*.

Chiefly Telugu letter. There are two pages of large and rude *Hala Canada* writing. I see from it that the old letter *K* was an imitation of a broad bladed hand-dagger, in ancient use. The word *kadka* begins and ends with *k*, it means a *sword*. Many letters of the very old alphabets are clearly imitative. So much so, that I discriminate two primitive, and jarring sects, by the forms selected for imitation, in their alphabets. The above large, and rude characters are of the class delineated by the Honorable Walter Elliot, Esq., in that gentleman's early transcript of old *Chalukya* inscriptions.

This book is a quarto, of medium thickness, country paper, in tolerable order.

20. No. 601. (No. 46, C.M. caret.) Two hundred and ninety-two inscriptions on stone, on copper-plate, and paper-grants; in the *Duvùr* district.

Chiefly Telugu letter. On page 51 there is old Canarese, later than the *Amarávati* letters, and older than those at *Mavallaveram* (or the seven pagodas). Some others on pages 8, 9, 41, 142 of probable use, whenever the subject may be taken up.

Mr. Brown deemed the book "scarcely worth transcribing."

It is a quarto, of medium thickness, country paper, slightly injured.

21. No. 602. (No. 44, C.M. 1013.) Seventy-one inscriptions on stone, and paper-grants; in the *Duvùr* and *Chinnùr* districts of the Cuddapah Province.

Telugu chiefly, a little Persian and Mahratti. At page 130—135 there is Tamil, *Hala Canada*, *Nágari*, and an old form of *Grant'ha*. At page 145—149, and 179, old Tamil writing; which, in that province, is a curiosity. One *Bauddhist* inscription with the

svast'ha and other marks; on one side is the sun, on the other the moon, and in the centre, both in conjunction, at which time, deemed propitious, gifts are often made: the two planets in conjunction from one of the *Amarávati* letters, probably imitative.

This book is a quarto, of medium thickness, country paper.

22. No. 604. (No. 20, C.M. 989). Fifty inscriptions on stone, on copper-plates; from *Amarávati*, and the neighbourhood of Guntoor.

"Transcribed June 1850"—of course for Mr. Brown.

Of this book I made use in my report on the Elliot marbles from *Amarávati*. An extract from that report may be here given.

From deference to the judgment of those who think, with considerable reason, that old inscriptions on stone or copper, are most trust-worthy than copyings of old books, or oral traditions, I next advert to a book No. 20, which contains copies, or translations (in the Telugu character, and language) of inscriptions; doubtless inclusive of those abovementioned, as taken by Ananda Rao. They are confusedly entered in the book, one of the latest date being placed first; but, I here put them in chronological order: era of *Sálivàhana* denoted by *S. Saca* or S.S.

S. Saca 450, by *Boda maha razu*.

S. S. 925, by *Chicka Bhima razu*.

S. S. 1054, *Bhánésvara*, gift of ninety-six small hamlets to *Niyogi*, *Brahmans*, as *mirási*; copper-plate inscriptions.

S. S. 1077, *Pálnátti désam*, *Vishnu sancránti*.

S. S. 1104, to *Matanésvara* and *Potapadma*, by *Déva raya*, *Dharanakóta*.

S. S. 1148. Gift to *Mantalésvara* by towns-people.

S. S. 1214, by *Kakatéya razu;* gift of a hill (*Pushpa giri*) for a *lingam*, and *Saiva* fane.

S. S. 1267, by *Charana reddi* to *Amarésvara déva;* gift of lands for ritual service.

S. S. 1267, by *Malaiya reddi*.

S. S. 1283, by *Orama reddi*, or *Vemana reddi gáru*.

S. S. 1308, by *Madavala kondakóta reddi*, who gave *Vegu patnam*.

S. S. 1308, *Késava ráju*, and *Savama raju*, and *Lingama raju*, they gave eight *kalams* of grain in free gift, for the daily service in *Amarésvara* temple.

S. S. 1347. Gift to *Mantalésvara* of fifty-five buffaloes, and daily one measure of butter-oil.

S. S. 1437, by *Krishna raya.*

S. S. 1437, *Krishna raya* to *Srímàn Mahádi raya Paramésvara.*

S. S. 1443. *Chimavesu raya* built a *mantapa* (or choultry) in the *Kondavídu* country, and endowing it with five *kuchchalas* (50 cawnies) of land, gave the same in free-gift (exempt from tax) to *Vencata yógi*, an ascetic.

S. S. 1478. Gift to *Srímàt raja raju Paramésvara déva déva maha rayalu* of *Yogili* township in *Kondavir* principality; by *Sri Paratapara* (possibly *Pratápa rudra*).

S. S. 1501. Gift to *Kámácshi dévi,* the word *Padmávati* also occurring. The first is a name of *Parvati;* this of *Lacshmi.* and applied to a goddess of the *Jainas.*

Of the two first in order, it may be best to give a translation from the book No. 20.

This is near to the fane of *Samésvara swámi, Sal. Sac.* 450; that is to say in *Saumya* year, in *Jyest'ha* month, in the *bahula* (dark half lunation) on Friday; *Srimàt veruri múla st'hánam* to *Sámésvara déva srimàn Mandalésvara,* possessing banners of the three worlds at *'Alavantalakara* village, *Déva Bodu mahà rajalu* gave the charity thus recorded (to wit):—

"In the country of *Kondavéti Makuchcleru veruri pramána* to *Sómésvara déva*, from a field for dry grain, he gave three *bottas* (*i. e.* 288 *marcals*) to the value of" (*i. e.*, as much money as would purchase three *bottas*) "as a free gift." (I prefer that literal mode of rendering to any transposition, for the sake of elegance).

"*Sal. Sac.* 925. In the *Uttaráyana sancránti* (vernal equinox) *Adhupati bhéda chicka Bhíma razulu* to the original shrine of *Sómanátha déva*, he gave an offering: (to wit). "To the value of two *kalams* of grain to *Sáminát'ha*, son of *Sarésvara Panditulu,* the ruler of this fane, to his children, and heirs in perpetuity. Closed by a Sanscrit *slóca* denouncing the pains of hell, on any one that might subvert the said gift.

Now, as regards these two, it may be inferred that the givers were *Jainas*. There is a two-fold spelling, *sáma* and *sóma.* A very trifling mark in Telugu writing, being omitted, would cause *sóma* to read *sáma.* *Sómésvara* would seem to be the word; and it implies worship paid to the moon. There is a trace of this homage on one of the sculptured tablets. *Késava raja,* and *Sacama raja*, in another place, are names which, I think, will be found on the epigraphs of the marbles. I take them to have been *Jainas.* As to the inscriptions above S.S. 1000, they appear to indicate the ascendancy of *Brahmans*: one only S.S. 1104 being doubtful.

But a question arises as to genuineness, and orthography. We have seen that Ananda Rao, took copies; the impression on oil-cloth (or paper) might be trusted. Copying by hand, or by sight, would have claimed a being compared by some second person. If the older inscriptions were in the letters cut on these tablets, I doubt any correct rendering.

Colonel MacKenzie's *Brahmans* made use of the *grant'ha* letter as a key; but that will not serve all purposes; and has, I doubt not, caused great mistakes.

The book is a thin octavo, country paper, a little injured.

23. No. 605. (No. 24, C.M. 993.) Seventy-nine inscriptions on stone in the *Zorhapùr*, and *Orangal* (Warankal) provinces.

Papers of different size, bound up in a volume: chiefly Telugu; but, towards the end, are six pages of *Nandi Nágari* quite a transition, between that and the *Amarávati* letters; and likely to be of use in decyphering these last: not yet accomplished.

The book is a broad quarto, thin, on country paper, in tolerable order.

24. No. 615. (No. 34, C.M. 1003). One hundred and forty inscriptions on stone, copper-plate, and paper-grants; from the *Chittivali* talook of the ceded districts.

"This was transcribed June 1851: the transcript is in local Records, vol. 48, the *déva núgari* is copied in Local vol. 56, page 582."

A mixture of Telugu, Persian, and *Déva Nágari* letter; but chiefly Telugu. Some of the inscriptions are of very modern date, such as A.D. 1710, &c. The ceded districts are not fertile in important events.

The book is a quarto, of medium thickness, country paper, in tolerable order.

25. No. 616. (No. 18, C.M. 987). One hundred and twenty-five inscriptions, on stone, and on copper-plate; in the Ganjam province.

Section 1. Inscriptions on stone, around Guntoor.

Section 2. Inscriptions in front of two temples in the village of *Pedda Concáni.*

Section 3. Inscriptions in *Yanam adala* and *Velpùr*, near Ganjam.

Section 4. Inscriptions at *Tenniali sahar,* and 15 inscriptions from Ganjam.

Section 5. Inscriptions on the various villages of the *Repalli*, and *Rachùr* discricts.

Section 6. Copies of *sunnuds* held by *Brahmans* of *Nizampatnam* district.

These are mostly in Telugu letter; and I am not prepared to appreciate their exact value.

The book is a large quarto, of medium thickness, country paper; glued, and damaged, by book-worms.

26. No. 634. (No. 22, C.M. 991.) Two hundred and sixty-one inscriptions, on stone, in the neighbourhood of Vizagapatam.

"This volume has been transcribed in vol. 2 of local records."

There are various sections in the volume, marked by paper of differing sizes; some as small as deodecimo.

The inscriptions were not minutely tested as to value.

The book is a quarto, of medium thickness, country paper, damaged by book-worms.

27. No. 638. (No. 23, C.M. 992.) One hundred and twenty-five inscriptions on stone, in the *Orangal*, *Hanumatconda*, *Calyánam*, and *Calbarga* provinces of Hydrabad country. (Transcribed for Mr. Brown.)

They were not minutely examined. Two lines of *Nandi Nágari* tend to illustrate the transition from that to the Telugu letter. There is one page of old Tamil, or *grant'ha*, of earlier form than in 10 No. 557, (No. 32) *supra:* as such useful.

The book is a quarto of medium thickness, country-paper, loose from the back, much damaged by termites, at the edges.

28. No. 640. (No. 25, C.M. 994.) Seventy inscriptions on stone, and on copper-plate and paper grants; in the *Udayagiri* province of the Arcot kingdom.

"Odiagherry," is northward of Nellore, between that place and *Condavir*.

("Transcribed November 1850.")

Chiefly Telugu letter, some Persian, and five pages of ordinary *Nandi nágari*.

The book is a thin quarto, country paper, in tolerable order.

29. No. 651. (No. 3, C.M. 972.) Two hundred and six inscriptions on stone, on copper-plate, and from paper grants; in the Mysore, Telugu, and *Drávida*, countries.

"Canarese, Telugu and Malabar sassanums, communicated by Dr. Berry, Mr. Ellis, &c." pencil-note by Colonel MacKenzie. They would seem to be among the earlier portion of his collection.

The first one is in Canarese, *Sal. Sac.* 1318 (A.D. 1396) some others of later date follow down to 39, on page 1—52, Telugu inscriptions follow page 53—70, 73—82, 85—100, from 101—128 are blank pages, then 129—135, page 139—178 contain Tamil inscriptions, page 179—188 Telugu again, and 193—211 Tamil, "translated by C. V. S. one of the Boriah" family. It would require much time thoroughly to examine such a book as was done with No. 50, (see Tamil *supra*). The date 1809, is in pencil on a fly-leaf. The book might merit a good sifting; for Mr. Ellis, (for example) would hardly communicate mere trash.

The record is a folio, of medium thickness, Europe paper, in tolerable order, the binding damaged.

30. No. 653. (No. 15, C.M. 984.) One hundred and twenty-eight inscriptions or copper-plate, and from paper grants; in the Ganjam province.

In Telugu letter, and not minutely examined. Papers of varying size, bound up in a volume; a long, and narrow folio, thin, country paper: this also slight, and a little injured.

31. No. 657. (No. 17, C.M. 986.) Two hundred and twenty-five inscriptions on stone, on copper-plate, and from paper-grants; in the Masulipatam, and Guntoor provinces.

These are very modern, chiefly of the 18th century, a few of the 17th. There are some sunnuds, and copper-plate grants, and a little Persian writing.

A quarto, on country paper.

32. No. 666. (No. 41, C.M. 1010.) Eighty-five inscriptions on stone, on copper, and from paper grants; in the *Ananda-puram*, and Gooty districts.

The language Telugu, and Mahratti; but the book is so much damaged, at the front edge, as to destroy coherency. It is a quarto of medium thickness, country paper, injured by termites.

33. No. 692. (No. 45, C.M. 1014.) One hundred inscriptions on copper, and from paper-grants; in the *Konta*, and *Camala-puram* talooks, in the Ceded districts.

"This has been transcribed in Local XII C.P.B. September 1848." Telugu predominates; but there is a considerable mixture of Mahratta, and Persian writing. Near the end are 10½ pages *nagari* writing. Beneath the longest are the frequent five letters, said to be a date, A.D. 1557, *Sal. Sac.* 1479, which I doubt; though dates are sometimes expressed by letters. The letters read either *idhi* or *sridhi rutacsha.*

The book is a thin quarto, country paper, in tolerable order.

34. No. 69. (No. 19, C.M. 988.) Eighty inscriptions on stone, copper-plate, and from paper grants; in the Guntoor province.

"This has been transcribed (February 1851) Local Records, Volume 42 and 48."

Telugu letter; and not supposed to be of consequence. They might however be examined.

The book is an octavo of medium thickness, country paper, injured by insects.

X. ITINERARIES.

1. No. 626. (No. 54, C.M. 743.) Four reports by *Narrain rao*, of Journies, or annual itineraries for 1815, 1816, 1817, 1818 to March; through various districts of *Telingana*, inclusive of the Hyderabad country. Such reports are connected with the books on the Ceded districts, and various others of this second family.

The book is a quarto, of medium thickness, country paper, loose from the back, slightly injured.

2. No. 654. (No. 55, C.M. 745.) Section 1—3. Containing three Journals of *Vencata rao*, (1,) from 1st January 1818 to December 1818. (2,) from 1819. (3,) for 1820 the site being the Hyderabad country.

The book is a large quarto, of medium thickness, country paper, loose from the back, and injured.

3. No. 656. (No. 53, C.M. 743.) A Journal of *Mallayya* 1815, in the Ganjam district.

The book is a thin folio, country paper, injured by insects.

4. No. 660. (No. 52, C.M. 742.) A Journal of *Mallayya* for January, December 1814, in the Ganjam district.

The book is a thin folio, country paper, slightly injured.

5. No. 671. (No. 51, C.M. 741.) An itinerary of *Narrain rao,* from April 1814 to May 1815, in the *Vencata-giri* district of *Telingana.*

The book is a thin quarto, country paper, injured.

6. No. 672. (No. 56, C.M. 746.) Section 1—4. Containing one report from *Vencata-rao,* and three reports from *'Ananda rao.*

Vencata rao's itinerary is for March and April 1818. The 1st report of *'Ananda-rao,* is for 1817 in the *Dharanikota, Amarávati* and *Bandar* districts; the 2nd for April, May 1818, in the Guntoor district; the 3rd from January to the end of April 1819, is an itinerary through the districts of *Sattanapalli, Chintápalli* and *Chilukalúr.*

The 1st report of *'Ananda rao,* from the mention of *Amarávati* attracted the notice of the late J. Prinsep, Esq., and in a memorandum inserted in the Bengal Asiatic Journal, he requested the attention of the Editor of the Madras Journal of Literature &c. The latter wrote to me; but as I had not seen Mr. Prinsep's memorandum, I did not distinctly understand the requisition, and failed in my endeavour to meet it. This defect was made up when preparing my report on the Elliot marbles from *Amarávati.*

An extract from that report page 34—36 is here given.

Though wanting Colonel MacKenzie's own account of his further proceedings, as before stated; yet, I have met with the Journal of the individual employed, named *'Ananda rao;* and as this Journal comes within my own special commission, and is an additional document, it is better perhaps than an abstract of the Colonel's account, had I met with it. In the book No. 56, of Telugu documents of one class, his Journals are in transposed order; which it will be best to rectify, in my notice.

He acted under the immediate orders of a gentleman, whom he simply styles Hamilton *gáru.* I think he may have been a gentleman of the Civil service, or very possibly an Assistant in the Survey Department; and I will take the liberty of substituting Mr. Hamilton, for the writer's native term of respect. The Journal is from the 1st January 1817 to 31st May; but I shall indicate the matter of any interest summarily; and only translate verbally two passages in April and May.

At the commencement of 1817, he was occupied in preparing an account of *Dharani Cota* and *Dipála dinna,* another name for the heap

aforesaid. He began to copy inscriptions in Telugu, with Sanscrit *slócas* from a pillar in a porch at *Amarésvaram;* bearing, as it would seem, a weather cock, and finished doing so by the 4th January. Next day he took off an oil-paper impression of a newly found pillar at *Dípála dinna,* and sent the copy to Mr. Hamilton. The day following he found in the porch at *Dípala dinna* three small stones, white, red, and green, and showed them to Mr. Hamilton, who told him to take care of them, and remit them to Madras. On the 10th January he received orders from Mr. Hamilton to mark the locality of *Amarésvaram,* as to boundaries, with flags; which he did very carefully; naming each spot, and extending his marks to the banks of the *Krishna,* including the *Dípála dinna.*

At the direction of a gentleman named Scot, he wrote out the legends of *Nandi-grámam* ; and, up to 23rd January, also visited three villages specified. On the 24th he forwarded copy of inscriptions, and the above three gems (?) with matters of account to Madras. To the end of the month he was engaged, with the village accountants, in writing out an account of *Dharani cota.* I suppose it to be the book which I looked over with care; but found it to contain mere accounts, and boundaries.

At the opening of February, Mr. Hamilton ordered him to be ready to write out the boundaries of *Amarésvaram.* On this account (with a statement of festivals of *Amarésvara swámi* included) he was occupied till the 15th: on the 16th he had a large white marble-slab, lying at *Dharani cota,* carefully scoured, and white-washed. The two following days he copied out the inscriptions on it fully ; and gave the transcript to Mr. Hamilton; who said he would send it to Madras. On the 20th, he sent his account of *Dharani cota* to Madras. Thence to the 23rd he was engaged with his notices of *Amarésvaram,* before Mr. Hamilton, and up to 19th with his notices of boundaries &c., of the purgannahs of *Condapalli* and *Bezawada.*

I do not see any account for March: the diggings in April were important; and I translate his brief account of them verbally.

"Mr. Hamilton having stated that there are a goodly number of marble slabs at the *mantapa* of *Dípála dinna,* he directed me to take them out, and place them on the open plain ; which accordingly I did; by employing two tank diggers for the purpose. I sent word of the circumstance to Mr. Hamilton. From the 2nd of the month up to the 22nd, as many as ten slabs had been dug up, and placed as directed; Mr. Hamilton saw them. From the 22nd to the 30th, other four slabs were taken up from beneath the *mantapa* (porch). According to the Government order, these were all placed separately (or apart). I gave corresponding information to Mr. Hamilton."

The labor seems to have ended with the month; perhaps the expense was deemed an object. From the 1st to the 7th May, nothing of consequence occurs. On the 8th he writes:—

"According to instructions from *Lacshmayya* (Colonel McKenzie's factotum), I sent to Madras two of the abovementioned small stones (or gems) and also one pewter coin." From the 9th to 31st, he was occupied in ascertaining, and writing down the boundaries of *Condapalli* and *Bezawadu* purgannahs. On the 13th he received a letter from *Lacshmayya*, dated the 5th; and notes that he attended to the instructions, so received On the 25th five small red stones, and one small black stone, with three small brown stones ("utah like") in all ten stones, with accounts of costs, and other expenses, were forwarded to Madras; the sender of them being then at *Amaravati*.

The book is a thin quarto, country paper, injured by insects.

7. No. 674. (No. 18, C.M. 911.) An itinerary of *Nitala narayan*, from 1807 to 1813 on the western coast: from Travancore up to to the Concan; resulting in various papers and documents, from that country, found in various divisions of the collection.

The book is a quarto, of medium thickness, country paper, damaged.

8. No. 675. (No. 19, C.M. 912.) A continuation of the same person's journal, from April 1816 to February 1821, in the *Malayálam* country.

The book is a thin quarto, on China and country paper; this latter damaged, on the front edge, by termites.

XI. Lexicographical.

1. No. 510. (No. 8, C.M. 491.) *Andhra náma sangraham*, a lexicon of *atsa* (or pure Telugu) words; including the *nánart'ha verga*, or words of various meanings.

The book is a small quarto, country paper, injured, the boards are loose.

XII. Palmistry.

1. No. 508, Section 2. *Sámudrîca lacshunam*. A work which has often occurred; and some of the copies, most likely were taken from this book. It contains the gipsey science of fortune-telling; from moles, warts, marks on the body; size, and proportion of members; and especially from lines on the palms of the hands. The *Curavas* and *Curattis* deal much in this science; and are

often alluded to in other books. It is commonly, in Europe, regarded with contempt. A better course would be to submit its rules, and principles, to the test of experiment, and observation.

The book has other sections; it is a thin quarto.

XIII. MISCELLANEOUS.

1. No. 505. (No. 40, C.M. 316.) Three sections.

Section 1. *Matala tiru Vencata rája prasamsi.* Genealogy, and also a panegyric of a ruler of the capital town of the *Mataluváru.* This appears to have been in the *Siddhavattam* district; not far from Cuddapah. It is not of more importance than genealogical accounts of *pálliyacárer* in general. They were feudal barons, and most like the French *Comptés,* before the time of Richelieu.

Section 2. *Shódasa rája charitra.* A fictitious narrative of sixteen kings' sons who were brothers; they travelled in various directions, meeting with various, and, in some instances, marvellous adventures. They once more met; and each one related his story. The narratives are said to be, in some cases, copied from books, with other titles.

[I remember reading, when very young, an English book containing an account of ten brothers who separated, promising to meet on a particular day at a specified place. Some of the tales were marvellous: as, for example, a ghost story, the candles burning blue, &c. Though a child's book, yet it so palpably resembles the *dasa Cumara* of *Dandi,* as to induce a supposition of its having had an eastern origin; like the nursery tales of Tom Thumb, and Jack the giant killer.]

Section 3. *Cátama rája charitram;* or an account of his war with *Siddha rája* of Nellore; about a trespass on pasturage. "I have transcribed the *Cátama rája charitra* out of this book, C. P. B."

Not merely one transcript, but several are noted in volume 2; to which it may be sufficient to refer.

2. No. 525. (No. 31, C.M. 335.) *Mahà rája Bomma ráz vamsávali,* who ruled at *Cauranata nagaram.* This title is on the label, but as *Bomma ràz* was much distinguished in the war of the Chittoor *pálliyams,* this excited cupidity. It appears to have been subducted; and two other documents substituted.

"On examination the titles of these books run thus.

1. *Cavi kant'hiri vira chintámani retnacaramunacu vyákhyánam.*
2. *Srinivási cavi chechchina mahà rája charitramunacu vyák'hyánam.*

3. *Sri-sala cavi chechchina Casi rama vamsana krama derpanam.* C. P. B."

"I have italicised the native letters. The two first are commentaries on a poem ascribed to *Kant'hirava rája* of Mysore; the other a genealogy of a magistrate, who may be supposed to have been a man of consequence.

The book is a folio, thin country paper, injured.

3. No. 536. (No. 20, C.M. 710.) Two sections.

These profess to be accounts of villages in the *Kimedi* and *Chickati* districts; but the term must be taken for reckoning; as the book merely has notices of boundaries, and revenue attached. It is a Surveyor's book.

A long narrow account-book, country paper, in tolerable order.

4. No. 545. (No. 29, C.M. 719.) Twenty-one sections.

(Copied in local Records, Volume 14.)

These are accounts of villages, on the same principle as the Ceded districts' books; and of as little consequence. Eight villages in *Chintápalli* district; and others in the *Répalli* and *Ráchùr* districts. Two or three in the *Chillakalŭr* district: the whole of small importance.

The book is a small quarto, of medium thickness, country paper, loose from the back, and a little injured.

5. No. 548. (No. 27, C.M. 717.) Seven sections.

(Copied off in local Records, Volume 9.)

These sections contain various notices of villages, and country, from Chicacole to Ganjam; and in the surrounding neighbourhood. The high sounding indexes prefixed are usually deceptive; but with now and then a grain of wheat, in a bushel of chaff. This book was not very minutely examined: it may possess some little matters of interest.

It is a thin quarto, country paper, injured.

6. No. 554. (No. 30, C.M. caret: the label is torn off.) Fourteen sections. It bears the old title of—"Historical memoirs of the southern Poligars, collected to the southward in 1804, 1805;" and there is an endorsement "this proves worthless," to be taken *quantum valeat*,

Notices are contained of fourteen *pálliyacárer,* erróneously termed Zemindars : they are the following :—

1. *Surappayya* of *Gari kota.*
2. *Gajalappa nayadu* of *Golla patti.*
3. *Uckapu nayaca* of *Curavi kolam.*
4. *Canaca raya Govinda* of *Velliya cundam,*
5. *Madhava nayaca* of *Puliyan cudi.*
6. *Rámasvámi talavan* of *Talapa kota.*
7. *Ráma pándiya* of *Sivagiri.*
8. *Tumbichi nayadu* of *Parama cudi.*
9. *Vijaya Ranghanát'ha* of *Sivagangai.*
10. *Chinnama nayadu* of *Ellamalai.*
11. *Valaya déva* of *Sakimpatti.*
12. *Cáma nayadu* of *Valayam patti.*
13. *Chínnáyyadu* of *Manarkota.*
14. *Dudappa nayaca* of *Chinnala cudi.*

They formed a part of the sixty four local chiefs of the Madura kingdom, under the Northern rulers. *Tumbichi nayadu,* caused a war, by rebelling. The *Siva gangai* chiefs, less than twenty miles from Madura, was always a chief of importance. His descendants held the fief down to a recent period. I do not think the book should be deemed worthless ; but have not had leisure to examine it minutely.

The book is a quarto, of medium thickness, country paper, much injured.

7. No. 559. (No. 12, C.M. 702.) Five sections.

Section 1. Account of *Sitandam,* in the district of *Rájamáhéndri.*

Reference to *Ráma Chandra,* who lived in privacy in the country, near the Godavery river, and had his wife *Síta* abducted thence by *Rávana.* In consequence of a particular symbol having been formed of mud, in this place, it acquired the name of *Sitandam,* from *Síta.* A fane of *Rámasvámi* was, at a latter period, constructed. In the time of the *Chalúkiyas,* they had the festivals therein regularly managed. In the time of the *Chola* kings, and in *Sal. Sac.* 1024, these having conquered the *Andhra* and *Calinga* kingdoms, had servants, female slaves, &c., added to the fane. Under *Pratápa rudra* of *Oranhal* (or Warankal) all matters were carried on, in the said fane, as before. The periods of reign of three *Reddis* are specified, as follows: The *Reddis* of *Condavir*—*Polaiya vema reddi* twelve years ; *Annapota*

vema reddi thirty years, *Dherma véma reddi* twelve years. The statement follows of a Brahman from Golconda, on whom a daughter of a forester of the *Billa-jana* (Bheels) fixed her affections; and, by consent of her parents, was married to him. After two or three years residence, the Brahman asked her to show him any thing special in the forests. She took him to a particular place, and showed him what is termed *rasam*, or the agent in alchymical operations. He, knowing its quality, afterwards went secretly; and concealed a quantity of it in the hollow of a bamboo-cane; which he deposited, in the house of a *Chetti*, or petty trader. The latter, discovering its value, stole it, and absconded; setting fire to his house, in order to cover his proceeding, with a plausible pretext. The Brahman came to ask for his property; all knowledge of which was denied; and the Brahman, going into the house to seek for it, perished in the flames. The trader soon after died. Of his race, an old woman remained. *Dherma vema reddi* obtained from the said matron the contents of the bamboo; and, by means of it, procured great wealth: but, in return, was troubled by the spirits of the aforesaid Brahman, and trader, as evil demons. Unable to bear the annoyance, he at the instance of those demons, built a fane, together with all the usual adjuncts. He also affixed their names to his own son. *Cómti rája véma reddi* ruled twenty-seven years. *Rája véma reddi*, four years *Cumara giri reddi*, fourteen years. After a few changes, the Mahomedans from Golconda, under Ibrahim Padshah, came, and conquered the country, in *Sal. Sac* 1495. A few other particulars are given, relating solely to repairs, or additions to the village fane.

Section 2. Account of the village of *Boyana-pudi*, in the *Rájamahéndri* districts.

In the opening of the *Caliyuga*, *Mukanti Isvara* ruled in *Dharani-cóta*. When bathing in the *Gódáveri* he had a vision of *Bhíma Isvara*, and another local numen; and, soon after, discovered a symbolic image, in the midst of a wood; over which he had a small fane built. He maintained one *Sidda muni* a *Jaina Brahman*, who assembled several of his class; and constructed a *Jaina* fane, with images inside. The king was a great patron of the said *Brahman*. A dispute took place between himself, and his wife, as to the respective merits of the *Jaina Brahman*, and the Telugu (*i. e. Saiva*) *Brahman*. In order to test their skill, the chief put a large snake in a pot, and secretly hid it under ground, he then called on the two *Brahmans* to tell him what he had done; stating that whichsoever failed to declare it, should be put to death, in one oil-mill. The *Jaina Brahman* told the king he had put a snake in a new pot, and buried it. The Telugu *Brahman* said the king had hidden a valuable necklace, in a pot. On digging the vessel out of the

ground, the Telugu *brahman* was found to be right. In consequence the chief punished all the *Jaina brahmans.* His son was *Ráma bhimésvara,* who placed one of the *Boyana* class, otherwise called *Nilam vándlu* in charge of this village and fane, which thence acquired the name of *Boyanipudi.* He assembled many of his tribe. Things proceeded, without interruption, down to the time of *Kulóttunga chola.* The *Gajapati* rule followed, in amity with the Mahomedans; but, enmity arising between then, one of the parties went to Golconda, and brought troops thence, which took this village. During the Mahomedan rule, the privileges of the fane, and of the *Nilam* people, were taken away; but the latter, unwilling to relinquish their birth-place, took to cultivation. The *Niyóji Brahmans,* at a subsequent period, obtained exclusive privileges.

Section 3. Account of the forest of *Chinna púvatena,* in the *Rajamahéndri* district.

Reference to an extensive forest of twenty Indian miles (about 25 English) in extent. Not far off is the sea. There are vacant spots, in the said forest, where cattle were fed. Various particulars are added, as to the production of the forest; especially a particular kind of honey, produced by bees feeding on the *Chinna púva,* a kind of flower. This district is under the zemindar of *Pit'hapúr.*

Section 4. Account of the Amildars (or rulers) of the *Rajamahéndri* Circar (the *Chalúkiyas* and others).

Anciently the *Chalúkiyas* ruled; of whom *Cubja Vishnu verddhana* is first specified. Thence-forward is deduced, in brief, the following:

List of *Chalúkiya,* and other kings.

Vijaya áditya, 48 years.
Vishnu verddhana, 12 years.
Vijaya áditya Chalúkiya, 44 years, founder of *Rajamahéndri* fort, &c.
Bhíma, son of *Vicramáditya,* and nephew of *Vijaya áditya.*
Amma raja, 7 years.
Vicramádityan, son of *Bhíma,* 11 months.
Chalúkiya raja, 7 years.
Bhíma mahà raja, 18 years.
Amma raja, a short time.
Dhana bhúpati, 3 years: in his time, the *Chola* king came, and captured the *Venji désam;* and ruled 27 years.
Afterwards of the *Chalúkiya* race—

Kirti verma raja, 12 years, re-conquered *Venji désam.*

Vimaláditya, 7 years.

Raja narèndra, 40 years, *Sárangadhara* was his son, concerning whom the *Sárangadhara cadha* was written.

Rajéndra chola, 15 years.

Vicrama chola, 6 years.

Kulóttunga chola, (no time stated) name of dynasty.

Pritisvara mahà raja, 35 years.

Mallapa déva, of the *Chalúkiya* race, 10 years. (S.S. 1124).

Annaiya déva, of the *Súrya* race, 30 years.

Annaiya déva bhupalan, 30 years.

The *Reddi* race followed.

Potaiya vema reddi—Cómti vema reddi—Anupota vema reddi—Rája vema reddi—Dherma vema reddi.

These ruled during 100 years; the country then came under the *Gajapati* ruler, in the time of *Vira Narasinha langula.*

Pratápa rudra—Mukanti déva—Raja vidyádhara.

Notice is then given of an extensive grant, by way of privilege, made by the *gajapati* prince, to a *niyógi Brahman*, leading to an extensive diffusion of that tribe in the *Rajamahéndri* district. A few minute details bring the account down to the Mahomedan conquest of Warankal.

Remark.—This list is not so full as that in section 7, of Manuscript Book No. 10, foregoing; but the statement that the *Chola* rule, over a conquered province of *Telingana*, was of short continuance is a fact of consequence.

Both lists require to be translated, and compared.

According to the index of contents prefixed to the book, there should be a fifth section; containing an account of *Váma giri*, a hill-fort in *Rajamahéndri* circar; but this paper is not now contained therein. The name of *Yama giri* appears in section 4, as that of a capital, or fortress of the *Chalúkiyas;* but the whole account is contained in one paper.

General Observation.—This book was so much injured by insects, that I doubted the practicability of its satisfactory restoration. The patient labour of a copyist was, however, tolerably successful,

In a few places, of necessity, words are lost. The contents are of value; chiefly so the 4th section. The 3rd section is of the least consequence.

The book is a long quarto, on thin country paper, very much damaged. "This has been transcribed for me, C. P. B—." a double transcript, if for the library, was superfluous.

8. No. 566. (No. 31, C.M. 785.) Three sections.

For Section 3, see IV *supra*.

Section 1. Account of *Tiruamala nayadu*, and of his descendants the *Carnátaca* rulers of Madura.

This manuscript was translated and printed in the second volume, Or: Hist: Manuscripts, beginning at page 182. Hence there is need only to observe, in brief, that it commences with the accession of the son of *Tirumala nayaker* to the throne at Madura; and brings the account downwards, with a somewhat minute specification of wars, negotiations and changes of power, to the period of the last feeble remains of the race; who received a village for their maintenance. In some of the details, where most obscure, this manuscript is confirmed, and elucidated by the large Tamil manuscript before mentioned, the *Carnátaca rajákal*. At the time of making the above translation, this Telugu manuscript was not without difficulty legible; a rough copy of it was then made for greater convenience; and, as the lapse of two years, only added to the difficulty of reading the original, a restored copy was prepared from the original, aided by occasional reférence to the rough copy.

The text not having been printed, a correct record for reference is thus provided: see folio vol. 1, page 547 - 619.

Section 2. An account of the rule of *Cari cála cholan*.

In consequence of war with the *Pandiya* king, a woman of the *Chola* royal race, named *Cungama gént'hi*, escaped alone into the wilderness, being pregnant; and took up her abode in the house of a *Brahman*, a schoolmaster, and also an astrologer. By his art he declared concerning the child, after casting its nativity, that it would become a powerful and independent prince. In the ceremony of naming the child it was called *Cáli chólan*. After the ceremony of investing with the sacred thread, and while learning in the school, the boy was the object of much contempt from the other boys: being treated as the son of a widow. He retaliated on

them ; so that the *Brahman* thought it best to keep him within the house. He became well instructed in knowledge, and very powerful in bodily strength. The *Pandiya* king then ruled the *Chóla mandalam;* but, wishing to place over it a viceroy, he made public proclamation in order to meet with a suitable person. A great concourse of claimants assembled. The *Pandiyan* then put a golden pot containing water on the head of an elephant, and a wreath of flowers in its trunk, announcing that the person on whom the elephant should place the wreath, and anoint by pouring on him the water, would be regarded as chosen; and to that person the king would give his own daughter in marriage. The elephant, being let loose, avoided all the people in the town; and, going direct to the aforesaid *Brahman's* house, there selected the youth, by depositing the wreath on his head, and pouring the water over him. The young man was strong as ten elephants; but in order to diminish his strength, the *Brahman,* rubbed the sole of one of his feet with charcoal, and thereby took away the strength of nine elephants, leaving him only as strong as one elephant. He was subsequently installed at Combaconum, and had the name of *Cari cála cholan* given him, to commemorate the rubbing of charcoal *(cari)* on his *(cál)* foot. But the king's daughter was not given him. He strengthened, and enlarged his capital town. The young man learning from his mother, that his father was before him king of the *chóla* country, that his father had feared to encounter the *Pándya* king, and had died during the disturbance that had arisen—resolved on vindicating his own, and his father's right; and assembling an army, set out to make war on the *Pándiya* king. The army is stated at 250,000 cavalry, under commanders, whose names are, given; who approached the *Vaigai* river. The *Pandyan* being alarmed, brought to him treasure and jewels; and, after much flattering homage, embraced him, and conducting him to his palace ; seated him, on terms of equality, on half of his throne, and married him to his daughter *Siddhésvari;* after which, *Cari cála chólan* returned to Combaconum, amidst great rejoicings. He allowed the cultivators three parts of the produce, and took one-fourth, (the ordinary rate used to be one-sixth), with which revenue, he built and repaired many sacred edifices; gave large donations to *Brahmans;* heard many religious stories recited; and was a firm votary of *Siva* In order to see if his people were firm in that way, and with a view to discover and rectify evils, he was accustomed to go out in disguise, covered with a common dark coloured hair-blanket, during the night. Out of this custom, arose the following circumstances—

There was an aged *Brahman* who, as the result of long pennace, had a son born to him, who, when grown up, was married, and the old man died; but not before having charged his son to carry his bones to *Cási,* and bury them in the Ganges. The youg man prepared to do so ; but, on the eve of

setting out, slept in the porch of his house ; and there gave strict charge to his wife to keep within doors, while he should be absent for a year and a half; the only exception being that, if in want, she might ask alms of the charitable prince *Cari cála cholan* The latter was at the door; and admiring so great an act of confidence, determined on being the watchful guardian of that house. While the *Brahman* was absent, he watched it carefully, but the *Brahman* returned within six months, on the way to complete his pilgrimage at *Ramésvaram;* and, wishing to assure himself of his wife's discretion, approached the door alone, at night, and looked in through its apertures. The *Chólan* came thither at the same time; and thinking the *Brahman* was a thief, cut him down with a sword, and retired. His wife, next day, suffered great reproach from her neighbours; but, recognizing her husband, she burned herself with his body ; and the king having unconsciously killed a *Brahman*, had the visitation termed *Brahma hatti* (a personification of the crime, as if an evil spirit, always following him). He made many attempts to get rid of it ; but though the spirit quitted him at the door of a temple, or entry on a sacred pool; yet it always returned afterwards. He went on pilgrimage to the shrine of *Minácshi* at Madura ; who, in a vision, informed him that the visitation could not be so easily got quit of, but directed him to build one hundred and eight *Saiva* fanes; and then, at *Madhyáranya* he would be relieved. He accordingly built a shrine every day, not eating till each day's work was done; but he did not know where *Madhyáranya* was. At length he found an emblem of *Siva* under a tree named *mahi*, and *Siva* there appeared to him ; directing him to build a temple, to enter at one gate, where the spirit would halt, and would be imprisoned, and to go out at a gate on the opposite side, which the king did, and was cured. He however, died childless ; and his queen followed him. There was no *Chola* king after him; he reigned fifty-five years. The above things concerning him were compiled by *Chacrataiyengar*, a *Vaishnava Brahman* of *Mélúr*, from the *Bakhti vilàsam*, and some other books, inclusive of *st'hala mahátmyas*, or temple legends.

Remark.—Fable and fact appear to be blended in the first portion of this account; the latter portion explains and illustrates some parts of the Madura *purànam;* and, from the comparison of the two, a few historical facts may be gleaned, with some measure of certainty. It is to be noted that this entry is a duplicate of a document classed under the heading VII, Historical 8, *supra*: a reference might have sufficed, had the repetition attracted earlier attention.

This book is a medium sized quarto. There should be a foregoing part to Section 1, from the commencement of the dynasty, which I have been looking for in vain.

9. No. 575. (No. 30, C.M. 720.) Ten sections.

Local notices of villages, six of them in the *Chintápalli* district, one in the Nizam's country and three others, in the *Répalli*, *Sattanapalli*, and *Ráchùr* districts. They are on the principle of the Ceded districts' papers; and seldom offer any thing of consequence.

The book is a thin quarto, country paper, injured.

10. No. 580. (No. 2, C.M. 692.) Thirty sections.

These thirty villages are not very far from *Condavir*, nor from the banks of the *Kṛshna* river. They are situated chiefly in the *Chintápalli*, *Venaconda*, *Répalli*, and a few other districts. I had occasion to make some little use of this book in my report on the Elliot marbles; and an extract may show how these documents may be turned to some account, when least expected.

'In the same book my eye rested on the word *Annaveram*: and without entering into details philological (as to local corruptions of names.) I had no doubt this was the place in question.

'It is followed by an account of *peddagandela*; and, between the two would seem to be situated the heap, or tumulus, whence these marbles were excavated. The following is a translation of the brief reference. "Near *Peddintima padu*, a so-called township, on the northeast boundary, there is a locality where anciently many *Jainas* dwelt. In the time of *Vuddi reddi gáru*, and during the *Carnataca* government, the *Jainas* ceased to be. Whereupon, that place became a mere heap. Afterwards the *Sundùr* people put the rejected scavengings of the town to the south-eastward of the said heap, a quarter coss (less than a mile) distant.

"East of this town they established a granary for corn, dug into the said heap; and it became a very large storehouse for corn. Afterwards some people went out from *Sundùr*, and constructed a *pálliyam*, or town on the spot: which came to be called *peddagadela*, or great-granary.

"After the Moghul conquest of the *Carnataca* people, it became a talook and was given as a Jaghir, to two Mahomedans."

'It is added that, at a later date the *camuvdrs* buit a fane to *Siva*, under the title of *Amarésvara linga murti*; and another class of *camuvàrs* built a temple to *Vishnu*, under the name of *Vena gopala svámi*.'

The book is an octavo, of medium thickness country paper, in tolerable order. "This has been transcribed for me. C. P. B."

11. No. 583. (No. 28, C.M. 218.) Forty-three sections.

These forty-three villages are, all of them, in the same neighbourhood as the preceding; and most of them in the same districts.

They promise but little; but something might perhaps be gleaned.

The book is an 8vo. of medium thickness, country paper, the leaves loose, and the binding damaged. It is marked as transcribed for C. P. B 1845.

12. No. 588. (No. 33, C.M. 787.) Ten sections.

Section 1. An account of *Chóla rájas.*

Vayal-varhi-aditta-cholan was crowned at sixteen years of age, at *Caliyúr,* west of Trichinopoly. He confided the government to a minister; and occupied himself in the worship of *Siva.* He fostered the *Saiva* religion. A wild elephant greatly troubled the country. A hundred men were sent to take it; and the elephant, being pursued, met in the way an ascetic; bearing a garland of flowers, sacred to *Siva,* which it seized and tore: the ascetic, being greatly incensed, killed the hundred men, with an axe which he carried, and also the elephant. The *Chóla* king, hearing of the circumstance, set out with a force to destroy the adversary; but, on coming near, and seeing only a devote of *Siva*, he kept his followers at a distance, and alone approached: he addressed the ascetic in terms of great humility. The ascetic was so overcome with sorrow at having killed the elephant, and people, of so devoted a follower of *Siva,* that he took the king's sword to kill himself; which the king prevented. It was difficult to say which grieved the most, the king, because his people and elephant had offended so devoted a votary of *Siva,* or the ascetic, because he had killed the elephant, and people, of so exemplary a king. As a child was born to the king on that propitious day, (*suba-dina*) the child was called *Suba chólan,* who was installed by the care of his father: the latter died, after ruling fifty years. *Suba chólan* married and came to live at *Jambukésvaram;* where he ruled thirty-five years Some fable follows, about the birth of *Jambukésvarer,* the tutelary god. The son of *Suba chólan* was called *Vara-guna chólan.* He dedicated his wife to the service of the god, in the fane of *Jumbukésvarer.* He led her to the fane by the right hand; and, soon after, all her body, except the right hand, was found to have been taken into the image. *Varaguna,* considering that he had taken hold of this right hand, earnestly inquired what crime he had committed, that it should be so marked. Soon after the hand also was drawn in. After some time the god, in the shape of a Brahman, appeared to the king and reproaching him for offering up his wife, invited him to make a sacrifice of himself also; which he is stated to have done; when he rejoined his wife, on a celes-

tial car, and both acquired beatitude. He ruled seventy-five years. *Pugerh Chólan* formed the town of *Uriyùr*, and ruled therein, with great credit, for sixty years. By the advise of his *mantri* (or minister) he engaged in an inroad on the *Chéra* king, in order to get plunder; with which fanes and Brahman-choultries might be built, and fame in the world acquired. The *Chéran* repelled the invasion, and the *mantri*, who was also general, only just escaped with his life; but, to make it appear as if he had conquered, he brought a hundred skulls, and showed them to the king. Among these heads, one was discovered to be that of an ascetic, from having braided hair; at which circumstance great grief arising, and the loss of the kingdom being feared, the head was put into a case of gold. A fire being kindled, the king prepared to commit himself to the flames, along with the head; but *Siva* appeared, on his bullock-vehicle, and told him his devotedness was accepted; that the fault of the war was his minister's, not his; and commanded him to live prosperously. At his own request, notwithstanding, he was beatified; holding the said skull in his hand. Hence his epithet *Pugerh Chólan*, or "the praised." *Kribala Chólan* succeeded; and became accomplished in knowledge. Instead of taking one-fifth, as his predecessors had done, from the cultivators, he contented himself with one-sixth part. He acquired great ascendancy; and ruled with great equity. By reason of it, the tiger and the cow rested in the same shed; the cat and the rat dwelt in the same place; the snake and the frog were like mother and child, (symbolical language). Thus his people were without strife, or divisions. Injustice was unknown. Notwithstanding, the king fearing neglect on the part of his ministers, or servants, had a bell erected between two pillars in the public street; proclaiming that, if any one was aggrieved, it was only necessary to sound the bell, and the king's attention to the case would be given. He thus ruled with great prosperity, until sixty-four years of age; without the alarm-bell of justice having been even once rung. After his sixty-fourth year, he had a son born to him. He greatly rejoiced, and distributed gifts, on having a child born in his old age. *Vithi-védàngam* was the name of his son; and the usual education was given him. About this time an incarnation of various celestials took place, in the form of a deceptive cow (The description is here translated; because it may be of service in understanding other symbolical language, in other books).

Parvati and *Paramésvarer*, on "the bullock vehicle, *Brahma, Vishnu*, and the remaining thirty-three crores of celestials, the forty-eight thousand *rishis*, the *asuras*, the *Mahà sactis* (female powers of gods), setting out from *Cailasa*, came down to be incarnate" on earth, in the following form. The four *Védas* became the four legs, *Brahma* and *Vishnu*; were the two horns; the sun and moon the two eyes; the *Vindhya* mountain formed the body; *Parà sacti*, (the

female energy of the Supreme *Brahma*, or first cause) became the abdomen ; *D'herma dévati*, (the goddess of the air) became the udder ; the *sálóca*, the *sámíba*, the *sárúpa*, and the *sáuchiyam* (four degrees of beatitude) became the four teats. *Váyu* (god of wind) became the tail ; the atmosphere (*ácásam*) became the two ears ; *Lacshmi* became the womb ; the sea became the urine, the eight serpents (at the eight points of the compass) became the intestines ; wisdom, was the milk : thus deceptively (or symbolically) a cow was formed, and *Yama*, (death) was its calf. (This description is quite sufficient to prepare for symbol, and exaggeration, in the incident to be narrated).

This cow, with its calf, went from the fane of *Tiyágara svámi* to bathe ; and, when returning by a certain street, the king's son *Vithi-védangam* was making a public procession. The cow and calf became separated in the crowd ; and the calf, being bewildered, got under the chariot of the king's son, and was run over by the wheels ; being thereby cut in two. The king's son was greatly alarmed, and meditated on *Tíyágarar* (a name of *Siva*, in the form worshipped at *Tiruvarúr*). The cow went all over the town seeking for the calf ; and, on finding its remains, put both halves together, and sought to give it milk. As it would not receive any, the cow arose, and wept tears. The alarm of the king's son continued. The cow went to the justice-alarm-bell, and rung it ; on the hearing of which, the king, *Kribala chólan*, swooned. On recovering, he directed his minister to go, and see what was amiss. The grief of the king, and of his wife, the young man's mother, is described at length. The wife suggested as a remedy, that she would go, and fall under the chariot wheels, and be cut in two by them, as an expiation of the crime. But the king determined that the son himself, however precious to them, must in that same manner perform the expiation. In consequence, he summoned a hall of audience, and therein formally commissioned his minister to go, and see justice so rendered. The minister set out in state ; and, on informing the young man of his orders, the young man gave his consent. The minister was in a sad dilemma ; regretting, on the one hand, to kill so intellectual a young man, and bring on himself the guilt of blood-shedding, and, on the other, fearing punishment from the king, if he disobeyed orders. To extricate himself from the difficulty, he slew himself with his own sword. The king's son being astonished, continued his meditation on *Tiyágarar ;* expecting some further interposition in his behalf. The king was embarrassed at the double accumulation of evil. His wife blamed him, for not listening to her first suggestion. The king rejected it, as not good ; and appointed the minister's son to succeed to the crown. The king set out, surrounded by a multitude of deeply grieving people ; till he came to his son at *Tiruvarúr*. The son remonstrated on the advantage that was about to be given to envious neighbours ; such as the *Pándiyan* and the *Chéran ;* but the king considering

that if he did not sacrifice his son, there would be no rain, and no crops, ordered the chariot to move on, which ran over the young man, when prostrate on the ground, and cut him into two pieces. The people greatly rejoiced at the spectacle. The two pieces of the king's son were presented before the cow, to its great joy; and the crime of slaying the calf was expiated. The king next considered that he had now to expiate the sin of having occasioned the death of his minister. He accordingly was about to strike himself, when the aforesaid *Trimúrti*, and other gods, composing the illusive cow stayed his arm; and, at the same time, raised to life again the minister, and the king's son. The son was installed under the title of *Bhúpála chólan.* The gods decreed that the old king as a reward, should have the pleasure of seeing his son rule with himself. Afterwards, without being exposed to the pain of any future birth, the king (for his merit), the king's wife, and the minister also received final beatitude: on account of his long reign, distinguished by so many virtues. the gods ordered him to be commemorated by the title of *Kṛpála Chola,* or "the gracious ruler." He ruled eighty years.

Bhúpála Chóla being crowned when sixteen years of age, and having married when twenty-five years old, exceeded his father in beneficence, and prosperously governed. In a hunting excursion he discovered a large chasm which consumed, and wasted, the water of the *Cáveri* river. He directed a great many men to be employed to fill it up. All their efforts to fill it up were unavailing. Though much money was expended, and every possible method taken, yet the chasm still swallowed up the *Cáveri* as before. The king resided eight years in the neighbourhood, the better to superintend the work. A *ṛshi*, living near, told the king that his labor was in vain; seeing that, for some cause, the *chacra* of *Vishnu* had entered the earth there; and by consequence the remedy was, that either some enlightened king, or else some virtuous *ṛishi* (or ascetic) must enter the chasm, and be seated beneath on the *chacra,* when the gulph would close. The king took leave, and returned to his town; where he assembled his council, and declared what he had learned. After many donations, he proceeded in state with the intention of casting himself into the chasm. The minister told the *ṛshi* that, if the king plunged into it, the same would be dishonor; but that if he (the *ṛshi*) entered, it would be to him lasting fame. The *ṛshi* accordingly entered the chasm, which immediately closed. A fane was built on the spot, called *Tiravalanchúri* (or the sacred whirlpool, turning to the right hand). The king, and his suite, returned to the palace; where he prosperously ruled. But the *Cáveri* now did damage by overflowing its banks; and the king went to the wilderness and did penance six years, on that account; when *Siva* sent a shower of mud, which raised the embankment, and kept the river within its proper channel.

A certain chief, by the favor of *Rangha svámi* (*Vishnu*) built the fane of *Sri rangha*, with the spoils which he had plundered from the people, even to the extent of snatching away the *táli*, or sacred token of marriage. Many laborers were employed; and a great balance remained due to them, which the said chief had not the power to defray. He, in consequence, inveigled them all into a boat, promising to pay them in the middle of a branch of the *Cáveri;* and, when there, he upset the boat, and they all perished; but as this was a sacrifice to *Rangha svámi*, all the laborers, so sacrificed, obtained beatification. Hence the spot acquired the name of *Colidam* (corrupted into Coleroon.)*

The king, expending a great deal of money, had the *Cáveri* conducted to the westward of Combaconum, and opened channels for irrigation to a great extent around; effecting a communication between the Cauvery and Coleroon rivers. Of the additional produce so obtained, he took one-sixth; and gave the rest to the people. At Combaconum he built many fanes, and prosperously ruled. His reign lasted 70 years. He had no son; but his wife was three months pregnant. The *Pándiyan* took advantage of this time to attack the kingdom, and the aforesaid *Chóla* king, worsted, took refuge with *Cumbhésvarer*. and did penance in the shrine sacred to him: after a time he obtained beatification. As he had done so much benefit to the country, in the embankment of the river, he was called *Cari Kanda Cholan*.

Appendix.

The *Chola rajas* were so called, because of their being of the solar race. (The derivation of *Chóla* from *Surya*, is not clear).

Uttunga Chólan; Kulóttunga Chólan; Tirumudi Cholan; Aruntapa' Cholan; Rajenda Cholan; Mananíthi Cholan; Alaperanta Cholan; Varaguna Cholan; 'Ala-peranta Cholan; Ariloru kadamai konda Cholan, Arisa tana Cholan; Cádu vetti Cholan.

Another list of the *Chola* princes is given; with the explanation of the names, and showing three different names, sometimes given to the same individual. The period of reign, in all, is too great. There were, in all twenty-three kings of this race. After *Cari cala Chola* the race ceased.

Remark.—The preceding paper is of importance in many points of view; but the origin of the fane at Seringham, as herein stated, needs to be compared with other documents.

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* This is a current tradition as to the origin of the name of the Coleroon; the meaning of Col-idam is "the place of slaughter."

Section 2. Discourse between a tiger and a cow.

This account is either a mere fable, or else, a symbolical account of some transaction occurring near Conjeveram, in which a cow, seized by a tiger, pleaded for a loan of life, on certain reasons alleged, promising to return on a fixed day, the tiger gave the required leave, and the cow punctually returned.

The section is incomplete. The tale occurs in the *St'hala puránam* of *Gókernam;* and probably this section was taken thence, or from current traditional fable.

Section 3. Abridged account of *Isvara, Vishnu,* and *Brahma.*

This paper contains a description of the division and residents, within the regions of *Vaicont'ha* and *Kailása,* similar, or the same, (difference of language being excepted,) to the Tamil manuscript translated, and printed in Or. Hist. M.SS. Vol. 2, Appendix B. Any further notice of it here is, by consequence, superfluous.

Section 4. Account of the temples of *Cánchi,* or Conjeveram.

The legend of the place, as collected by Cavelly Vencata Boria. It was a chosen place by *Siva. Parvati* shaded the sun and the moon, being the eyes of *Siva*; by reason of which darkness covered the earth; and to blot out the fault, so committed, *Parvati* came down to do penance under a mango tree, at that place. *Siva* sent various rivers, the origin of which are mythologically stated.

Visvacarma built a temple, and after many intermediate matters, (which, however, are not stated) in the time of *Krishna rayer,* even as he had rebuilt many other temples, so he rebuilt the fane of *Ecámbarésvara.* There are other mythological, or *pauránic,* statements of the foundations of other places; based on fables concerning *Brahma, Vishnu,* and *Siva.* At a later period, there is mention of four towns around, to which roads led from Conjeveram; that is, 1st, *Mahábali puram*; 2nd, *Dévala puram* to the south; 3rd, *Virinchi puram;* and 4th, *Náráyana puram.* (1st *Vaishnava,* 2nd *Saiva,* 3rd *Saiva,* 4th *Vaishnava).*

Vishnu, born as *Náreda,* introduced the *Bauddha* system; to expiate which fault, he was required to do penance at Conjeveram. The *Jainas* spread through the country; and had a settlement near Conjeveram. *Sancaráchráya* came thither; and, overcoming the *Jainas* in disputation, re-established the Hindu religion, according to his own tenets. There is still, however, a small town near, called *Cánchi* of the *Jainas.* Another existing evidence of the ancient prevalence of the *Jaina* system at this place is, that

in the walls and edifices, built by *Krishna rayer*, images of the *Jaina* system are wrought in with the other workmanship.

Brahma performed a great sacrifice at one of the sacred hills at Conjeveram; in the fire of which, *Vishnu* as *Virata raja* was born (being the form of *Vishnu* worshipped in the *Vaishnava* fane at Conjeveram). The elephant of *Vishnu*, gathering lotos flowers from the tank, had its legs bitten off, by an alligator; and *Vishnu* slew the alligator with his *chacra* (an event commemorated in processions, by carrying round the image of an elephant without legs). Notice of the different *váhanas*, or vehicles, used for the processions of the image of *Vishnu*, at the great annual festival in the month of May.

Notice of the images within the *Saiva* fane of *'Ecámbarésvara.*

The origin of the place is lost in the remoteness of very ancient time. The image of *Cāmācshi* was originally of clay. Three towers, and the inner shrine, were constructed by *Triyambaca rayalu.* In one shrine there is an emblem of *Siva*, at which *Rama (Chandra)* performed homage; in order to expiate the sin of killing the *rācshassas* of the country. There is also an image of *Perumàl (Vishnu)* to commemorate the cure of *Siva* (after swallowing poison with the *amrita* in the *Cúrma avatāra).* Brief mention of other images, connected with the mango tree, mentioned at the beginning. Some porches, and shrines were built by *Tenagara pillai*, of Tanjore. Other notices of different localities of the fane. The hall of a thousand pillars, is built over the place, where was the pit in which *Brahma* performed his great sacrifice; there is a sacred pool in the midst. In the *Bhárata cāndam*, or continent, south of mount *Himálaya*, there are one thousand and eight fanes; of these, one hundred and eight are special, and of these latter, twenty-eight are within the district of Conjeveram. The names of these twenty-eight fanes are given; and, also a specification of sacred pools *(tirt'has)* connected with the said fanes.

Notice of the *Ammen kóvil;* or fane of the local goddess.

The shrines was built by *Viradéva mahà raja.* A tower was built on the south side by *Vallāla rayadu.* To the west of the goddess's shrine, there is an image of *Sancaráchárya*, also of *Dúrvasa rishi.* There is a golden image of *Cāmācshi*, termed *Bangāra* (the golden). An image of *Santana Ganapati;* paid homage to, by the childless, who desire to have children. Other minute details. Just before the spot on which the image of *Cámácshi* is placed, there is a

chasm, hollow or cavern, in the earth (*Sancaráchárya* is traditionally stated to have concealed the image therein, for greater safety; and it is popularly reported, that the original *Cāmācshi* is still hidden therein.)

Detail of worldly Power.

The name of a few monarchs are given, coming down to the later *Rayers*, and *Gajapatis*. Lengthened periods are ascribed to the earlier rulers (gathered from the *puránas)*; but nothing is stated that can add to, or correct, other information on these subjects.

Rulers at Conjeveram.

Buda linga paiya: Julu pubar Khan (*i. e.* Zulfecar Khan); Ali Murad Khan; Davud Khan; Sadulla Khan.

Here the writer is more at home. A notice is given of the events connected with the Mahomedans of Vellore and Arcot; through the war in the Carnätic, and down to the settled rule of Mahomed Ali. It is brief, considering the multiplicity of the transactions; but may have its merit, as a testimony written from tradition, near the time and place of the events recorded; and, by a native, acquainted with native opinions.

Cánchi mahátmyam.

Another brief version of the legend noticed at the commencement. That is to say, *Parvati* shaded both eyes of *Siva;* which produced darkness over the world, and troubled both gods and men. As a punishment for this *légéreté*, *Parvati* was sentenced to become *Cáli;* and then to go down to earth to do penance; which took place at Conjeveram. After acquiring merit by that penance, in which her form included several rivers, *Siva* asked what gift she required; and the reply was, a request that he would come and marry her at that place. To this request he consented; and, when he came, he was accompanied by *Brahma* and *Vishnu;* the former of whom performed a great sacrifice. *Sarasvati* and *Lacshmi* were born from the eyes of *Parvati*, and the marriage between *Brahma* and *Vishnu*, and their two consorts was celebrated, at the same time, as the marriage of *Siva* and *Parvati*. The place hence acquired great celebrity. The *rishis*, who were present at the ceremony, each one established an emblem of *Siva*, bearing his own name; and, on the eight points of the compass, there are eight *Durgas*, as guardians. There is also, specially a fane of *Bháirava*, a ferocious form of *Siva*.

Remark.—Any information connected with Conjeveram, acquires importance from the celebrity of the place, and its great influence,

as a metropolis of idolatry. The legend of *Parvati* shading the eyes of *Siva,* is pauranical; but I think, it deserves special notice, though perhaps, not in this place. If I understand the import aright, it designates something differing from any eclipse; but, I would wish to examine the subject, in connexion with other records, before offering any opinion. The circumstances, concerning the *Jainas*, tend to elucidate some parts of the *Chola patayam;* and it would seem, as if *Sancaráchárya* were the *Saiva* teacher therein referred to. The antiquity of the structures at Conjeveram cannot be great, since they are posterior to the time of *Sancaráchárya;* but, that the place had some little note under early *Chola* kings, before the ascendancy of the *Jainas,* seems conjecturally probable.

This paper was restored from small writing, and pale ink, to a more permanent form.

Section 5. Account of the *Sétupatis,* or feudatory chiefs, at Ramnad.

This section was before restored in folio vol. 1. The document was translated and published by me, in Or. Hist. M.SS. Vol. 2, Appendix. It does not well admit of being abstracted.

The book is a thin folio, country paper, injured.

13. No. 606. (No. 49, C.M. 739), eight sections.

Section 1. Account of *Mavamalúr* in the Nellore district.

Thirteen hundred years ago this neighbourhood was an entire forest, that is to say, in *Sal Sac.* 424. A person named *Mahimalu* or *Mavamalu,* (both names appear) in consequence of the oppression of *Vencata Bhascara Ráo,* a petty ruler, emigrated from the *Pakanádu;* and *Mahimalu* is alluded to in the account, as "our ancestor." He came to the neighbourhood of *Pongúr*; and remained there, six months; protected by the *Bóyi* and *Muttrathi* tribes. But the emigrating family being large, they built another village, consisting at first, only of four or five mud huts. It was called *Mavamalúr,* after the name of the head of the family. Acquiring wealth, he called hither, other families; and, the village being enlarged, he attended to its regulation. A *Brahman* named *Vencana,* who had accompanied him from the first, in his emigration, was fixed by him, as village accountant. The younger brother of *Mavamalu,* from some disagreement, left him, and built another village to the north-east; which he called *Nandi varam.* This person called *Nandi reddi,* had two sons, named *Rámaiya* and *Bhímaiya* one of whom was a cowherd, and the other a shepherd. Both of these formed distinct hamlets, called *Bhíma-varam,* and *Ramaiya-palli.* The

former becoming "spiritually enlightened," resolved not to eat without having a god; and accordingly built a *Saiva* fane, the image of which received the name *Bhima-lingésvara*. After his death, the building went to ruin; but vestiges of it remain. The aforesaid *Nandi reddi* appointed *Vencana*, the Brahman, accountant both of his own villages, and his sons' villages. The descendants of that Brahman have continued to be hereditary accountants. In *Sal. Sac.* 1139, the chief, of the *Vellugotiváru*, named *Vencatapati nayadu*, built a fane to *Sri Venagópála-svámi*. Subsequently people from other places came hither, and built eight villages around. In the *Suc'hila* year, a famine occurred: and these villages became entirely desolate.

When *Krishna-rayalu* conquered the *Gajapati* prince, he placed three persons, named *Lakaraja*, *Chittama-raju*, and *Nárayana-raju* in possession of the fort of *Mavamalùr;* each of which persons, formed a district, called after his own name. After their death the management was in the hands of people appointed by the Circar (Mahomedams supposed) under the *Udiya-giri-jaghir;* and so it continues to the present time. The names of subsequent headmen are all Mahomedan; down to the English rule, wherein the name of Mr. Travers, as Collector, appears.

There follow very minute details of villages, fanes, reservoirs, groves, classes and numbers of tress.

Remark.—This short paper illustrates the mode in which the Peninsula, in different portions of it, was originally peopled; and details of this kind go to make up the history of the peninsula. To my own knowledge, the same process of population has been going on down to the present day. I am acquainted with an individual, at some short distance from Madras, who occupies precisely the position herein ascribed to *Mahimalu;* and around that same neighbourhood there are waste lands of great extent, sufficient to allow of the formation and peopling of many villages.

Note.—The writing of the document being rough and faded, I had it re-copied; only omitting the minute details at the close.

Section 2. Account of the village of *Rápùr*. About 524 years ago, this place was wild and uninhabited: the *divan* of the *Gajapati* had the jungle cleared; and, by permission of the Circar, established a village which he called *Rápùr*. Some villages were built by other persons. A Brahman was named as accountant, and his descendants held the office. When the *Chóla rája* came hither (allusion to the *Chóla* conquest,) the office was sold to a person under the *Chóla* ruler. The fort was built by *Pedda Cumara Yachama nayadu* of the *Vellugótiváru* race, who excavated three water reservoirs; he also built some fanes. The accountants built a shrine to the tute-

lary goddess, which alone now continues. One named *Tubáki Krishnapa nayadu* came from the west (see the *Carnataca rájakal*, section 8) and plundered; when one Vijnam Khan fought with, and took, him prisoner. The names of two or three Mahomedan rulers follow, down to the assumption of the district by the Honorable Company.

Remark.—In this paper there are a few historical allusions; probably of some use. The paper of the document being worm-eaten, was restored; omitting minor details.

Section 3. Account of *Cota*, a village district.

The formation of the village is dated in *Sal. Sac.* 513, and ascribed to the accountants of *Tondaman chacraverti*. Some *Jainas* from the neighbourhood engaged in cultivation. The Brahmans were accountants. One named *Mukantésvara* governed. His son was *Palatira*. His younger brother was *Manotira*. Then *Nandana chocraverti*. Next the *Jainas* from the Conjeveram country. Then the *Chóla rája*. Next *Amboji rája*. Then *Siddhi ráju*. Then *Anavema reddi*. At the request of the people, owing to the dread of robbers, he appointed one named *Chittetu bodana lingama nayadu* as a guardian of the town and neighbourhood.

Subsequently when *Narasimha deva rayer* ruled, a dispute arose between the Brahmans and the *Jainas*; and many of the *Jainás* were killed. The remains of their class emigrated towards the south. In the time of *Krishna rayer* a man excavated a water reservoir. Fanes were built by different people. The Government came into the hands of the *Ravilavàr*, by whom the population was increased. *Timma nayadu* built a village, called by his own name; and brought some merchants to the place. Others built villages: and after a few transitions of power, the rule came into possession of the Nellore chieftain. A few minor details as before.

Note.—For similar reasons, as in the foregoing, this paper was copied, omitting the details at close.

Section 4. Account of the *Svarnamuc'hi* (or golden-faced) river.

Merely a short legend, ascribing the origin of the river to *Agastya*.

Section 5. Account of *Talpa-giri*, a hill so called in Telingana.

An incomplete legend ascribing the origin of the hill to the anger of *Vishnu* against *'Adiseshan*; in consequence of which anger *Vishnu* denounced on the latter the penalty of coming to earth, and doing penance in the shape of a mountain, accomplished at this place. (The mark remains of a leaf having been cut out.)

Section 6. "Some account of the *Múkanti* * *rája*, an ancient prince of the Telinga country."

This is a legendary fable.

A Brahman going to *Casi* on pilgrimage took with him his daughter; who, in a certain wilderness, refused to proceed further, being infatuated by a local Numen, residing in an ant-hill. The Brahman left his daughter in charge of the *Irular*, a wild race of people. The woman was delivered of a child, the offspring of the said Numen; which child had three eyes, whence the name of *Mukantésvarer* (or the three-eyed *Siva*) borne by the said child. It resided in the ant-hill; and a cow came every evening to the place, whence the child issued forth, and milked the cow, by which means it was supported. The owner, among the wild *Irular*, watched the cow, in order to discover who stole the milk; and, on perceiving the operation, he wounded the child with a sword, producing blood from its head. The child lifted up the vessel containing the milk which it had drawn, and poured the same over the wound.

Remark.—Here the account stops, so as to leave it uncertain whether the writer of it neglected to proceed further, or whether the remainder has been cut out from the book. Upon the whole, as there are blank leaves following, and not written on, I should incline to the former opinion. It perhaps exhibits the fabulous (or symbolical) origin of a race; and, in some respects, greatly resembles an account, in this collection, concerning the illegitimate son of *Kullotunga-cholan;* which being in other portions, described in language not enigmatical, shows a two-fold mode of writing among natives; one being plain, the other highly metaphorical. The latter is employed in the present fragment; and its chief use is to add another item of testimony to the fact of wild tribes existing in the peninsula, not being Hindus. The *Irular* are one of the five tribes of the kind, specified, in the abstract of a book *supra*, see M.S. book, No. 31, Section 3, and alluded to in various other papers.

Section 7. Account of *Puligaddappa Narasinha*, of *Nizampatnam*, in the Northern Circars.

The head of the tribe of the above name being a young man, previously well taught in learning, had a strong curiosity inducing him to visit, and see, the metropolis of *Vijayanagaram*. By the way, being fatigued, he laid himself down to repose in the heat of the sun, when a hooded-serpent came forth from its hole, and shaded his head. The *Rayer* passing by, on a

* This title was applied to *Nanda*, otherwise *Pratápa rudra* of Warankal.

hunting excursion, saw the man so situated; and concluding him to be highly endowed, with natural and acquired abilities, took him to his court, and gave him employ. Subsequently in the time of *Ráma-rayalu*, when the Mahomedan confederation against him had ended in his defeat and death, Ibrahim Padshah gave in fief to the said person, and to his three sons, the districts of *Udyagiri*, *Nizampatnam*, and *Sarvapalli*. His three sons, were *Mallapa*, *Nandi*, and *Vira*; holding the districts in the order of the names. The subordinates of the descendants of *Mallapa* and *Vira* rebelled, and burnt down the houses of their lords, with all the inhabitants. Subsequently the three districts were united under the descendants of *Nandi rája*. The French ruled for some short time over the country; and then the districts came under the English. A few revenue particulars are added.

Remark.—The little mixture of fable at the beginning of this paper is of common kind, and the remainder is evidently historical. This document happens to be written on Europe paper, with good ink; and will last for the sake of reference, if need be, for a considerable period.

Section 8. Account of the *Vellugotiváru*.

This paper, being of rather more than ordinary consequence, was restored, and bound up in the 2nd folio volume. An abstract of its contents was also given, see VII, 13 *supra*.

The whole of this book has now been examined: part of sections, 1, 2 and 3, with the whole of section 8 were restored, and section 7, was left, subject to future reference.

It is a short and thin folio, country paper, injured by insects.

Mr. Brown also had the book transcribed for his own use.

14. No. 607. (No. 21, C.M. 711.) Twelve sections.

Section 1—3, 5, accounts of local chiefs and section 4, of the wife of one of them, and from section 6 to 12 is little more than boundary measurements and revenue accounts: rather pertaining to a survey than to general literature.

The book is a thin folio, country paper.

15. No. 620. (No. 11, C.M. 701.) Five sections.

An account of two *agraharams*, and of three villages, in the country or district of *Vizagapatam*, offering nothing of any consequence.

The book is a long and thin quarto, country paper; injured by termites, along the front edge.

15½. No. 621. (No. 22, C.M. 712.) Eight sections.

The two first sections relate to two zemindars; the third to *Jaganát'ha puram.* The fourth describes the people of Orissa; and the fifth states their poetical books; the sixth is an account of some fief-villages· For section 7, see VII. The eighth contains a notice of the greater and lesser *Kimedi ;* two districts.

The book is a thin folio, country paper, defective at the end, injured.

16. No. 629. (No. 57, C.M. 743.) Seven sections.

Section 1. Kings in the *Cali yuga* of no moment.

Section 2. Notice of *Pratápa rudra,* ruler at *Orangallu,* or Warankal. I see a mark by me for extract, or use for the report on the Elliot marbles; but, as no use was actually made, I suppose extracts from other books (as Nos. 5 and 40) were deemed better, or sufficient. There are many notices of that sanguinary man in the collection. By introducing a colony of secular *Saiva Brahmans* from Benares, in place of the extirpated *Jainas,* he changed the aspect of Telingana.

Section 3. Account of *Teppápati* chief of *Mohalatùr.*

Section 4. On the Mahratti character, or letter.

Section 5. Notice of *Pasupati Vijaya Rama,* chief of *Vizianagram.*

Section 6. Notices of kings, and padshahs at Delhi.

Section 7. Descriptive account of *Cánchi* or Conjeveram.

The book is a thin folio, old Europe paper, loose from the back.

17. No. 631. (No. 6, C.M. 696.) Fifteen sections.

Notice of various villages; chiefly in the Ellore circar. Section 13, account of kings and *yugas.* A thin quarto, country paper, worm-eaten.

18. No. 636. (No. 36, C.M. 726.) Eight sections.

These sections contain notices of villages in the *Répalli, Rachùr* and *Chintápalli* districts.

Section 7. Contains a notice of *Ganjam,* and of the ruins of Warankal; but the whole is of slender value.

The book is a thin quarto, country paper, in various ways damaged.

19. No. 643. (No. 39, C.M. 729.) Twenty-five sections; so many now remain; but these appear to be less than half what the book once held. The various sections are occupied with villages in the districts of *Chintápalli,* and *Répalli* in the neighbourhood of the *Krishna* river; where Colonel McKenzie's survey operations were for a length of time carried on. Minute specification is unimportant.

The book is a large quarto, thin country paper, the binding injured.

20. No. 649. (No. 3, C.M. 693.) Nine sections.

Notices of villages in the *Chilakalùr, Chintápalli, Ráchùr,* and *Sattanapalli* districts; of little or no consequence.

The book is a thin octavo, country paper, a little injured.

21. No. 650. (No. 19, C.M. 709.) Three sections.

The two first are village accounts of a revenue survey; with fiefs and alms-houses; in the district of *Berid,* and the greater *Kimedi.* The third is a notice of *Ananga Bhima,* zemindar of *Pratápa giri,* in the lesser *Kimedi.*

The book is a thin folio, country paper, injured.

22. No. 652. (No. 26, C.M. 716.) Six sections.

Three sections are revenue survey details; two others are notices of zemindars; one section relates to a village locality.

The book is a thin folio, country paper, injured.

23. No. 659. (No 31, C.M. 721.) Eighteen sections.

Several of these sections are unimportant; but sections 1, 9, 10, 16, 21, might merit a fuller examination than I can just now bestow on it. These relate to kings of *Calinga;* and to the wars of *Pasupati ráma ráz* with his neighbours; with some notice of *Gajapati* rulers of *Kimedi.* The title *Pasupati* is either a name of *Siva* as lord of life, or it may mean king of cow-herds; which, I presume *Rámaráz* was. In some of the battles, in that neighbourhood, the cattle had a conspicuous share. The other sections are notes of zemindars, temples, rivers, hills, &c., of no great consequence.

The book is a thin folio, old Europe paper, the leaves loose, and the binding injured.

24. No. 661. (No. 23, C.M. 713.) Memoranda of revenue accounts and survey in the *Atuguddu* district; being *jaghire* villages: or

such as had been bestowed in fief: in such case, the feoffee receives the portion of proceeds that would accrue to the ruling power; without any proprietary right in the soil itself, or in that which may be beneath it.

A long, narrow account-book, country paper, in tolerable order.

25. No. 662. (No. 20, C.M. caret.) Descriptive account of *Carapad* in the division of *Sattanapalli.* "Copied in local Records, Volume 8."

The book is a thin quarto, country paper, much damaged, one board gone; the whole tied up with a string.

26. No. 669. (No. 17, C.M. 707.) Six sections.

This is another of the revenue-survey books; and it is occupied with village boundaries, and accounts. All the sites are in the neighbourhood of the *Kṛshna* river. As section 4, purports, by the Index heading to relate to the neighbourhood of *Dharanikota,* the book was sought out when drawing up my report on the *Amarávati* sculptures; but only to be disappointed by brief notes and outlines: without any consecutive statement: the whole is of very slight value.

The book was formed by cutting a demy sheet of paper across, in three slips; thin country paper, in tolerable order.

27. No. 677. (No. 7, C.M. 697.) Nine sections.

Section 1. Account of *Bandar-machlipatnam* (or Masulipatam.)

Local situation with reference to the *Kṛshna* river; its fanes specified; its roads are frequented by shipping. Fishermen reside in neighbouring villages. A new town named *Inamu kuthuru,* now called *Inakuthuru* was built not far off. A town was also built by the *Mukanti* kings, called after their own name. A *Múkanti* king, according to an inscription in a neighbouring fane, removed the *Báuddhas,* and *Jangamas;* and established the *Brahmans* in their room. The name of Machli-bandar is said to have arisen from a very large fish being caught by a *Báuddha,* so that he was called *Matsya-bauddha*; the name devolving on the place, where he lived, and becoming corrupted, in Dekhini, to Machli-bandar, or Machli-patnam (whence also the European corruption into Masulipatam).

The *Mukanti rája, Pratápa rudra;* the *Gajapatis;* the *Reddis, Kṛshna rayer,* and others; are stated to have successively ruled over this place and neighbourhood. A list is given of suburban villages, founded, or enlarged, by various persons, from S.S. 1480, down to S.S. 1739 (A.D. 1558-1817). It was under the Hyderabad Government, down to Fusly 1178 (A.D 1770.)

For seven years afterwards it was under Monsieur Bussy, and the French. It came into the hands of the English, as a jaghire from the Nizam Ali Khan. A total of village districts is given; several of which manufacture salt. Some further particulars are added, as to fanes, and their festivals, at *Inamu kuthuru.*

Section 2. Account of *Mavunje muttur.*

The account of this place commences with S.S. 1606 (A.D. 1684) Some time after *Anavema reddi* instituted a *Brahman*, named *Mritanjayar*, to the charge of the fane, whose son was *Sómayájin*, and the line of *Brahmans* downwards is given. The Mahomedans, under Sultan Abdalla Hassein, continued the privileges of the fane. Various details of Mahomedan interference. Aurengzebe took tribute thence. There are also revenue details of proceeds and expenditure, connected with the village, or town, and its adjuncts.

Section 3. Catalogue of books in the possession of *Lingaya-chetti*, son of *Mamiddi-vencaiya-chetti.*

The catalogue was made at the request of Colonel McKenzie, and given over to him. It exhibits the names of Sanscrit and Telugu manuscripts, to the total amount of 282 books, or volumes, on various subjects of ritual observance, mythology, poetry, fictitious romance, some little history, law, and miscellaneous subjects. Several of the titles are those of manuscripts now in this collection; rendering it probable that these were purchased from the person above mentioned.

Section 4. Account of the village district of *Amritalur.*

A herdsman of old cut down the forest wood, and established a small fane; called by the name of *Amritésvara.* After the introduction of the era of *Sálivahana*, the *Gajapatis*, and others, ruled. The first date is S. S. 1607 (A.D. 1685) in the time of *Gana pati déva;* who coming to bathe in the river *Krishna*, at the time of an eclipse, made over this district to certain *Niyogi Brahmans*, various traders had settled in the village; these all left it, after the supercession of the former rule by the Mahomedans. In the time of Nazir-Jung Bahader, this village district was made over to the French. In Fusly 1168, it came under the Honorable Company; who continued all customary observances.

Section 5. A connected account of seven village districts, in the Ellore Circar.

Narasimha rayer ruled over the whole of these villages in S. S. 1166 (wrong date). His successor *Ráma rayalu* introduced a colony of *Brahmans* to *Gudlapalli.* The Mahomedans subsequently plundered,

pillaged, and burnt, in these districts, during two months; giving over the management, on their account, to *Raganát'ha pantalu*, a *Brahman*. Subsequent Amils, and a war connected with the administration of one of them, are specified. All other details relate to land-holders, and their respective rights and tenures.

Section 6. Account of *Gokarna matam* of *Mavunje.*

In early times a person of eminence had the waste lands cleared, and a fane built, bearing the name of *Gókarna svami.* Details of the pupils of the hierophant, and their respective successions. Other details chiefly relate to revenue proceeds.

Section 7. Account of *Mavunje modkúr* in the district of *Sattinapalli.*

A merchant had the district cleared, and a fane, and village, built. In *Sal. Sac.* 1556 the district was made over to the *Niyogi* Brahmans, by the *Ganapati rája.* In the time of *Kulottunga-chola*, some additions were made in the matters of fanes and festivals. *Ganapati rája*, son of *Kákati rája*, subsequently made other like additions. After the Mahomedan supersession, the district was given over to Brahman managers, on their account. About Fusly 1225, the Government of the Honorable Company succeeded.

Section 8. Account of *Mavunje-chanduvolu* village.

Legendary statement of its names, in the three first ages. It was called *Chanduvolu* in the *Cali-yugam.* After the commencement of the era of *Sáliváhana*, several fanes were constructed, with various appurtenances, by *Kulóttunga-chóla*. In S. S. 903,* there was a *Jaina* ruler. In S.S. 1215, *Pratápa rudra* ordered some additional works, for the advantage of the fane, to be constructed. The rule of the *Reddis* followed. In S. S. 1250 they had erected a fort, and they ruled from S. S. 1300 down to S. S. 1486. The Mahomedan authority followed under the Nizam Ali Mulk. The district was made over to the French. The mention of *Satya nát'han*, and his successor, as Roman Catholic ministers of religion occurs. On the defeat of the French, the English power succeeded. Some new fanes were constructed. A few details, on this latter point, conclude the paper.

Section 9. Account of the village of *Chebrolu.*

Other names in previous *yugas:* called *Chebrolu* in the *Cali yugam. Tribhuvana deva malla rája* of the *Chalúkiyas*, coming to bathe in the Godavery river, made, at the instance of his minister, a donation to the fane; commemorated by an inscription. The *Jainas* were numerous, in those days; and this village was sometimes called *Jainabrolu. Rudra déva* of the

* This date is uncertain.

Kákati race, added much to the fane, in reference to *Saiva* emblems. Nothing further particular occurs, down to the Mahomedan rule.

Remark.—The condition of this book was so bad, by reason of injury from damp and insects, that I doubted the practicability of its restoration; which was however, on the whole, successfully effected; and though the details are but of minor interest, yet the investigation will assist in estimating the value of similar books. From the specimens that have been given it is found, that there is a prevailing uniformity, as to the indicated succession of leading powers in the north; the outlines being the same in all.

The restored copy is in folio volume 5, page 581—679. The book did not attract my attention for the report on the Elliot marbles; but it might merit another perusal, with that reference.

It is a long, and thin quarto, country paper, much damaged on the front edge.

28. No. 680. (No. 24, C.M. 710.) Three sections.

A slip-book, one-sixth across a demy sheet; containing revenue survey, and account of *jaghires* and villages, in the *Chola gada* and *Ruddha gada* districts: unimportant. On thin country paper, injured.

29. No. 681. (No. 38, C.M. caret.) Fourteen sections.

This book appears to have contained notices of villages and alms-houses in the *Sattánapalli, Chintápalli, Balam konda* and *Venakonda* districts in the neighbourhood of the *Krshna* river; but it is now almost destroyed by termites.

A long, thin quarto; tied with a string.

30. No. 683. (No. 37, caret.) Twenty-six sections, originally twenty-nine.

This has shared the lot of the last book, in being irrecoverably damaged. It seems to have had the usual account of villages of which a notice of *Chintápalli* would have been the most important.

A quarto of medium thickness, country paper.

The following notice of Nos. 37, 38, is from my former analysis.

It is necessary to class these two books together, as their subject is the same; that is, local accounts of villages in the Northern Circars; with a special reference to the settlement of the *Niyógi*, or secular, Brahmans, as village accountants. They relate to the clearing of waste, or forest, lands;

location of colonists; and conquest, building of villages, with fanes, and *mantapas*; the excavation of water reservoirs; and other details.

Both books are so greatly damaged from the effects of damp, or of salt water, and of the attacks of termites, as to be irrecoverable. It seems probable, that the restoration, were it practicable, would not be a matter of much consequence; but whether so, or not, the sense is so prevailingly lost, that nothing now can be done with the books, in the way of remedy.

From looking over the whole of the sections, wherever any sense can be made out, the following seem to be the general indications; as far as historical matters are concerned.

There are references to *Visvambara-déva* a *Gajapati* prince. The *Ganapati* prince is described as his offspring, and the date of *Sal. Sac.* 1056 (A.D. 1134) is given, as that of his installation. He made gifts of waste lands to *Gopa ráju*, and *Ramana;* descendants from the *Aruvela niyógi* race, or secular Brahmans. These again subdivided the country, into smaller districts, among other *Niyogi* Brahmans; and the country, in this way, became peopled, and civilized. The preceding state of government gave way to that of the *Reddi váru;* which was superseded by the *Carnataca* rule. This was followed by the ascendancy of *Krishna rayalu*. His power yielded to that of the Mahomedans; and these were superseded by the Honorable Company.

31. No. 685. (No. 9, C.M. 699.) Six sections.

This book, like the last one is irrecoverable; the first section referring to the *Cómti*, or Banian, class of people at *Pennaconda*, might have been prevailingly recovered; had there not been two leaves at the beginning wanting, rendering the remainder destitute of value. The second section is most to be regretted, as it contained accounts* of the *Konda vándlu*, *Koya vándlu*, and another wild tribe, residing on the mountains, and in the woods, of the *Rajámahendri* district. The remaining four sections would have been of less consequence. From the book itself, nothing can be made out.

It is a small, thin quarto, country paper, tied together by a string.

32. No. 686. (No. 8, C.M. 690.) Five sections.

Section 1. Account of the village of *Sarpavaram* in the district of *Pit'hapùr*, in the province of *Rájamahendri*.

The commencement is quite legendary. A brief reference is subsequently made to the *Dwapara-yuga;* to *Janamejaya;* and to kings of his

* Sufficient details, concerning these various classes of aborigines, occur *supra*.

posterity; down to the cessation of the *Chandra vamsa.* Many kings subsequently ruled, being the *Chalúkiya* race, commencing with *Vijayáditya,* whose son was *Vishnu verdáhana,* and his son was *Vijayáditya. Kulakesi, Kirti-verma,* and other names, follow; down to a supersession, by the ruler of Cuttack, and then by a *Jaina* king. Afterwards the *Yadava* race governed, several names are specified. As usual, grants to fanes, and other buildings are alluded to; and the first date that occurs is *Sal. Sac.* 1017 (A.D. 1095): others follow down to *Sal. Sac.* 1430; and they relate respectively to different periods of the rulers, as abovementioned. The latter part of the document adverts to Mahomedan influence, and interference.

Remark.—Though very briefly abstracted, yet the reading over of this document leaves the impression that its contents are of considerable value; meriting to be developed in full translation.

Section 2. Account of *Jallùr,* in the before mentioned district, and province.

The *Jainas* ruled at a very early period, in this district. After the mention of that rule, in general terms, the document adverts to the race of *Janamejaya;* and thence deduces the line of *Vijayáditya,* the first of the *Chalúkyas*; who took their name from a fort on a hill named *Chalúkya-giri.* The names of the *Chalúkyas* are given, as in the last paper. The tale of *Sárangadhara* and *Chitrangi,* is narrated, in substance, as a matter of fact, occurring in the race of the *Rajahmahéndri* rulers. The date of S.S. 1124 subsequently occurs; as that of the installation of *Mallapa-déva Chacravarti.* The race of *Kákati-prólaya* is given; one distinguished among them being *Pratapa-rudra:* these are usually termed the *Ganapati* dynasty. The power of the *Reddis* followed, who ruled in *Condaviti.* The account subsequently narrates various details, relative to the Mahomedans; and, after giving the names of some zemindars, adverts to the government of the Honorable Company.

Remark.—This document, also appears to be of value; to be used in comparison with similar ones.

Section 3. Account of *Corukondu* village in the zillah of *Sarapavaram* in the *Rájamahéndri* province.

The commencement is legendary, and relates chiefly to the foundation of *Saiva* fanes; of which one hundred and one are said to have been constructed. The foundation of *Corukondu* is ascribed to an ascetic. The names of *Pratápa-rudra,* and of *Mallapa rája* occur; in reference to the fortification of the place. A marriage alliance with the Cuttack sovereign is mentioned; and various consequent details. An account is given of the siege of the fort;

and its betrayal by treachery. It was taken by *Govinda raja* of the *Gajapati* race; and its defences were destroyed. The power of the *Reddis* succeeded. Details concerning fanes, with their endowments, and images; and inscriptions commemorating grants. One of the later chiefs, named *Raghunát'ha raja* died, without posterity; and subsequently, the district came under the control of the Honorable Company.

Section 4. Account of *Chamurla cóta* or *Bhíma varam,* in the *Pit'hapùr* district of the Rajahmundry province.

Mention of certain shrines, and images. Subsequently *Rama bhímésvara,* son of *Bhíma raja,* of the *Chalúkyas* founded a town, and established festivals, and other usual observances. When the fane had gone to decay, the *Gajapatis* and *Reddis,* had it re-edified. In *Sal. Sac.* 1438, *Krishna rayer* subdued this, and surrounding towns. Subsequent details relate to English and French, ascendancy; and alternations of power. Nizam-ali-khan interfered; and, after wounding three local chiefs in battle, conquered the country. This indication of contents, of course, is little more than an index. There follow some minor details, as to rivers, and lands fertilized thereby, incomplete, and of no consequence.

Section 5. Account of the village of *Kimmuru,* in the district of *Pit'hapùr.*

The foundation is ascribed to a *Kirata-raja,* or a barbarian chief, near to the *Vindhya* mountain. Some details are added concerning his descendants: forest lands were cleared, and towns, built by them. At a later period, some of the *Conda rándlu* peopled portions of the neighbourhood. In *Sal. Sac.* 1124, *Mallapa déva* ruled in this country; and made grants of land to a fane which are specified.

Traces of the *Chalúkya* rule appear; in the matter of grants made to village fanes. The power of *Pratápa rudra,* at a later time, succeeded. He was the most celebrated of the chiefs of Warankal. After him came the *Reddis* : *Krishna rayer* afterwards conquered this district. When the *Gajapati* power reverted to its former state, the *Reddis* again ruled. *Timma raja,* and afterwards *Náráyana,* a *Ganapati* prince, governed. Subsequently, one named *Sitapi-khan* acquired authority. The ascendancy of *Bala bhadra raja,* of the *Pusapati* race, followed. A sirdar from Golconda subdued the country. Some fighting; in which the Mahomedans were concerned.... (here the remaining two, or perhaps three leaves of the book are lost).

General Remark.—This book was found to be very much damaged; by reason of damp; and destruction of large portions of paper, near the outward edges, by insects. One cover was wanting;

as also a few sheets, on that side of the book; the remaining leaves are loose, and separated from the front cover. The handwriting, being bold and large, facilitated the restoration; which was, upon the whole, accomplished, though not without some unavoidable breaks in the connexion. The contents, it may appear, are of average interest. The writer seems to have had most at heart a record of matters connected with temples and images; but, the dates and names of rulers, given in connexion therewith, are of some value; certainly more than I had at first anticipated.

The restored copy is in folio, vol. 5, at pages 449—536. The original is a small quarto, on thin country paper, tied up by a string.

XIV. Prophetical.

1. No. 506. (No. 6, C.M. 313). Section 1. *Jangama kálagnanam*, by *Sarvagnya*. Various copies of the document occur. My opinion concerning it has been before given. Its author was a *Jangama* teacher. For section 2, see V. For section 3, see XV. Local Records.

XV. Puranas.

1. No. 501. (No. 36, C.M. 286). *Vishnu puranam.*

This is a version in Telugu of the above *purána*. There are eight books, or sections, of which the sixth is incomplete. The most remarkable portion is the fifth and sixth books, containing the *Súrya*, and *Chandra vamsas*. The opening part is stated as if received from *Pulast'hya*, one of the seven great *rishis*. It relates to primal matters, being little more than a repetition, or summary, of subjects contained in other *puranas*. The different *Manuvantaras;* the seven *dwipas;* the measures of time, the incarnations of *Vishnu;* and connected topics, are adverted to. The seventh and eighth books, or sections, relate to the birth, adventures, and public acts of *Krishna*. In this part, and indeed throughout the whole, there is a great apparent resemblance to the contents of the *Bhágavata puránam*. In the early portion especially, there is, I am persuaded much enigmatical or symbolical writing; and when such a veil is studiously employed, as seems to be the case in all early Hindu writings, it may be inferred, that the earliest colonists of India wished to conceal their true descent, or to falsify something concerning themselves; as all the researches, which have been made, or are now being carried forward, seem to render abundantly probable.

Note.—The writing of this book is very legible, and the paper but very little damaged. Its restoration by consequence, does not seem to be urgent.

So much is from my analysis made in 1839; and before any translation was known to exist. The original Sanscrit has five *amsas* or parts. The Tamil version noted in vol. 1, has also five divisions. Professor Wilson's translation being now generally known, I have observed a tendency in some individuals to consider this single *puranam* as a summary of Hinduism; whereas it is only a small, and sectarial part of it. The *Bhágavatam* is in still higher repute with modern *Vaishnavas;* and, up to the ninth book, it is a superior work. The origin of mankind, as stated, near the beginning of the *Vishnu puranam,* does not square with other authorities; and is, in truth, purely ridiculous.

2. No. 508. (No. 28, C.M. 359.) Section 1. *Dasa avatáram,* a poetical account of the ten incarnations of *Vishnu.* From this original, copies were multiplied for Brown's collection; and various notices of the work occur in vol. 2. It is considered to be written in a moderately plain style; an intermediate book for poetical students.

   For other sections, see III, V, VII, XII.

   It is a thin quarto, country paper, injured.

3. No. 526. (No. 14, C.M. 297.) *Prahláda charitram.* The episode concerning the persecuted son of *Hiranya casipu,* from the seventh book of the *Bhágavatam; vide* the heading *Vaishnava,* in the INTRODUCTION.

   It is a small thin quarto, damaged.

4. No. 529. (No. 41, C.M. 296). *Bála bhágavatam.* A brief epitome of the contents of the *puranam,* for the use of schools.

PURANAS local.

1. No. 506. (No. 6, C.M. 346.) Section 3. *Vaisya puranam;* or *Vasava canyaka charitram.* Many copies of this document were made for Brown's collection; and various notices occur in vol. 2. The substance is that, *Vishnu verddhanu,* the *Yádava* king of *Tulcàd,* in Mysore, courted a young woman of the *Cōmti* tribe at *Penna-conda:* she burnt herself, in company with many of her caste. Many others emigrated to other places; the young woman named *Cusamma,* was deified; and is worshipped, as a tutelary deity.

   For other sections, see V and XIV.

2. No. 526. (No. 27, C.M. 292). Section 2. *Jaganát'ha mahátmayam.* Legend of Juggernaut by *Vencataryya.*

Visvacarma formed three rude images, out of a tree, floated down by the river Godavery; but, being disturbed, left his work unfinished. Those three rudely carved blocks came to be worshipped as representatives of *Krishna, Bala bhadra,* and *Subhadra;* and all the world has heard of the consequences.

For other sections, see IV, V and XVIII.

The book is a thin quarto, country paper, slightly injured.

3. No. 531. (No. 64, C.M. 754.) Two sections.

Section 1. Legend of *Randini-mount,* at *Sri-sailam.* It appears that pilgrims circumambulate it, as an act of devotional merit. The fane has not the antiquity, which some would give to it; as the introduction of *Saiva Brahmans* from Benares by *Pratápa rudra* alone made it of any consequence.

Section 2. *Amarēsvara tirt'ha mahátmyam.* Account of sacred bathing pools, near the fane of *Amarésvara;* before the construction of which, about the time of *Krishna raya,* the place was known as *Amarávati;* and was inhabited by *Jaina* cultivators; who were exterminated by *Pratápa rudra;* and their lands were made over to *Niyogi Brahmans.* The *Jainas* had a large cupola temple there, which was pulled to pieces; the foundation only remaining. Out of the mass of ruins the sculptures were dug, now known as the Elliot marbles; described in my report of them. Should this ever come to a second edition, I am now in possession of means to improve and enlarge the contents.

This book is a thin octavo, country paper; loose from the binding, and injured.

XVI. Romance, historical.

1. No. 502. (No. 10, C.M. 402.) *Sacala cat'ha sara sangraham,* or compressed epitome of all tales; that is to say, of some of the most common, and popular, among Hindus. In the second volume notice was given of a copy from this original.

This remark is written on the book—"I have taken a copy of this book. It is an illiterate production. C. P. Brown."

This book is a thick quarto, country paper, injured by insects, especially near the end.

2. No. 503, *a*. (No. 22, C.M. 367.) *Harischandra Nalópákhyanam*, by *Bhatta múrti*.

A work of celebrity as conveying two meanings. Read, in one sense, it is the tale of *Harischandra*; in another sense, that of *Nala*. Various copies were made from this; and notices occur in vol. 2.

The book is a thin quarto, country paper, injured.

3. No. 509, *β*. (No. 26, C.M. 307.) Section 1. *Raghaviyapandaviyam*, a poem of like kind; giving, in one sense, some of the *Rámáyanam* and in another sense, some portion of the *Bháratam*. It is said to be a translation, or imitation of a Sanscrit work of the same title, and purport. For section 2, see VIII.

No. 509 *a*, occurs under VI p. 475 and V p. 473.

4. No. 513. (No. 13, C.M. 382.) Three sections.

For section 1, see V. For section 2, see XVIII.

Section 3. *Mailrávana charitram*. This is apparently a trans-ation made from a Tamil palm-leaf manuscript, of which a tolerably full abstract was given *supra*.

In the *Rámáyanam* it is stated, that *Vibîshina* told *Ráma* that *Rávana* was beginning the *pátála hóma*, as a magical spell; which might have sinister consequences, if not interrupted. Thence this apocryphal supplement proceeds, with details of *Vibîshina* and *Hanumàn's* actions; ending in *Hanumàn* conquering *Mailravana*, who had taken *Ráma* and *Lacshmana*, and put them both in a box, which he was carrying away.

The whole book is a quarto, of medium thickness, country paper, in tolerable order.

5. No. 514. (No. 23, C.M. 393.) *Rámabhyúdayam*. See a brief abstract, and the connected remarks (under 1st Family *supra*) on the original palm-leaf manuscript; from which, this is a copy. The leaves are loose from the binding; but otherwise the book is in tolerable order.

6. No. 527. (No. 3, C.M. 396.) *Rághava pándaviyam*. This is another copy, (see 3, No. 5096, *supra*). A brief notice in the 1st Family was given from a palm-leaf manuscript. There are also notices in vol. 2.

This is a quarto, country paper, injured by insects.

XVII. TALES.

1. No. 503, β. (No. 9, C.M. 401.) *Sacala cat'ha sára sangraham,* a poem by *Rama bhadra.* An epitome of legendary tales from the *puránas* and *Ithihásas;* that is, the *Ramáyanam* and *Bháratam.* A copy occurs above XVI, 1, No. 502, they are mere tales; but are taken from the above sources. Copies from these were entered, with notices, in vol. 2.

The book is a large quarto, country paper, injured, one board gone.

2. No. 507. (No. 21, C.M. 366.) *Harischandra Nalópakhyánam.* This is another copy to the one *supra* XVI 2, No. 503 *a,* to which the same remark, as in the last instance, applies: copies taken from them are entered in vol. 2.

The book is a large, but thin quarto, country paper, in tolerable order.

3. No. 515. (No. 41, C.M. 731.) Twenty-five tales of a *Bétála* or familiar demon (to *Vicramarka,* the ordinary contraction in the south for *Vicramáditya).*

Vicrama (or super-ordinem) is a title given to various kings, *e. g.* to *Purúruvas* in *Cálidasa's Vicramórvasi: áditya,* is a name of every monthly sun. The are twelve *ádityas,* corresponding to the twelve solar months. Hence *sol*-superior, is so vague a title, as to indicate fiction; though its possessor is said to have been a celebrated king of Ougein. The tales have been before noticed. They are sphinx-like; and sometimes obscene. A translation, from a Tamil version, was published by the Royal Asiatic Society.

The book is a small quarto, thin, country paper, damaged.

4. No. 517. (No. 12, C.M. 349.) Five pieces.

For sections 1, 2, see under V.

Section 3. *Shódasa cumára charitram.* Another coppy occurs under XIII, 1, No. 505. Section 2, which see.

Section 4. *Yamunácharya charitram,* an account of one of the *Aluvàr,* born in the *Chóla* kingdom, and instrumental in proselyting a *Chóla* king from the *Saiva* to the *Vaishnava* mode of credence.

Section 5. *Airávati charitram,* copies from this tale were noticed in volume 2. *Konti,* the mother of *Arjuna,* was neglected by

some women, on their going to perform the *Gaja gâura vrata.* She complained to her son; who went to *Indra's* world, and brought *Indra's* own white elephant down to his mother.

The entire book is a small thin quarto, country paper, loose from the binding; injured by insects.

5. No. 521. (No. 33, C.M. 323, 363.) Two sections.

Section 1. *Matala tiru Vencata nát'ha charitram.* See another copy XIII, 1, No. 505, section 1, *supra.*

Section 2. *Dhermángada charitram.* Multiplied copies from this one were entered in volume 2; with more or less of abstract. In this copy, the site is stated to be *Konkavati puram* of Cashmere.

The book is a thin quarto, country paper, loose from the binding, injured by insects.

6. No. 691. (No. caret, C.M. 101.) *Naishadam sringara padyam.* Merely loose paper, containing more or less of the love-tale about *Nala* and *Damayanti.*

XVIII. Vira Saiva.

1. No. 501. (No. 16, C.M. 318.) *Nava chola charitram.* This is quite a non-authentic, and sectarial account of nine *Chola* kings: of these *Caricála, Vicrama, Kulóttunga, Varaguna,* and *Vira chola,* are elsewhere mentioned; but *Adi-vira, Satyendra,* and *Manu jandra,* and *Uttama Chola,* I do not remember to have otherwise met with. The book is more legend than history; and more intent on magnifying *Vira Saiva* devotees, than on adhering to truth. I look upon it as a document of slender value.

It is a large, but thin quarto, country paper; much damaged by insects.

2. No. 512. (No. 4, C. M. 305.) *Pandita Arádhya charitram.* Two volumes divided into five books, or portions. Translated from the Canarese into Telugu in *dwipada* metre by *Pálacuriki sómanát'ha,* who wrote the *dwipada Basava puránam.* It is popular among the medium class of *Arádhyas;* who go back somewhat towards the *Vaishnava* system: the pure *Jangamas* consider them as heterodox. The paging was re-arranged, and the whole copied off for Brown's collection.

The book is a quarto, country paper; injured by insects.

3. No. 512. (No. 5, C.M. 306.) The second volume. Mr. Brown wrote on it, "I have collated this manuscript throughout, and placed in my own copy, the various readings it affords."

The binder has made mistakes as to the paging.

A sufficient notice of the work was entered in volume 2nd of this work.

This is a quarto, country paper, in tolerable order.

4. No. 513. (No. 13, C.M. 304). Three sections.

For section 1, see 513, 4.

Section 2. *Prabhu linga lila.*

This is a production containing three parts, chiefly composed in the *dwipada* metre, by *Sóma déva;* and supposed to be an abridged version of a work in the *padya cávyam*, containing five sections. *Parvati* being on *Cailása* inquired of *Siva*, if there were any other god besides himself, and he replied there was; to exemplify which statement, he assumed an illusive form; and this form, was accompanied by a personification of the *támasa gunam*, or bad passion of *Parvati*. The personification of the bad quality of *Parvati*, became enamoured of the illusive form of *Siva;* but all attempts to reach it were unavailing; though the form was followed into wild and desert places; with much personal suffering. At length both illusive form, and personification returned to *Cailása*, and *Parvati* was ashamed of herself on seeing them. An oracular announcement declared that a personification of of the *sátvica gunam*, or excellent disposition of *Parvati*, alone could attain to communinion with the illusive form of *Siva*. The *sátvica* quality, in consequence, became incarnate; and proceeded to the illusive form; being *Prabhu linga*, otherwise termed *Allama prabhu*, or *Prabhu svámi;* who was entertained by *Basava*, the minister of the king of *Calyána puri*. The said incarnation, on its approach, was mistaken by *Basava* for an incarnate fiend; from its terrific outward appearance. Much matter follows, panegyrical of *Allama prabhu;* and of three or four others, named, as associates.

The work is an allegorical attempt at extra panegyric; and may serve to show that the worst, and most ferocious of Hindu sects, the *Jangamas*, or *Vira Saivas*, trace up everything, that is bad, to forms of *Siva* and *Parvati*. *Allama prabhu* was preceptor to the two *Basavas:* and their proceedings are to be gathered from notices con-

cerning them in other books of the collection: which have been before mentioned, or abstracted.

Many notices of the poem occur in the three volumes of this work.

For section 3, see XVI, 4.

The entire book is a quarto, of medium thickness, country paper, in tolerable order.

5. No. 526. (No. 27, C.M. 479.) *Anubhavásáram.* It occurs in volume 1 and 2, passim.

The book is a thin quarto, country paper, slightly injured.

CEDED DISTRICTS.

There are more than sixty Volumes in the Telugu language, which bear the above title; and have occasioned trouble, and disappointment, to more than myself. In 1838-39 I examined a few of them; and then recorded my reasons for not proceeding further. They were again taken up, in the progress of the present inquiry; and, after going more than half way through them, I suspended further minute examination: the fruit being extremely small.

It appears that Major McKenzie sent out three or four agents to travel in different directions; in the Malayalam country; in the Tamil and Telugu countries; and in the Canarese country, newly made over to the Bri ish, and termed the Ceded Districts. These agents were furnished with a string of questions, to guide their inquiries; bearing on past history, and antiquities; and especially regarding temples, tanks, reservoirs, inscriptions; inclusive of groves, and natural productions, such as different kinds of grain: The factotum *Lacshmayya* adding, precious stones. It would seem that these agents wanted sufficient expansion of mind to comprehend the spirit of their instructions; and, as to the letter, an attention to minutiæ prevailed. It becomes tiresome to note the number of tanks, and of trees particularised, and the kinds of corn; while a few vague traditions suffice for the historical portion: possibly they could glean nothing better.

It is now purposed to notice these books; and it would seem best to take them according to their original sequence. The Library numbers of a list-catalogue, that was made a few years since, appear very capriciously affixed; as must be obvious on a little attention to them, as they stand in this Catalogue. If the order of the Library numbers were followed, the sequence of the old numbers would be destroyed: did the books admit of classification, this circumstance would be of no moment; but they all come under the heading MISCELLANEOUS. Following therefore the original No., the Library No. will be only appended.

Some of the books were copied off into local records; and references, to and fro, occasionally occur.

No. 1, C.M. 798. (L. No. 555.)

This book relates chiefly to the neighbourhood of Kurnool, Bellary, &c.

Account of tanks and a large lake, termed a sea, in the *Anantapuram* district.

A statement is given like one in Ferishta. A *Brahman's* son lay asleep near a temple, and his face was shaded by the hood of a cobra-capella. It was thence divined that he would become wealthy, and powerful. He was taken into Mahomedan service as a writer, and received a village as his hire. He did penance near the above lake; he married into the family of *Siddha rámayya*, a distinguished *Jangama;* and he, became a chieftain. According to Ferishta he was head of the Brahman dynasty, at Kalberga.

The book is a thin quarto, country paper, half-bound, in tolerable order.

No. 2, C.M. 799. (L. No. 608.) Six sections.

Notice of agriculture in *Nagaladinna;* and specification of villages in the *Gulyam*, Kurnool, and *Pancha pálliyam* districts. Some notice of chiefs of *Pandiconam.*

Nagala dinna is said to be fertile in corn, the Canarese language spoken; living is easy, and cheap. Like details as to villages in the *Gulyam* district. A full abstract was taken, by a native; but, on hearing it read ever, little seemed deserving of record. I except one singular statement: at *Zorapuram*, in the *Pandicona* district, a man slept during one night, and in the morning went on his avocation. In the evening, returning homeward, he found his body very irritable; and, on scratching it, blood copiously flowed from the pores. This result was thought to be the work of a *pisácha*, or goblin; and the village was deserted. This result does not seem very credible; the more especially as the bite of a particular insect is commonly thought to produce a like effect. It is besides akin to leprosy.

The book is a thin quarto, country paper, half-bound, slightly injured.

No. 3 is now deficient; how the loss occurred is not known.

No. 4, C.M. 40. (L. No. 693.) Nine sections.

This book was copied in Local Records, *(v. infra)* volume 1, page's 1, 133, 159, 191, 199.

There are some old Canarese letters, of possible service. Account of nine villages; of no moment. *Camálápuram* is stated to have been destroyed by a Mahomedan war.

The book is a thin quarto, half-bound, country paper.

No. 5, C.M. 802. (L. No. 578.) Seventeen sections.

(Copied off in Local Records, volume 8.)

Sections 17 are stated in the English prefix of contents; but the book itself does not now contain so many. The whole of the villages are in the *Duvür* district. The principal matter relates to *Rámésvaram,* and *Kodutùr;* two of the villages. There are some details as to the *Reddi* rulers; and relations of the villagers with *Vijayanagaram,* that may be useful. Some dates are given, but these are recent, about S.S. 1400, A.D. 1478.

A copious abstract of the book was made for me, by a native assistant; but an epitome, even of that abstract, would scarcely be in place here: the details do not appear to be of outline-importance, though materials for *filling in* are to be met with.

The book is a thin quarto, country paper, half-bound.

No. 6, C.M. 803. (L. No. 568.) In the index are 20 sections, but 18 only remain. All the villages are in the *Jambula mēdu* district; commencing with *Chintápalli,* and Faker-pettah. The contents do not afford tangible matters for record. Some donations by *Achyuta raya* are specified, near the beginning; but there is generally a want of interesting matter, except perhaps to natives. I noticed some old Canarese characters, which may be of use in decypherings. I am interested in the *Amarávati* letters; but I apprehend they are a different type from the old Canarese.

The book is a thin quarto, country paper; half-bound.

No. 7, C.M. 804. (L. No. 543.) Five sections.

(Copied off in Local Records, volume 10; in which it forms one piece, out of five in all.)

1. Account of *Changala-marai-chaca* town, in the *Ahóbala* talook. Notice of a large temple known as *Ahóbala dévályam.* A remarkable stream descends from a hill, and goes into some of the temples of the district. It divides, and forms islands; merging in the *Krishna* river. Nothing further special. 2, Account of *Batimchirla* town belonging to Kurnool. 3, Notice of *Tarlapuri.* 4, Of *Changala-mani,* a county town. 5, Of *Annapuri:* all belonging to Kurnool. Details of rivers, and other stastistical matters; but no important incidents.

The book is a thin quarto, country paper, half-bound, and worn.

No. 8, C.M. 805. (L. No. 617.) Five sections.

Details of *Vamulapadu,* and three other villages in the *Koil-kunra* district, and of *Channaca-parla* in the *Kaveli-kunra* district. There does not appear to be anything of the smallest consequence. Under section 3, there is mention of a Brahman's dreams, in defect of substantial narrative.

The book is a thin quarto, country paper, damaged, half-bound.

No. 9, C.M. 801. (L. No. 571.) Three sections.

Notice of *Hanumat-gunda* in the *Kovil-konta* district. Legend of a sacred pool. Notices of *Ariyapa reddi,* and *Pula reddi,* chiefs of the said village: this last section may be of use. The *Reddis,* in that neighbourhood, were like the southern Poligars; and sometimes independent of control.

The book is a thin quarto, half-bound, country paper.

No. 10, C.M. 807. (L. No. 642.) Account of *Tadiparti;* also known as *Tadipalli.* It is the principal town of a hundred, or perhaps county. It begins with legendary matter, concerning *Agastya.* Notice of a shrine, termed *Nandikésvara gudi;* and notices of other shrines. Some traditionary details, as to various rulers; down to the Honorable Company; but the writer appears to dwell on sacerdotal matters, in preference to civil history.

The book is a very thin quarto, country paper, half-bound, slightly injured.

No. 11, C.M. 808. (L. No. 644.) Nine sections.

The whole principally refers to the Kurnool country; for a long time under a Nabob.

There are various details in this book, on modes of agriculture; seed-time; mode of sowing; monsoons; inundations from the *Tungabhadra* river (*vulgo* Toombooddra); details as to the *Chinta gunta* district; and notices of fifteen villages, in the Kurnool country. In statistics, and local details of revenue, the book may be of some value.

It is a thin quarto, country paper, half-bound.

No. 12, C.M. 809. (L. No. 556.) Thirteen sections.

(Transcribed in Local Records, volume 20.)

This book contains details of thirteen, or more villages, in the district of *Jambula médu* (or *matuga.)* The names noted are *Doddyanu*

and *Gandi kota; Malamedu kambala dini; Kalamanchi patnam; Ponampalli; Madhapuram; Ananta puram; Golala uppala padu; Maddirhalli; Dhermapuram; Duvala gonta; Pedda Cumarhalli; Chinna Cumarhalli;* and few others.

The whole was read by an assistant, and an abstract made; filling a sheet of country paper. On hearing it read over, I was unable to lay hold on any tangible incidents; the details being of inferior consequence. Reference may, however, be made to abstract of volume 20, Local Records *(infra)* in which various dates of inscriptions will be found.

The book is a quarto, of medium thickness, country paper, loose from the half-binding.

No. 13, C.M. 810. (L. No. 560.) Two sections.

(Transcribed in Local Records, Volume 7.) Details of many villages in the *Chinta gonta* district; seemingly all of minor consequence. An abstract was made for me; but I could lay hold on nothing deserving special remark, or record. It would seem as if a miscroscopic intellect had covered much space with little meaning. Some details of local chiefs, from the *Reddi váru*, down to Hyder, Tippoo, and Colonel Munro may be exceptions. Vide notice of Volume 7, of Local Records.

The book is a quarto, of medium thickness, country paper, loose from the binding.

No. 14, C.M. 811. (L. No. 569.) Five sections.

Like details chiefly in the *Kotta pinatti,* district; and in the neighbourhood of Gooty.

From an abstract of the account of various villages. I could gather nothing of any other consequence, than as statistical details.

The book is a quarto, of medium thickness, country paper, half bound.

No. 15, C.M. 812. (L. No. 696.) Eighteen sections.

Containing details of 18 villages in the *Siddhavut,* and other districts.

The following abstract of this book is from the supplement to my Analysis (M. Journal of Lit. and Science, volume 15, page 55.)

Section 1. Account of *Pattapu ravi,* a village in the hundred of *Siddha-vattam.*

Boundaries: it is to the south of *Sri sailam*: *Nandana-chacraverti,* of the old race, formed it; and *Cari cála chola,* made donations to its fane.

The *Yadava rájas*, and especially *Malla deva* and *Sómadeva*, ruled over it. Subsequently *Nalla siddha dever*, a *Chóla* prince at Nellore, governed, having conquered it, as stated, in 1081, as supposed of the *Sacai* era. Other *Chóla rájas* are mentioned. It then came under the rule of *Vijayanagaram*. It underwent some minor internal changes; and, subsequently, its chief was chased away by *Yachama nayudu* of the *Vellugotivaru* race. The Cuddapah Nabob interfered with the district: and next the Golconda chief. The Cuddapah Nabob recalled its native chief; but he was soon forced to fly. The Mahomedans held possession. Under Colonel Munro, the place became subject to the regulations, and power of the Honorable Company.

Section 2. Account of *Ogùr* in the *Mavunje* circle of *Siddhavattam*.

It is situated to the east of the above village. After *Cari cála chólan*, the *Ganapatis* of Warankal gave this village to a military commander.

In *Sal Sac.* 1181, an *agrahàram* was built by him, and given to his son-in-law. One *Brahmánda rácshasa Siddha dévu-mahárája*, a son of the *Cadamba rája*, who ruled in Conjeveram, being desirous of ruling here, came with an army, and encamped; but was met by the above commander and his friends: the invader conquered; but shortly afterwards died.

Section 3. Account of *Sarapa nayadu petta*, in the same neighbourhood.

The statement does not go higher up than to the time of a Nabob of Cuddapah in *Sal. Sac.* 1679; and there is scarcely anything of more consequence than some plunderings, and forays. At length the place came into possession of *Jangama Nayadu*; of what race, or power, is not stated.

Section 4. Account of *Aragada vemelu*, a village in the district of *Dúvùr*.

Reference to *Krishna ráyalu* of the *Vijayanagaram* dynasty; but only as to village grants. The same in the time of *Sada Siva ráyalu*. It was ruined by bands of robbers. The Mahomedans came, and settled the country. Various Khans mentioned. Nothing further particular occurred, down to the rule of the Honorable Company.

Section 5. Account of *Chinna-dandalùr* in the same district: anciently the country was invaded by a *Chóla rája*: who encamped near a ruined village. Various petty traders supplied the camp with provisions, and other needful matters; whereby several people were attracted, and by them a village was gradually built, called *Dandatùr*, or "army town," because of the army encamped there. Under the *Rayer* dynasty, this village was assimilated with the *Udiya-giri* district. It came under the Mahomedans who fixed a secular Brahman, as their manager. Various trifling revenue details follow: in defect of payment, this village was seized.

Note.—The name of a village formed as above would be decisive evidence of a *Chóla* invasion; were there even no other.

Section 6. Account of *Dasari-palli,* in the same district.

In *Sal. Sac.* 1036, in the time of *Pravuda rayer,* this country was first cleared. The name arose from a class of people who subsisted by a kind of handy-work, the product of which they sold. No point of observation occurs down to the ascendancy of the Nabob of Cuddapah, and the subsequent regulation of the country by Colonel Munro; while Collector in the Ceded Districts.

There follow, according to the index, twelve other sections, in all eighteen; which, in the book. occur without more than two or three divisions, relative to distinct "hundreds;" the included villages being only paragraphed. The whole has been carefully read over, and examined: (1,) because the locality is that of the Ceded Districts, not heretofore submitted to such close investigation as the districts of Telingana proper; (2,) because there are many books having similar minute details; and (3,) because it has been found in looking over the village records of Telingana, that after two or three books have been read over, others of similar kind offer little or nothing new; and certainly nothing new, while also of commanding importance. As regards this book all the following details are found to offer nothing more valuable than sections 3, 4, or 6. They uniformly refer, first to the *Vijayanagaram* power; then to times of plunder and disorder; merging in the Mahomedan, and in the Honorable Company's Government.

In one place mention is made of *Saluva Narasinha-rayer,* setting out from *Vijayanagaram,* with an army, to destroy a band of desperadoes; who had managed to build a small fort, by means of plunder, which fort he razed to the ground. If otherwise, it might have grown into a metropolis; for most of the Hindu forts were originally robbers' dens.

One locality is noted as the site of the hermitage of *Válmiki;* who really (according to the papers of this collection) was most luxurious in hermitages; for he must have had a great number of them. Traces of the *Chóla* invasion and some mention of brief *Jaina* rule, (the *Chalúkya* supposed,) occur; but a *Chóla* conquest does not seem to have occurred; the army apparently merely encamped on the march to Telingana proper, or perhaps was repelled. It must be remembered that the subsequent *Vijayanagaram* dynasty was powerful, consolidated, and generally effective in Government: hence perhaps most of the papers date periods of plunder and robbery in the interval between the

Rayer and Mahomedan power. With these remarks, I feel conscious that this book has been fully investigated.

Note.—It is a rather thick quarto; generally in good order and preservation, the outer binding excepted, the back having become loose. For the rest it now demands no further attention.

No. 16, C.M. 813. (L. No. 594). Thirty-six sections.

Notices of thirty-six villages in the *Chittavali* district.

It is marked as "transcribed;" not stating where.

An abstract of the book, read over to me, offered nothing special for notice. Some legendary matters; rule of natives down to the Mahomedans; and comparatively prospering under the Honorable Company, some of the sections have accounts of *agrahárams,* or *Brahman* alms-houses.

The book is a quarto, country paper, half-bound.

No. 17, C.M. 814. (L. No. 646.) Seven sections.

The first one contains an account of the chief of *Kotaconda* of the *Panchapálliyam* district: the second section has some old S. S. dates if they can be depended on. Section 4 has a notice of a hill fort called *Ráma-durgam.* The 6th and 7th sections are occupied by accounts of *Chenjiváru* and *Dasara savaralu,* relics of early aboriginal tribes. Notices of these have before occurred, of the *Chenji vándlu* at *Srihari cota,* near Pulicat lake; and of others in the Goomsoor country: the *Khonds* being one section of the same people. From many considerations I am induced to think that these tribes came from the south, while all later immigrations were from the north. The colonists from the north are superior to the earlier aborigines.

The book is a quarto, of medium thickness, country paper, half bound.

No. 18, C.M. 816. (L. No. 637.) Ten sections.

The two first sections are occupied with accounts of the local chieftains of *Guram conda* district.

The next three are temple legends.

Section 8, the like. The other three are the usual details of villages.

The abstract exhibited seemingly small matters; a few legendary, and other particulars: coming down to the rule of the Honorable Com-

pany. Notices of *Pálliya cárer*, in these books, fall far short of the earlier Tamil notices of the *Congunàd*, Dindigul and Madura, countries; some of them abstracted under 2nd Family Tamil, *supra*.

The book is a thin quarto, country paper, injured, half-bound.

No. 19, C.M. 816. (L. No. 550.) Seven sections.

The following abstract is from the supplement to my former analysis.

Section 1. Account of *Ballagunta*, a village in the district of *Gridalur*.

The formation of this village was in *Sal. Sac.* 1534, in the time of the *Reddi* government: the few details, which are given, are unimportant.

Section 2. Account of *Anumana-palli*, in the same district.

Its boundaries with reference to *Sri Sailam*.

It was a wilderness, which was cleared, and a village begun in *Sal. Sac.* 1334. In the time of *Achyuta-rayer*, a brahman, in power under him, made a grant recorded by inscription, to the village-fane; and the customary observances thenceforward proceeded. Nothing further of note occurs, until the Mahomedan ascendancy.

Section 3. Account of *Gunnampadu*, and *Makádéva-puram*, in the same district.

The formation of the first of these villages was in *Sal. Sac.* 1340, though a shrine is said to have existed before. The rule of *Krishna rayer* from *Sal. Sac.* 1357 to 1387 (A.D. 1435 to 1465) is mentioned; after whom *Tirumala-rayer* gave the villages to a certain person, for his support, in *Sal. Sac.* 1390. By a son of the said individual, the other village was formed. Nothing of consequence further occurs.

Section 4. Account of *Ahavedu* village, in the same district.

The formation of this village is ascribed to one *Ráma-ráz*, a headman in *Sal Sac.* 1000. Subsequently the name of *Krishna rayer*, and of some other following rulers, occur; but without incidents attached. After the breaking up of that dynasty, this village came under the Mahomedan rule at Golconda.

Section 5. Account of *Akkopálli* village, in the same district.

In the time *Bukha-ráyer*, his minister named *Chicka- vadiyam*, made various improvements at *Udiya giri*, and in the neighbourhood; which, having gone to decay, *Achyuta-déva-ráyer*, had those works restored. This village was included. However, the name was derived from the formation, at

a latter period, of an *agraháram*, by one named *Akkana*, whose widow afterwards applied the name of *Akka-palli* to the viilage.

Section 6. Account of *Pullala-cheruvu*, a village in the same district.

Like other villages this was formerly a wilderness. It was cleared and colonized. The first date given in *Sal. Sac*. 1350. One or two dates, with local references only, occur. At length the village came under the Mahomedan power.

Section 7. Account of the cusbah of *Rudravaram*, in the same district.

Reference to the *Dandacáranya*, as a wide forest, or wilderness. *Pratapa rudra* of Warankal, came to inspect this neighbourhood, during a tour. He made presents to the fane of *Ahóbalasvámi;* and, directing the country to be cleared, he founded a village called, after his own mame, *Rudravaram.* He provided for it all the usual adjuncts, and appointments.

Remark.—This is another specimen of books relating to the Ceded Districts, with further evidence that little of consequence can be gleaned from them.

It is a thin quarto, country paper, half-bound, in a very fair, and passable state of preservation.

The above abstract was sadly disjointed in the Madras Journal, volume 15, pages 58 and 62 ; owing to the correction of the Press, in that Supplement, not being given to me.

No. 20, C.M. 817. (L. No. 612.) Fifteen sections.

The following notice is from the abovementioned supplement.

Section 1. Account of *Tarla-puram*, in the *Duvùr* district.

In the neighbourhood of a large Palmyra-tree grove, some poor people of the *Bayilu* tribe managed to get a slender subsistence. At the rise of *Vijayanagaram*, the small town which had been built, bearing the name of *Tarla*, attracted the notice of some Brahmans in the suite of *Pravuda-devuraya* in *Sal. Sac.* 1304 ; and one of his succesors built, and endowed an *agraháram* there, in *Sal. Sac.* 1436. The posterity of the said Brahmans derived the benefits thence proceeding. Mention is made of the rule of *Krishna-raya, Tirumala-raya, Sáluva-rayer,* in whose time the alms-house was given to poets. Afterwards it came into the possession of the Mahomedans, and paid taxes to them.

Section 2. Account of *Jiyam-pàd*, in the same district.

Legendary origin from *Dúrvasa rishi.* A small hamlet arose in the *Cali* age. It was given in the time of *Hari-hara-rayer* to one of the *Jiyengáru*, or managers of the fane of *Ahobála-svámi;* and, from this gift, acquired the name of *Jiyampàd.* It descended to his posterity; went to decay; but

was reconstructed, in the time of *Sri-rangha-rayer, Vencata-pati-rayer,* ruling in *Pennaconda,* formed an *agrahàram* here, and gave it to Brahmans; whence it acquired the name of *Vencata-raya-samudram* the sea (of benefit) of *Vencata.* It passed through the hands of the Mahomedans; and came under the English government.

Section 3. Account of *Cámanùr,* in the same district.

Its limits are defined, stated to have been an *agrahàram* of the *Jainas,* during the entire era of *Vicramaditya.* It was twice destroyed by fire. A *Súdra* afterwards built a hut in the immediate neighbourhood; and, from his name *Cáman,* it acquired its appellation. In the time of *Chicka-udiyàr,* farmers and accountants were appointed. It passed through the hands of the *Rayer-dynasty* and of the Mahomedans; finally coming under the English power.

Section 4, to Section 15. Within these twelve sections are contained brief notices of eighteen villages, and two Brahman alms-houses. The whole was carefully examined; but was found to consist of such trifling details, as not to require minute specification. The general results are—the peopling of a waste country under the *Rayar-dynasty;* certain alterations, or transfers of property and power; and the transit of the country, through the Mahomedan power, into the possession of the English government.

The book is a quarto, country-paper, damaged, half-bound.

No. 21, C.M. 818. (L. No. 598.) Fourteen sections.

(Transcribed in Local Records, Volume 9.)

Notices of *Pedda pasuvula, Chinna pasuvalu, Kotta-palli, Kotapàd, Pattùr-pallam, Siddhavattam, Yepper halli, Juvulu palli;* and some others, fourteen in number. An abstract read over to me presented nothing of consequence.

Local Records, Volume 9, contains copy of three books: the notice of it *infra* may be referred to.

The book is a thin quarto country paper, half bound.

No. 22, C.M. 819. (L. No. 577.) Three sections.

Legendary accounts of *Duvùr,* and of *Siddhavattam* district, and of chiefs in the latter, which refers to the chiefs noted in Section 3, being in Sanscrit *slócas;* consequently mere hyperbolic sycophancy.

The book was copied off, in Local Records, Volume 18, and a few notes on that volume *(infra)* may be consulted.

The book is a quarto, country paper, half-bound.

No. 23, C.M. 820. (L. No. 561.) Eleven sections.

A list of 14 is prefixed, but 11 only have been verified. Among them is an account of rulers of Cuddapah, from an ancient palm leaf manuscript. The various villages relate to the *Cavelli konda* district; the birth-place of Colonel McKenzie's Principal Brahman Assistants. Statistical details of trees, tanks, &c., nothing noted of commanding consequence.

The book is a quarto, of medium thickness, country paper, half-bound.

No. 24, C.M. 821. (L. No. 576.) Eleven sections.

The following abstract is from the Supplement to my Analysis in the Madras Journal of Literature and Science Volume 15, page 63.

This book contains brief notices concerning nine villages, and one village fane, with one section of revenue accounts of villages near Adoni. In the account of villages, there is mention of their formation by clearing, and cultivating, the former waste country; and, occasionally, mention is made of some years of the era *Sálivàhana*, and sometimes the mention of a ruler and name. In a total deficiency of information, such things might cast a faint gleam of light, here and there, on the obscurity; but as we possess otherwise tolerable full information on the changes of government over this neighbourhood, the notices herein found, are scarcely worth the trouble of seeking for them. One section, in the Canarese language, is entirely occupied with small details of revenue accounts. There are three other sections in that language.

An exception to the above general statement is found in the 9th Section, relating to *Silpa-giri*.

Tradition ascribes the formation of a fort, on the top of this hill, to *Bijala rayen* (a *Chalúkya* king), and states that he, with his people of the *Jainas*, lived there, as also that from the number of stone-masons residing near, it acquired the name of *Silpa-giri*. Fanes are built around it, for a distance of 3, 4 or 5 Indian miles; but whether these are *Jaina*, or more strictly Hindu, is not mentioned. *Silpa-giri* was the capital of *Bijala rayen*. In many documents that capital is termed *Kalyána-puram*, a mere epithet.

Every notice relative to *Bijala-rayer*, is of consequence; because his reign forms a marked, and extraordinary epoch in the history of the Peninsula.

In this said section, it is stated that after this time, and in *Sal. Sac.* 1430, the ruler at *Vijayanagaram* made some additions to the place; and the year 1450, mentioned in connection with the reign of *Krishna ráyer*, is noted as

the period of further appendages. The conclusion is that, at a time antecedent to *Sal. Sac.* 1400, the *Jainas* (that is, the *Chalúkya rájas*) were in power; while after the ravages committed by the *Víra Sáivas,* in exterminating the former, the place lapsed, by its own weakness, or by conquest, into the power of the sovereigns of *Vijayanagaram.*

Remark.—The quarto-book is well bound in boards; the ink permanent; and the country paper, with a very slight exception at the end, is in perfect preservation.

Silpa-giri is in the *Gulyam* district and *hatti Belugolam* (supposed to be vulgo Belgaum) is in the same.

No. 25, C.M. 882. (L. No. 632.) Twenty-four sections. Copied in Local Records, vol. 4, so it is stated; but the respective contents do not tally. The following Abstract is from my supplement as above.

This book contains details of more than thirty villages; some of them being entirely the property of different fanes, free of tax. The details are all from *Sal Sac* 1300 downwards to the accession of Mahomedan power; and during this interval, of two or three hundred years, references to the rulers at *Vijayanagaram* and Warankal, occur; with various statements, as to the foundation of villages, and *agrahárams.* Occasionally copy of an inscription is given; with reference to donations to fanes. The place, termed *Jambulu Maddugu,* is traditionally stated to have been the site of some great battle; in which kings were engaged, and in which some of them were slain.

Upon the whole, with our previous knowledge, the evidence of this book is unimportant. To one leading fact it bears testimony, in common with similar books. This is the waste, or wilderness state anciently of the country, usually termed the ceded districts. The clearing it seems to have been subsequently to *Sal. Sac.* 1000, and what history can we expect of a wilderness, or what beyond the fables and *rácshasas* of the *Dandacáranya* of Hindu traditions, or poems? The whole of the book has been examined with attention; but the specification of dates, and the names of a few rulers within S.S. 1300—1500, would not be of great interest, as those names are otherwise known.

The book is a quarto, of medium thickness, country paper, half bound.

[I may here note that, in the Madras Journal, of Literature and Science, the preceding books, No. 20, 24, 25, with a small fragment from the end of my abstract of No. 19 were disjointed from their connexion, and plunged into the midst of matter pertaining to Mahratti books. See, Madras Journal of Literature and Science, Vol. 15, pp. 58, 62, 64, and a remark further on.]

No. 26, C.M. 824. (L. No. 593.) Twelve sections.

My notice in the above Journal was limited to three lines. From a recent abstract in Telugu, I took down the name of *Siddha-patam* as the district; and, as names of villages, *Prabhavulu vîdu* (Tamil) a small village, nothing important, *Yeti razalu palli;* (named after *Rámánúja*), *Vira valli cona samudram, Congala vîdu,* a Canarese village with a fane, *Vencata reddi palli, Venti metta,* with a temple to *Ráma, Mangamma pettah,* named after a woman, or perhaps goddess of the fane. *Venna perùr, Ganga perùr, Curmalúru, Nimmalùr dinni,* from a tree called *Nimela,* and *Payakatti kohir.* The native employed to examine these books stated that nothing important was found, in the acconnts of the above small villages.

This book is a thin quarto, country paper, loose, and tied with a string: it was once half bound.

No. 27, C.M. 824. (L. No. 549.) Fifteen sections. (Copied in Local Records, vol. 6, the latter half of that volume.) All the villages are in the *Siddhapatam* district.

Panipin pálliyam anciently a great place; but its distinction chiefly arose from its temples, and gifts of *rájas* to them.

Racherla chief town; some matters concerning *Krishna rayer,* but nothing special. *Siva puram,* with a *palli,* termed *Pushpa giri. Godegudùr,* in the *Dovùr* (Dharwar?) district, *Potti padu* so named from *Pottu reddi* a chief. *Gunda malla; Ijedu sunda malla; Maya-lùr; Gula durti.* In all of these the amount of matter appears to be insignificant.

The book is a thin quarto, country paper; a little injured, half bound.

No. 28, C.M. 825. (L. No. 633.) In my supplement (as above) it is stated to be occupied with accounts of water reservoirs, and of four fanes in the *Cadari* district. It is also termed "a thin and small quarto."

No. 29, C.M. 312. (L. No. 595.)

The C.M. shows that this book does not belong to this series. It was found to be of the class of Telugu Manuscript books, and to contain *Pratápa charitram,* or *Kakatiya vamsávali.* See page 480, 10. And No. 29, C. M., 826, is either missing, or misplaced. (Missing.)

No. 30, C.M. 827. (L. No. 585.) According to a list prefixed, there should be six villages; but two only have been verified. To one village is given the names, *Ganga puram, Sank'ha puram,* and *Gangatùr: Rangha raya puram,* otherwise *Chenjurla* was anciently a small village. *Krishna raya,* and the *reddis* built the larger town. It has temples in it. Not much besides. The book appears to be mutilated.

It is a quarto, country paper, damaged, and tied up with a string.

No. 31, C.M. 828. (L. No. 619.) Thirteen sections.

Raju pettàh in the district of *Nagala dinni* was so called because built by one of the kings of *Oragalu* (or Warankal.)

Genealogical account of the cow-herd class in connexion with *Maddikara* town. A colony of 700 of them was brought in: the town has both a temple and a fort. Account of *Aspari* in the *Gulyam* district. One eximious particular merits notice; to wit, that *Janaméjaya,* with all his court came, on a pilgrimage to the *Tungabhadra* river. *Junardhana svámi* was established there, with free gifts of lands for his homage, and service: details of *Boyis,* or cultivators of various kinds. *Cosigi* township. Account of *Zōtriyams,* or endowments of revenue on land to different temples. Notice of *Atsa-halli* in the *Audvani* district. Account of *Obala chennapalli* temple of *Obala (i. e. Ahóbala) svámi,* and of *Yerragudi* in the *Panchapalliyam* talook, and of *Combala padu:* in a dream a man was ordered to build a temple. The book dwells much on details about temples. At *Kunkapúr* there is a large water-reservoir, the place was anciently called *Dherma puri.* Notice of *Rapalli manda,* which brings *Janaméjaya* on the stage again. One *Vencata déva raya* resided there, and made it famous. *Nandivaram* is a sacred place in the *Nagala dinna* district. *Turamkallu, Hallibedu, Holala gundi* in the *Gulyan* district. Many temples, and there are numerous small villages around. Note, *Hallabéd* was celebrated under the *Jaina* rule. The localities are stated to be in the neighbourhood of the *Tungabhadra* river.

The book is a quarto, on country-paper.

No. 32, C.M. 829. (L. No. 552.) Two sections.

A hill-fort called *Gandi kota* was built in the *Jambula madugu* district, by one *Trilōca Mallana ráju.* There is nothing special: but the account includes various subordinate districts; all termed *Maduga.*

The book is a quarto, country paper, half bound, the back injured.

No. 33, C.M. 830. (L. No. 694.) Eleven sections.

Notice of *Peddu palli*, *Pápináyadu* a chief, with some mention of *Tirumala ráju* of *Pennaconda*. Minor details of beasts, trees, &c., nothing important. Notice of *Mandapali*. *Kṛishna reddi* in the time of *Achyuta raja* improved it, and called it *Razu palliyam*. *Mantapalli* was held under lease by some *reddis*. Under the Honorable Company it became prosperous. Account of *Chinta raju palli*, *Javukala palliyam*, *Gujala palli*, *Brahmapalliyam*. *Bhoja mahà raju*-came hither on a hunting excursion. Account of *Ráma puram*. A temple is built there to *Ráma* and *Síta*. Account of *Dullipeni palliyam*. Three chiefs were named *Kotama razu*, *Sidda razu*, and *Bola razu*.

The book is a quarto, country paper, half bound, one cover gone.

No. 34, C.M. 831. (L. No. 623.) Nine sections.

Containing a mixture of Telugu and Canarese. Nine papers are mentioned in a list prefixed. Six are found, and six papers, in another hand writing, appear inside. From Narrain rao's collection in the Ceded districts. Notice of *Herapōtùr* village in the *Gulyam* district; of *Chickapótùr* of *Vella dullu* in the *Nágala dinna* district; of *Kṛishna giri* village, in the Kurnool district. Notice of a temple at *Manjala*, built by worshippers of *Kṛishna*. It is on the bank of the *Tungabhadra* river.

The book is a quarto, half bound; but the paper is loose from the binding.

No. 35, C. M. 832. (L. No. 603.) Three sections.

Notices of *Camalápuram*, and *Koilgunta* talooks; and of the temple of *Sri-Sailam*, in the *Kanddanavólu* district.

The book is a quarto, as above.

No. 36, C.M. 833. (L. No. 565.) Seventeen sections.

Accounts of various villages in the *Gridalùr* district. Copied off in local records, vol. 10, which also contains copies of four other books. Old legends of anchorites doing penance. Sacrifices in the *Cali-yuga;* details of cultivation. Little or nothing historical, and tangible.

The book is a quarto, country paper, half bound.

No. 37, C.M. 834. (L. No. 624.) Seven sections.

Accounts of six villages, and one lake at *Ackapalli* in the *Gridalùr* district. The *Brahmans* have made this to be the site of the hermitage of *Jamadagni*, with his cow of the gods, named *Cámadénu;* and the scene of combat between his son *Párasu Ráma*, and the hundred handed *Kartavîrárjuna*, who had taken away the said cow by force. Ingenious men! these *Brahmans*. But did *Narrain rao*, or who ever he was, receive the legend with implicit credulity? Notice of *Yadaki* township, in the *Dandacáranya*. *Gautama* and other *rishis* dwelt there. The *Reddis* held power; yielding to the Mahomedans; and these to the Honorable Company, *Pulanina cheruvu* (lake). The site of *Pulast'hyàs* penance, and of a *Gandharba* marriage. *Gridalùr* is a cusbah, or principal town. At *Siddhalùr* while *Siva* and *Parvati* were bathing in a river *Nandikésvara* obtained from them a boon. *Tukemela* township: *Chennapalli* of *Gridalùr; Nemmala gondu; Brahma gunda.* In connection with this last place, mention is made of *Pravuda déva ráya*, one of the earlier rulers at *Vijayanagaram*. *Chinnagani palli*; connected therewith a legend as to *Lacshmi*. *Notice* of tanks or reservoirs; water channels for irrigation; and the like.

The book is a quarto, country paper.

No. 38, C.M. 835. (L. No. 635.) Thirty sections.

Stated to be copied off in Local Records, Volume 1; but the matter does not appear to correspond.

The various notices pertain to villages, including some *zótriyas* in the *Jambula madugu* district.

A brief notice of this book was given in the supplement to my former Analysis; with the following

General Note.—The McKenzie Collection contains a very large protion of books labelled "Ceded Districts;" but for reasons briefly indicated in a note to No. 15, it was not deemed advisable to waste valuable time in dealing with them all minutely. By a sufficient measure of attention paid to them, it was found that nothing could be gleaned, of so much importance as to compensate a passing by other documents. The larger portion of these books labelled "Ceded Districts," was passed by without analysis. A limited time, eighteen months was not sufficient for the due examination of the whole collection. Two years were given to it, and for six months gratuitously. The details of the books in question are statistical; and applicable to the time when the statements were furnished by Colonel McKenzie's itinerant agents. In most cases possibly there have been subsequent alterations.

Now—I have recently paid further, and fuller attention to these books; with the same result, as to the impression produced by them. My inquiries were again suspended for a time with this No. though without intentional coincidence: and were once more resumed, and completed.

The book is a quarto, country paper, damaged, and loose from the binding.

No. 39, C.M. 836. (L. No. 591.) Eight sections.

The first, on iron manufactured in the *Dóvùr* district; the next one, notice of a village in Kurnool; three sections on villages in *Chinnùr* district; three other sections as to villages in the *Koilgonta* district.

No. 40, C.M. 837. (L. No. 542.) Five sections.

Account of *Pushpagiri* and two other villages in the *Chinnùr* district: the second section has the mention of some kings of the *Cali yugam;* of no great use or authority.

No. 41, C.M. 458. (L. No. 641.) Six sections.

Notices of four villages and one *agrahàram* in Kurnool, in *Siddhavant, Dóvùr* and *Koilgonta* districts: with accounts of *Malla reddi,* a zemindar, or farmer of two villages.

No. 42. C.M. 838. (L. No. 618.) Thirteen sections.

Account of twelve villages, including one *agrahàram* in the *Chittavòl* district; several of the larger villages having numerous hamlets connected with them. The 4th Section is a notice of an *agrahàram,* tax free, in the *Chittavòl* district; and Section 6, account of another *agrahàram,* in the same district.

No. 43. C.M. 840. (L. No. 562.) Four sections.

Notices of the townships of *Duddamala* and *Goburamtala* in the *Koil-gunta* district. Two copies of records on village disputes, and other matters, referring to the same district.

No. 44, C.M 841. (L. No. 590.) Seventeen sections.

Section 1—9 accounts of townships in the *Kamalapuram* district. Section 10, notices of four *pallis,* or smaller villages, in the same. Section 11—17, notices of nine townships, in the same district.

No. 45, C.M. 841. (L. No. 587.) One piece.

This book is wholly occupied with details as to the province, or district, of *Candanavóli.*

No. 46, C.M. 842. (L. No. 648.) Twenty-nine sections.

Sections 1—13. Account of thirteen townships in the *Chennùr* district. Section 14, notices of three smaller villages in the same. Sections 15—28, notices of fourteen townships in the same district. Section 29, account of five smaller villages in the same.

No. 47, C.M. 844. (L. No. 541.) Fifteen sections.

Account of fifteen villages or townships in the *Camalapura* district.

No. 48, C.M. 845. (L. No. 574.) Three sections.

Section 1, notice of village in the *Adrani* district. Section 2. account of some places in the *Nasam* district. Section 3, details of the *Chennùr* district; and especially of the provincial town of *Carpa*, or Cuddapah.

No. 49, C.M. 846. (L. No. 695.) Two sections.

Notices of *Bukharaya samudram*, and *Ananta ságaram*; with large lakes that gave names to the towns. The contents will recur in one of the volumes entitled Local Records.

No. 50, C.M. 847. (L. No. 662.) Ten sections.

Notices of ten townships in the *Koilgunta* district.

No. 51, C.M. 848. (L. No. 544.) Two sections.

Notices of *Advani* district; and especially of *Yadava giri*; which gvae a name to the *Yadava* dynasty that conquered *Vijayanagaram*. There are celebrated bathing pools, of a sacred character, on the hill.

No. 52, C.M. 849. (L. No. 558.) Two sections.

Account of the zemindar of *Mariampalli* in the *Dupadi* district, and copy of a document supplied by the village accountant of *Ramésvaram* in the *Dórùr* district.

No. 53, C.M. 850. (L. No. 582.) One piece.

Notice of *Chittivóli*, as a Cusbah, or provincial chief-town.

No. 54, C.M. 851. (L. No. 689.) Seven sections.

Sections 1—4, notices of one township in the *Panchapálliyam* district; and of three in the *Chennùr* district. Section 5, notice of *Kampili*. Section 6, notice of *Camalapuram*, and Section 7, historical notice of *Cumara rámana*, son of the chief of *Kampili*. See Canarese documents, 1st Family, *supra*.

No. 55, C.M. 852. (L. No. 610.) Six sections.

Notices of *Yadaki* and *Pannudi* in the Ceded districts; and of the river *Purakini*, near *Paundi.*

Notices) of two townships in the *Pulivándlu* District, and of a fane of *Mallicarjuna* at *Yerra vándlu*, in the same district.

No. 56, C.M. 853. (L. No. 613.) Nine sections.

Secton 1, notice of the matrix of diamonds in rocks at *Muni-maddugu*, in the district of *Vajra-carùr.* Sections 2, 4, 5, notices of three *agrahárams* in the *Chennampalli* district. Section 3, notice of two brothers; zemindars of *Pappula*, in the same district. Section 6, notice of a fort in the *Balhari* district (Bellary.) Sections 7, 8, notice of two places in the *Yadaki* district. Section 9, notices of *Jainas* at two places in the *Gulyam* district.

No. 57, C.M. 747. (L. No. 629.) Fifteen sections.

Section 1, further account of *Vajra carùr* and its diamond-beds. here stated to be in the *Guti* principality (Gooty). Section 2, notice of *Uravakonda* in the same. Section 3, account of a zemindar. Section 5, of another one. Sections 4—6, notices of dyeing and agriculture. Section 7, notice of a township. Section 8, account of two *Zemindars.* Section 9, representation from one of them. Section 10, notice of a village. Section 11—14, notice of four persons, holding tax-free lands. Section 15, account of *Vencatésa* the village-god of *Talùr* in the *Kampili* district.

No. 58, C.M. 855. (L. No. 625.) Five sections.

Section 1, relates to the first introduction of Brahmans as land-holders, or accountants, in the *Jambula madugu* district. They are termed *Nandivaram* Brahmans; and are stated to have been introduced by *Nandana chacraverti.* It is known, from other documents, that *Nanda* was the proper name of the king ef Warankal, who is titularly termed *Pratápa rudra.* See report on the Elliot marbles; for details respecting the importation of *Saiva*-Brahmans; from *Cási* or Benares, by *Pratapa rudra.*

Section 2, record concerning *Madavaram* township. Section 3, notice of *Chennakésava* and *Marcapuram* village. Section 4, notice of a hill in the Kurnool country, and Section 5, account of *Guduval,* giving name to a district. The first section is the only one of any consequence; but there are sufficient details elsewhere.

No. 59, C.M. 856. (L. No. 749.) Five sections.

Sections 1, 2, 4, contain accounts of townships in the *Balhari* district. Section 3, is another notice of *Cumara Rámanát'ha* of *Kampili*, whose mother-in-law did him mischief, with his father; and who subsequently fell, when fighting with the Mahomedans. Section 5, has the notice of a village in the *Balhari* district, and of its god *Cumára svámi :* vide 2nd Family, Canarese Manuscript Books.

No. 60, C.M. 750. (L. No. 622.) Seven sections.

Sections 1, 2, agricultural notices of *Anantapuram* and *Tadputra* districts. Section 3, notice of a *Pálliyocára*. Section 5, of another one. Section 4, notice of two villages in *Tadputra* district. Section 6, notice of cloth manufactures. Section 7, notice of the fane, and bathing pools as *Sri-kadri* hill, in the *Guram konda* district.

No. 61, C.M. 751. (L. No. 645.) One piece.

Account of *Nandavaram* and of *Nandana Chacraverti*, and of thirteen *gotras* or tribes of *Nandivari Brahmans*. Reference to Mahratti manuscript book, No. 19, C.M. 931. Section 2; and No. 61, C.M. 858.

This last is a Mahratti version of the above No. 61, C.M. 751.

The exact number of *gotras* among all kinds of *Brahmans* is a desideratum. There are notices, on the same subject, in some other *Mahratti* books. The *gotras* are traced up to different *ṛishis*, and it is this descent, not difference of dwelling place, which properly distinguishes the *gótra* or tribe.

No. 62, C.M. 859. (L. No. 581.) Ten sections.

Section 1. An account of *Guti* (or Gooty.) Section 2, notice of an ascetics cave. Section 3, account of a *Hanuman-fane*, near *Parlapalli*. Section 4, notice of a village in the *Guti* district. Section 5, of a zemindary of *Linga giri*. Section 6, of diamond mines in four villages of the *Chennùr* district. Section 7—10, notices of various villages, and temples in the *Pulivándlu* district; and of two in *Pulapalli* district; the last section including a notice of *Bommayya* chief of *Palikonda*.

No. 63, C.M. 860. (L. No. 655.) Eleven sections.

Section 1, account of *Pennaconda*; with some notice of the *Vijayanagaram* dynasty, that removed thither, after the battle of *Talicota*. Section 2, notice of *Ráya-dúrgam* (Roydroog) and of its ancient baronial chiefs. Section 3, notice of *Uchangi-dúrgam*, and of its former *pálliya-cára*, or chiefs. Section 4, account of *Balhari* (Bellary); of its former chiefs; and of products, and cloth manufactures, in that

district. Section 5, account of *Kuruguḍi* town, and district. Section 6, culture of melons therein. Section 7—8, further accounts of matters, deemed worthy of notice in that district. Section 9, notices of *Retnagiri* and *Vencatagiri;* and also of their ancient chiefs. Section 10, statistical as to revenue. Section 11, mode of melting iron, and making steel, in the Ceded districts.

No. 64, C.M. 754. (L. No. 531.) Report from August 1809, to July 1810, of journeying and results in the Cuddapah district, by Narrain rao.

No. 65, C.M. 862. (L. No. 879.) Four reports, by the same, August —December 1810—for the year 1811—for the year 1812—from January to May 1813, Ceded districts.

No. 66, C. M. 863. (L. No. 881.) Two reports by Ananda rao, in the Ceded districts; from January to September 1811—and from October 1811, to August 1813.

No. 67, C.M. 844. (L. No. 670.) Three reports by *Rámadása* in the Ceded districts from June to December 1809—from January to September 1810—and from October 1810 to May 1812.

No. 68, C.M. 865. (L. No. 678.) Brief notice of inscriptions on stone and copper; copies of grants, and of sunnuds on paper, collected in the Ceded districts.

No. 69, C.M. 866. (L. No. 874.) Duplicate reports, and copies of letters.

1. Duplicate report for 1811 from Ananda rao.
2. Copies of letters recived from him in 1810.
3. Do. from Narrain rao in 1811.
4. Duplicate report, January to June 1813, from do.
5. Copies of letters from Narrain rao in 1812 and 1813.
6. Duplicate report from Narrain rao for 1811.

LOCAL RECORDS.

[These are chiefly in the Telugu language, in a few there is a mixture with Canarese; and from Nos. 51 to 54, are in the Tamil language. Long after I had begun my present work; these volumes were noticed for the first time in the Library; and they had been sent in together with many of the others; owing to stringent inquiries by the Board of Examiners, as to books taken out by Mr. Brown's Moonshee, and missing. These Local Records had been copied from the Mackenzie manuscripts at the expense of Government; but they were probably classed by Mr. Brown among his own manuscripts, when proffering the entire collection for sale to the Government. They could be of little use to him as private property; and were too cumbrous to be taken to England: they are in their proper place, and as restorations of damaged originals, may have their use. In some cases, books which I had restored in 1838-9, (these copies being in the Library) were again copied in these Records; and the reason given in one instance was, that the contents of one of my folio volumes had been copied in a quarto: even as a quarto book, may be printed in duodecimo, by reducing the size of the type. For the sake of permanency, the copies restored by me were on strong paper, and very large handwriting; for when book-worms get into a volume in a small handwriting, they soon render it incoherent; sometimes wholly illegible. It would have been an advantage had these records been prefaced by a table of contents section-wise. It was not till after much trouble, that this idea occurred to me; and thence forward a sectionized table of contents, in the Telugu language, was written into each volume; the matter entered below being a translation into English, so far as deemed necessary. I regret that the whole was not so treated; but too much time and expense had been bestowed on these volumes, to allow me to think of going back, and beginning again with them. The plan at first followed was to direct natives to read, and abstract the contents. These abstracts were read over to me. To translate the entire abstract would have been laborious, and at the same time too bulky for use in this Catalogue. As in the papers of the Ceded Districts, (many of which, worthless in themselves, are copied into these records) I found difficulty in seizing on tangible points. The notes taken are meagre. Thus much can be certified, that the volumes up to the beginning of the sectioning were carefully examined; and had there been in them any thing of moment, that would have been noted down. Possibly to present an imposing appearance of bulk, and good binding, was more an object than the intrinsic value of contents in the preparing of these Local Records.]

VOLUME 1st. "This book was prepared under my directions at the College, Madras, A.D. 1844." C. P. B.

Residence of a *Chóla raja* at Tanjore, and consecration of various *lingas*.

In his days certain kings flourished in the north. Transition to *Vijayanagaram*, and *Krishna raya*. A son was born to him named *Potta porodu*, who with his father's consent, gave an *agrahâram* to *Brahmans*. Gift of villages by *Sadà Siva raya* S.S. 1469. Notice of *Pennaconda* where *Sri rangha raya* ruled for some time. Next *Vencatapati raya* of the *Nandi*

race. Notice of Cuddapah, under the Mahomedans, Abdool khan; his son was Abdool maha máta khan, S.S. 1678, others down to Hyder Ali, and Tippoo Sultan.

The book is a quarto, of medium thickness, half bound and lettered, in good order.

VOLUME 2. Donations of lands, &c. "All the English dates in this volume were supplied by me." C. P. B.

Achyuta raya at *Vijayanagaram* gave a village. He built a temple to *Chenna késa svámi*. *Vencatapati* gave *sotriyams, &c.* Transit to the Mahomedans. *Rama Krṣhnapa nayadu* and *Vencatapati nayadu* fought with each other. The town passed over to the Nabob. On page 342, there is an old inscription in *Hala canada*. Reference to *Jainas*, who were warred against S.S. 791, A.D. 869, (useful date.) Transition to S.S. 1465, a gift by *Sadà Siva déva raya*.

Notice of *Tippalùr*. *Krṣhna raya* gave to the eight elephants (poets) of his court the village of *Tippalùr* [*i. e.* not the property of the soil, as in Europe, but simply the revenue thence accruing; instead of its going into his own exchequer.]

Narasinha raya gave *Peddu chippa halli*, and another village, to *Brahmans*; in the same sense, limited to revenue.

The book is a fellow to volume 1.

VOLUME 3.

Account of *Podutùr*, and of *Duvùr* written by certain *reddis*. The building of *Podutùr*. *Déva raya* of *Vijayanagaram* gave immunities to the *Reddis*. *Maha reddi* built a temple to *Anjineya* (or *Hanumàn*) placing an image of the monkey-god in it. *Vijaya déva rayalu*, for himself, worshipped *Agatésvara svami*. *Krṣhna raya* gave a town; but, in consequence of some rebellion, took it back again.

S.S. 1472, *Achyuta raya* gave money, and some land to *Hanumanta déva*.

S.S. 1475 *Sadà Siva raya:* his minister *Timma rajayya* gave a village near *Ganda kota*. *Rama reddi* afterwards became powerful, and held possession of that fort. Other *reddis*, in troublous times, became independent lords. They consecrated a temple to *Hanumàn*.

Account of *Trichadi* township. *Chandallàl*, of the Cuddapah soubah, went over to the English. After these districts came into possession, Colonel

Munro acquired power, Various minor details S.S. 1733 to A.D. 1811, then ceded to the Honorable Company. *Zótriyams* specified. Kinds of grains cultivated. Colonel Munro gave jaghires, &c.

Parágnni Duvùr a dispute. *Gollapalli zótriam*, various gifts. *Puncha pálliyam*, an extensive district. Cultivation; a good soil, small details. *Bukharáma cshétram*; a temple to *Virabhadra* and *Nágarésvara*. A temple to *Cáli-ammen*. A *Basava* temple.

A temple to *Gópála svámi*, (i. e. *Krishna*).

Notice of *Arantla kóta* (a fort): trifling matters. Gift by *Krishna raya*. A temple was built antecedently in the time of *Pravudu déva rayalu*. *Krishna raya* gave gifts to *Gópāla ràz*, as recorded in an inscription in the fane of *Chenna svami* S. S. 1439. *Sadà Siva rayo* with his minister *Timma rasu* cleared a water-channel of mud; which, thenceforward, was called by his name.

Account of *Jangala palli.*

Pratápa rudra came with troops, and took this town, by cutting off the watercourse that supplied it. The *Gajapatis* again came to rule. *Langulla Gajapati, Purushóttama, Vira Bhadra*, S.S. 1436.

Narapati Krishna raya conquerred the *Gajapati* king. He took *Kondavidu* in S.S. 1495, (A.D. 1573.) A *Jaina basti* (or fane) was in *Kondradu palli*, or *Kondraju pádu*. The *Gajapatis* and *Ganapatis* were great kings. S. S. 1067, date of gifts to *Niyogi Brahmans*. *Ganga raja* mentioned. Notice of *Upalapadu*. *Krishna raya's* conquest of the *Gajapati* lands. S.S. 1437, took *Kondavidu* (or Kondavir). He was succeeded by *Achyuta raya*; he, by *Sadà Siva raya* and *Rama raya*, *Sri-rangha* and others: detail of gifts, by them, to various gods, and temples.

On *Guntùr palli, Sri-sailam, Veniconda* a fortress, *désa pándiya*. On the *Gajapati, Narapati, Asvapati*, these three thrones, or dynasties.

In S.S. 1056, the *Ganapati* general *Rama* gave gifts to *Niyóji Brahmans*.

Some details of *Oragullu (*or *Ganapati)* rulers, *Kakati ganapati, Pratāpa rudra, Kahatéya rudra déva* S.S. 1242; at that date *Keta ráz* was in *Dhurni* fort; *kóta Bhíma ras, Véma reddi*; a long period of rule assigned to him, meant, perhaps for a succession: *Gagapatis* again, down to S.S. 1364.

This book would seem to have more of interesting matter than is usual. It is a quarto, good paper, half bound, and lettered.

VOLUME 4.

Some matters on the *Calinga* kingdom: *Ganga raz;* after his death, his race ruled in *Pattunùr*, and *Bhógapuram* the chief towns of two districts. They dwelt in the fort of *Kuruchi;* this portion is very brief.

Detailed account of chiefs of *Béza vádu* (north bank of *Kṛishna* river, near the fort of *Condapalli).*

Madhava, a king's son; the household name was *Pusupatti;* from a town, so called, in which they lived. He worshipped a goddess; and, she being propitiated by the homage, caused a shower of gold to come down, for seven *gaddu* (or hours). He gathered up the whole; took as much as he wanted; and concealed the remainder, in a cave of the hill at *Bézavádu,* he also found diamonds, and other precious stones. He thus acquired great, and varied property; and continued his rule in *Bézavádu.* His race governed after him. *Ananda razu* of the *Pusupatti* race reigned many days, and he bestowed many charities. He also formed an image of *Jaganāt'ha (Kṛishna).*

Account of *Bobhalli* and its tragedy. *Vijaya Rama raz,* and *Bobhalli Rangha ravu* fought together. *Rama chandra,* the general of *Vijaya Rama,* was killed. *Vijaya Rama* plundered the Foujdar (Mahomedan general) who assisted *Rangha ravu. Vijaya Rama raz* associated with himself *Pusa Busa* (Monsieur Bussy) and with his aid attached, and conquered the *Bobhalli* chief, and pitched his tent there, prosperously.

Soon afterwards *Tanda pápayya* (Roman Catholic ?) having heard the details of the slaughter, secretly entered the tent of *Vijaya Rama raz* while he was sleeping. He however awoke: both fought together; and both were killed.

'Ananda raz, son of *Vijaya Rama raz,* called on Monsieur Bussy, who said 'your father committed many crimes; and therefore he was killed'. On hearing this *'Ananda raz* was angry; and his retainers fought with those of Monsieur Bussy. *Ananda raz* leagued with the English; and, with their aid, conquered the French. He ceded, to the English, Bunder (*i. e.* Masulipatam) with other places, and things. A treaty, for mutual aid and defence, was made between *'Ananda raz* and the English.

Afterwards (his son) *Vijaya Rama raz,* and *Sétu raz* quarrelled. The latter came to Madras, bringing with him *Jaganát'ha raz.* The

Government at Madras after hearing his statement seized him, and confined him in prison.

Differences subsequently arose between the Honorable Company's Government, and *Vijaya Rama razu*. The English conquered him.

Account of *Kimedi* capital. *Gajapatis* anciently ruled the kingdom.

Asvapati and *Narápati* wars occurred; those rulers conquered the *Gajapatis*.

[*Gajapati* Cuttack, *Asvapati* Mahomedan, *Narapati, Vijayanagaram*; the meaning, chief of elephants, horses, men.]

Notice of *Ancupalli*, an ancient place. *Nallamanda-payacaranayadu* was a local chief. *Yogísvara svami* appeared to him. Negotiation of the chief with *Passupatti*, and with a Nabob. *Uratla kota, Kota upala, Pallikinadu*, and other places, came into the possessions of the *Pasupatti* chief.

The book seems to possess interest; the *Bobhalli* affair has often occurred *supra;* this account, for following details, seems as good as any one of the number.

The book is a quarto, of medium thickness, good paper, half bound, and lettered.

VOLUME 5.

Ancient details concerning *Pattavi ravu*, and other villages.

Notice of temples to *Siva* and *Rama* built by the *chacravertis*, (great kings). Notice of a *Chola raja* (local supposed). He warred against *Katama raju* and his ally the *Yadava raja*, and conquered them both. (There is a tradition that cows were killed, and many of them turned into stones.) Notice of *Gangayya déva mahà raju*, and of the *Oragallu* (or Warankal) kingdom, especially to *Pratápa rudra*. In his time the villages specified were assimilated to *Udaya giri*. Tippu Sultan: the Company's Government.

Aratlavenulu—gifts to temples by *Sadà Siva mahà raya*. Under the English rule various townships were made over to *reddis*.

Dásari pálliyam—a detail of matters insignificant: account of two chiefs: transition to the English rule.

Karripetta and *Tippaladi pálliyam, Mazakùr;* notices of some chiefs and of gifts by *Krṣhna raya*, recorded on stones. Details of Mahomedans down to the English power.

On the Guntoor District.

Reference to *Ganapati* rulers at Warankal. They built temples to *Vishnu*. *Saddha pali*—the *Gajapatis*—*Ganapatis*. *Krṣhna raya* conquered a

Gajapati prince. He took *Kondavidu* government of the *raya* dynasty. They gave gifts to *Gópala svámi* (or *Krishna*).

The book agrees, in external appearance, with the foregoing one.

VOLUME 6.

The first portion is a copy of section 1 of manuscript Book No. 10, C.M. 700. See 1st Family No. 679, pp. 467, 490, *supra*. This section was copied in my folio volumes, vol. 4, page 507; and the making another, if intended for deposit in the same library, was at least superfluous.

Under the reference, an abstract of contents will be found: needless to be repeated.

The following matter is from No. 27, C.M. 824, and several passages are crossed out, after being copied; implying a want of proper guidance.

Account of *Panekan pálliyam*, and of a *Yádava ráju*; trifling matters.

Tale of *Racharla* village. Tale of *Ráméswara*, and account of *Nandana chacraverti*: these are unimportant.

Account of sixteen *mantapas* or porch-choultries, built by *Sésha reddi*.

The first portion (containing an account of *Barabatti*, or Cuttack; with notices of *Krishna raya*, and some princes, sons of the *Gajapati* king) is of consequence; the latter portion, from a different book, appears to possess very little value.

Most of these books are alike as to size, paper, and binding.

VOLUME 7.

Account of *Tondurai*.

It begins with *Sadà Siva*, of *Vijayanagaram*, and comes down, through Hyder Ali and Tippoo Sultaun, to Munro *dhora*, or the English rule.

Account of *Mudala patti*, similar in details, down to the same.

Account of *Mudala payu*.

Dumpi raja, *Bhímana raju*, the *Ganapatis* of *Oragallu*, *Pratápa rudra*. One *Sóma ayengar* (a *Brahman*) ruled under him. *Krishna ráya*, *Achyuta raya*, *Sadà Siva raya*: S.S. 1475, A.D. 1553. *Ráma rásu* (killed at the battle of *Tali kóta*.)

The succeeding *rájas* at *Pennaconda*. Then the Nabob—*Tummand nayadu*. Davud khan, Abdulla khan; down to the Company's rule.

Account of *Chinta gunta.*

The *Narapatis, Sadà Siva, Tirumala nayadu* ; very loose details as to *Gajapatis, Ganapatis, Chóla rájas, &c.* Some notice of *Bezavádu,* and of an inscription, a gift by *Krishna raya*. Other inscriptions.

[By a pencilled note it appears that Mr. Brown perused this book in February 1848, after it had been copied. Who then directed the choice of matter.]

It seems to me that the book has no great value. The details are loose, not well jointed.

VOLUME 8.

"I perused this volume May 1848," that is, after it had been copied.

Notice of *Tumbalam gramam.*

An inscription of so old a date as S.S. 1110, A.D. 1187-8. *Jaya déva mahà rayalu* ruled in *Kalyána patnam.* It is presumed that the town of *Tambalam* was under the *Jaina chálukya* rule. Another inscription S.S. 1228. It would seem that the place must have been of some consequence under the old *Jainas*.

Account of *Alava konda.*

One *Krishna reddi* ruled there: the Mahomedans took the place.

Chinnúr a town of the Cuddapah district. The talook (or hundred) of *Candana volu.* The *Gajapatis: Kakati rudra* warred with *Veddu raja,* and conquered him.

The *Toráyúr pálliyam*, it was under the *reddis*: the names occur of *Chenna yerrama reddi, Papai reddi, Nalla reddi,* and others.

Copied from some other book, is a genealogy of the Madura and Trichinopoly rulers. *Achyuta raya* S.S. 1374: temples, forts, and other matters of note. *Visvanát'ha nayaka* was crowned at *Vijayanagaram,* the names of his successors are given: not different from the correct succession; except as to *Pedda Krishnapa,* and a following one.

Dupatti Sima cat'ha, a reference to *Krishna raya*: the whole loose, unimportant.

VOLUME 9.

Very numerous matters from different volumes of the Mackenzie manuscripts. The library Nos. are 566, 598, 548.

It commences with an account of *Tirumala nayaca* of Madura. When he died, his son *Muthu virapa nayaca* succeded; and ruled, with his younger brother, as second king. The Mysore king invaded the country; when Coimbatore, and other places were taken. *Cumara*

Mutala nayadu was called, and sent against the Mysoreans. His orders were "go, re-capture our country and return." That general proceeded with a great army, fought, conquered; and, in addition to recovering their own, took other places beyond: this fighting, it appears, was in the time of *Tirumala nayaca;* the succession of his son is again mentioned; and the line continued to *Ranghapa nayaca.* This dynasty ruled as far as to *Sri-rangham* (near Trichinopoly.)

Matters from another book on the affairs of the *Chóla désam.*

A king warred against Madura, was worsted, and escaped to a forest. He had a son born in a *Brahman's* house. When he came of age the Madura king gave him his daughter in marriage; and became reconciled. The story is given, which occurs more than once in the Mackenzie manuscripts, of the mode in which *Cari cala cholan* was recognized by an elephant, as the *Chola* king's son. The animal put on his head a wreath of flowers; and he was at once accepted as king.

Notices, from some other books, of villages in Telingana.

Account of *Pedda pasúla* hundred.

Anciently the *Jainas* were there: *Narasimha mahà déva. Tribhuvana malla* ruled with the style of *Trilócya mahà déva. Pratápa rudra* : some account of him and of his son. Transition to *reddis;* who gave grants of land, the Delhi khan *Behauder* came with an army, and took *Pasúla grámam.* Notice of many *mániyams,* or free gifts in land to temples.

Account of *Meddi dinni*

Krishna raya: Madhva mahà guru. His sons were *Nagama patlu, Malli patlu* and others. He received from *Krishna raya* this village as a free gift.

Account of *Kotta pedu.*

Kiratas (or wild savages) lived there. A tiger came, and eat them up in regular course, (some enigma.)

Account of *Siddha vattam.*

Dupiyanta and others (*Jainas* supposed) *Pedda vira malla Vijaya déva raya* down to Tippu Sultan, aud the Honorable Company. Notice of *Bukhaya palli* of *Pedda virra malla razu* and other rulers.

Account of *Sri-kakolam* (or Chicacole). One *Nanga razu* ruled in S.S. 1080, A.D. 1157-8. Transition to the *Oragallu* (or Warankal) sovereignty. Notice of *Pratápa rudra,* and some following details.

Account of Ganjam. It was once a forest. The *Gajapati* princes had the forest cut down, and the ground cleared. They built a town, and

called it Ganjam. The Moguls conquered all that country, and divided it into purgunnahs. A record of gifts by various other persons is mixed with the narrative matter. Transition to the English Government. Mention of an appeal, by various natives, to the Governor in Council at Madras. The Sudr Adalut Court. Appointment of Civil and Criminal Judges, in zillah and provincial courts.

The book is a quarto, of medium thickness, Europe demy paper, half bound in cloth, and lettered.

VOLUME 10.

Stated to be copied from Library, Nos. 544, 541, 565, 646, 543, of the Mackenzie manuscript books.

Yádava giri mahátmyam or legend of a distinguished fane in Mysore, near the Telugu Country; made to be of note by the proceedings of *Rámánuja* with *Jainas.*

Legendary account of *Sri-sailam* its ancient state: what distinguished persons did penance there, such as *Jamadagni, Vasishta,* and others; veracious of course. Special account of *Nandi chacraverti.* Account of *Chóla rájas.* Notice of *Kalyána puram; Jagadéva malla raya; Pravuda déva raya* of *Vijayanagaram*; and some connected matters.

Account of *Yettúr:* its rulers derived from *Yayati* of the lunar race.

Notices of *Kindatúr* and *Yerragunta;* and of *Chintapalli padu. Pratápa rudra* built a temple there, *Chenna késa svámi;* other kings also gave various gifts.

Notice of *Botla palli:* the *Náráyana vamsa, Peddu virana rasu,* and others, *Vencatapati.*

Notice of *Mannurla padi.*

One *Narasinha reddi* gave some gifts of land, including *mirási* right, or property in the soil. [A cultivator can give, or sell such right, a king cannot: he can only alienate his own revenue.]

Towards the end are some loose statements of *Vijayanagara* rulers.

The contents of so many as five books, being copied into this one, causes difficulty as to any sufficient abstract. A few items only are noted. The name *Amarávati* occurs, among others. Something may be gleaned from such books; though the matter is loose.

About one-third from the beginning is a translation of a copper-plate inscription from Trichinopoly; sent by the Government to Mr.

Brown, as Telugu Translator, to be rendered into English. Date S.S. 1655, A.D. 1732, (must be wrong). Gift by ***Minácshi*** queen of ***Visvanátha nayaca*** to ***Rama ravu.***

The matter is curious, but not important.

This book is a quarto, of medium thickness, royal demy paper, half bound in cloth and calf, lettered.

VOLUME 11.

Various kyfeats, or local, statistical, and other matters.

Timma nayana pettah in the district of *Kottala cuta,* built in S.S. 1473, or A.D. 1550, by *Perumárani Timma nayadu* of the *Gandi kota rájyam* (or kingdom).

The fort was built in S.S. 1431 A.D. 1518. The Cuddapah Nabob took it, and received tribute, in S.S. 1673 (A.D. 1750).

A back reference to the rule of *Krishnaraya;* after seven days war.

Notices of *Uppatúr, Chintapalli, Ittikela.* The names of gods are given, with subordinate details.

Account of *Sri-rangha patnam* : it is built on an island of the *Caveri;* such as usually bears the name of *rangha,* from its form. *Sri-rangha raya* of the race of *Krishna* gave his name to the town. [It appears to be *Seringapatnam* in Mysore.] There is also some notice of Humpee ; by which modern name the ruins of the old town of *Vijayanagaram,* on the Toomboodra river, are now known.

Account of *Oragallu,* or Warankal the site of the *Ganapati* rule. Special notice of *Pratápa rudra.* He is stated to have been of the *Bharti Vicramárca's* race. He was captured by the Delhi Sultan ; that is, by the Mahomedans.

Account of *Makchaturai.*

Notice of *Tirupatti* kings: ancient affairs.

Account of *Mandhalli, Vimsham:* it appears to be connected with Chicacole; details down to the times of the Mahomedans.

Cánchipura mahátmiyam, or legend of Conjeveram. Reference to *Itihása pustacam,* or history-book, the place was anciently known as *Kakust'halam* in the *Chóla mandalam* (Coromandel) there are many temples; especially in great Conjeveram, the *Saiva* temple of *'Ecámbésvara,* and in little Conjeveram the *Vaishnava* temple of *Varada raja.*

Account of Sadulla khan, who ruled thirty years ; and, as it would seem, of *Goluconda* (or Golconda). The name of a Nabob of Arcot was Sadat-ulla khan.

Copies of inscriptions from the Dokal Casbah, with some account of the place. Notice of *Anuvùr* in the *Kandavùr* talook. Inscription S.S. 1000 (A.D. 1078) in the time of *Hari hara raya* S.S. 1020 (wrong): in the time *Achyuta raya* S.S. 1580: *Ananta raya*. Inscriptions bear the boar-seal, *linga* and bull, with *sacti* symbols.

Inscriptions at *Balhari* (Bellary); from *Hari hara, Sómésvara raya;* down to Hyder and Tippoo.

[There follows what Mr. Brown terms, *Concana désa rajulu,* translated from the Tamil. I have not scrutinized it; yet I take it to be a version of the *Congu desa rajakal.* But *Congu desam* differs from the Concan.]

The book is a quarto, of medium thickness, good English paper, half bound, (paper and calf,) lettered.

VOLUME 12.

The contents stated to be copied from Mackenzie M.S. Books of Library Nos. 657, 652, 600, 761, 692.

Account of *Yettùr* talook, or district.

Inscriptions, sunnuds, and like grants. *Zóttriyam* villages, *i. e.* the revenue alienated in favor of a temple, or individual. Copper plate in scriptions; grants of land with seals. Inscriptions on stone. These, in the *Yettùr* district.

In the district of Masulipatam, and coming down as far as Bezavadu: the whole of the inscriptions amount to 225.

In the *Chinta gunta* section of the *Chintápalli* district. Copper plate inscriptions, and copies of sunnuds, fifty of both. On page 372 seal of the white boar, with *chank* and *chacra*.

In the *Pulivéntulu* of the *Tadiparti* talook. Copper plate inscriptions, seventy-five in all. On page 443, the *linga,* and other seals. On page 487 a drawing of a native named *Vémana mudra,* a *Brahmun,* seated with rosary in hand, devotees standing on the right side.

Púrvóttaram, or ancient record concerning *Madhugiri, Vijayanagaram,* and other places. Temples to *Durga* and *Cáli* are numerous. At *Góvùr,* buffaloes are offered in sacrifice; and, it is added, that secretly human sacrifices are also made.

I regret that a fuller abstract of the preceding volumes, made at an early period, and much more particular as to inscriptions was laid aside, and forgotten. It would however have been too diffuse for the present purpose. The preceding notes were from an abstract, by another individual; and they will suffice, if they convey an idea of the contents. Satisfactory particulars could only be obtained by translation.

The present volume is a quarto, of medium thickness, foolscap paper, half bound in calf, and figured paper.

VOLUME 13.

Containing various details, pertaining to history and statisticals.

The son of *Paricshita* was *Janamejaya,* and his son was *Satanica,* &c.

An inscription S.S. 1002 (A. D. 1080) in *Chenna késa svámi* temple. Reference to various inscriptions, and lists of kings; but stated without fixed dates. The subject not important.

An inscription, wanting date, in *Vaidhya nát'ha svámi's* temple in the township of *Muppu giri.*

A lengthened inscription, in old Canarese: gift of a village, various others follow:

In the temple of *Ahóbala svámi,* dated in S.S. 1176, (A.D. 1254), and S.S. 1193 (A.D. 1271), in old Canarese.

S.S. 1196, having the name of *Kakatéya ganga Sáluva raju.* S.S. 1220 (A.D. 1298), *Amba déva mahà raju* ruling in *Ganda kota* S.S. 1236. *Vira chacra rayalu* S.S. 1292 (A.D. 1370) *Bukha raya's* son was *Hari hara raya,* and his son was *Pravuda déva raya.* Inscription S.S. 1319, (A.D. 1396) *Kottùr* village. *Bhairavésvara* temple was built and endowed. Inscriptions S.S. 1342, and S.S. 1358-9; temples repaired.

The son of *Mallicárjuna déva raya* was *Pravuda déva raya. Krishna raya* was the son of a *dási,* (always a reproach). Inscription S. S. 1331 (A. D. 1408) *Achyuta déva raya* gave an *agrahàram,* named *Pushpa giri* flower-hill, S.S. 1462 (A.D. 1549) a *góparam* or tower was built to a temple S.S. 1464, (A.D. 1541) *Gandi kotta*: records, a gift of the revenues of two villages. In the time of *Rama raya,* beams were inserted in temples. The *Pennaconda Vencatapati váru, Tikha raju,* and other kings ruled: various temples were built; *Pushpa giri* and *Kottùr,* two *agrahárams,* were (again) given to some *Brahmans.* A Padshah named Nekhanama khan came to Cuddapah, and ruled. Mention of other nabobs. S.S. 1604, A.D. 1681-2 a *zótriam,* or gift of village revenue to a temple commemorated Saduca khan ruled some years; then Abdulla khan.

Account of the village of *Mamilla palli,* and of *Brahman's palli* The temple of *Chenna késava svámi,* and another, a *Saiva* fane being decayed, were repaired. Mention of inscriptions, and copy of one of them.

Account of other places; and among them, of *Sri-rangha patnam.*

Account of *Rámánúja* and of *Yeti raja palli.* S.S. 1480, (A.D. 1558) *Ambika palli.*

Account of *Siddhavatam*. It contains temples to *Cótanda Ráma svámi* to *'Anjinéya svami (Hanumàn) Gópala svámi (Krshna)* and others, with some minute, and insignificant details. The latter portion of the book seems copied from reports within the Ceded districts.

In outward appearance the book resembles its fellows.

VOLUME 14.

On the *Pulivúru* talook. *Multi jonagara* anciently a wilderness. *Náreda* (band-master to *Indra*) dwelt there; and moreover he worshipped a *lingam* set up there. *Gonka raja* conquered all the *Andhra* country, (was this the *Ganga raja*, of other books?) He gave a golden vessel to the god. His race. *Chotta mahà raja* S.S. 1039, (A. D. 1117) who duly worshipped the *Saiva lingam*. The *Ganapatis* of Warankal. In S. S. 1067 they gave to *Brahmans* various villages. Notice of the *Niyógi*, or secular *Brahmans*, who are cultivators, or accountants.

One important fact stated is, that *Kulóttunga chóla* came to this land, and conquered the country; by inscription in S.S. 1093, (A.D. 1170-1), which is later than his usually supposed era. There is abundant evidence that he did invade, and conquer in *Telingana*; but to what extent his conquest was pushed is not so clear. A *Chóla* principality existed near Nellore: was that the utmost bound?

Kotta bhúmi raja: his son was *Keta mahà razu*.

At *Oragallu* (or Warankal) *Langula Gajapati*: *Virabhudra Gajapati*: date S.S. 1436, (A.D. 1513-4) stated that he ruled 136 years. The *Narapati Krshna raya* came, and captured both him and his kingdom. He ruled from S.S. 1437 down to S.S. 1583, or forty six years: his entire period of rule is stated at sixty-three years.

Account of *Moducuri*.

The country was anciently a wilderness. After it was cleared, a temple was built and consecrated to *Virabadra svámi*. Notice of the *Ganapatis*: date of S. S. 1066, (A. D. 1143-4), as that of gift, to a *Niyógi Brahman*, of villages and lands (*supra* S.S. 1067). The great settlement of *Brahmans* from Benares, in the time of *Pratáparudra*, is probably meant.

Account of *Bati polu* and *Mutti jonagara*, in the time of *Vishnu*: *Dherma raya*, imperfect date 101, a *Saiva* fane was built. Some names of local gods are specified.

While *Kulóttunga chóla mahá raja* was ruling, he gave some charities. One gift is dated S. S. 1065 (A. D. 1142-3).
[Above stated to have conquered the country in S.S. 1093, (A.D.1170.]

The *Ganapati rudra déva,* coming to power, gave gifts: one dated S.S. 1160.

His son was *Kakati rudra déva mahà raju,* S.S. 1174. *Achyuta raju* of *Vijayanagaram* S.S. 1460.

Account of *Tennati.*

The *Chintapalli* district was anciently a wilderness. *Párasu Ráma* and *Karta virá arjuna* are (ridiculously) introduced. A *Saiva linga* was established. A *Chola* king ruled. The *Gajapati Visvambara déva* ruled twelve years; and others were conquered by the *Narapati* king, in S.S. 1076, and in S.S. 1411, (A.D. 1488-9).

Account of *Chellacula,* which is connected with *Mutta jonagaram.*

The *Ganapatis,* S.S. 1076: the year 1062 given for the introduction of the *Niyógi Brahmans*; and the bestowment of *mirasi* rights on them.

Account of *Chickala pádu.*

Gopurazu ráma, S.S. 1336. Anciently the country was a wilderness. *Gaútama rishi* did penance, and fixed a *lingam,* there. The date S.S. 1067 given, as that when the *mirási* right was given to the *Brahmans.* [This means giving land forcibly taken from former owners; the recipients to pay tax to the state: in other cases, the gift of a village means only an alienation of the tax, or revenue.]

Account of *Ravipádu.*

The *Ganapati, Goparázu rāma,* S.S. 1067.

Account of *Dannalùr.*

In S.S. 1366 the *Ganapatis* built a temple, and endowed it.

Account of *Peddachelcuri,* belonging to the *Muttu jonagara* talook

Bali chacraverti conquered *Dévéndra,* and conquered the three worlds (heaven, earth, and under the earth) very relevant here, of course. I did not note anything else very particular,

Account of *Répalli* and *Ráchudu.*

Reference to the *Gajapatis, Ganapatis, Gopa rāzu, Ráma raz,* S. S. 1067. Notice of *Niyógi,* or accountant *Brahmans.* A temple was built, and *mirāsi* right given to them.

Account of *Puja rabatla.* S.S. 1255, *Crimikánda chólan.*

Notice of *Puduttùr.*

Various deeds of gifts. One noted was so late as S.S. 1708, or A.D. 1785-6: some *zótriams,* or alienation of revenues to temples. A gift to the shrine of *Chenna basava* S.S. 1733, (A.D. 1810).

Account of *Lackenna puram.*

Mention of *Sri víra pratápa,* and *Sadá Siva déva raya* of *Vijaya-nagaram.* Inscription recording a charitable gift.

S.S. 1432 *Víra pratápa Kṛshna raya*: gift of land, by inscription.

Matters down to the Mahomedans: some special mention of Ishipu khan (Issuf khan?)

Notice of *Chennùr* talook. Some inscriptions were derived from it. S.S. 1479 *Sadā Siva* of *Vijayanagaram.* Copper-plate inscription; recording the gift of fourteen villages. S.S. 1463, *Achyuta ráya* gave gifts of land; recorded by inscription.

Notice of *Dubatti* talook.

Inscriptions in temples, in the old Canarese. *Ganapati déva mahă raja.* A gift S.S. 1440 to *Sri Gopinátha déva (Kṛshna,* lord of milk-maids) from *Reddis* and *Bóyis.*

Various other inscriptions, not needing detail.

VOLUME 15.

Matters relative to a hill-fort, named *Gandi kota.*

1. The country anciently a wilderness, the *Chóla raja,* and conquest. Inscriptions in Canarese.

2. *Malla raja* ruled there, and some others.

3. *Jagadeca malla razu* ruled.

4. *Trailócya malla razu* ruled in *Kalyána patnam.*

5. *Ganapati déva,* and other kings of that time, S.S. 1179 (A.D. 1256-7), land given to the temple of *Pushpa svámi.* Again in S.S. 1181.

6. *Anumaconda désam,* the early name of Warankal. *Kakateya pratápa rudra*: he conquered *Vaddi raja* (whether a northern king, or proper name, uncertain).

7. Caret.

8. *Pravuda udiya* reigned.

9. *Vedyáranya svámi* built *Vijayanagaram*: *Bukha raya* crowned.

10. *Bukha raya's* son, *Hari hara raya,* ruled for some years.

11. His son was *Pravuda déva raya*: an inscription recording a gift by him.

12. His son *Srimadra Jati razu,* and his son *Vijaya déva.* The chieftain of *Gutti désam* (Gooty) gave a *sótriyam,* S.S. 1388.

13. The son of *Vijaya déva* named *Munnedi, Pravuda déva razu* ruled some years, in *Vijayanagaram*.

14. *Sáluva Narasimha raya*, inscription of gift, by his three sons, S.S. 1417.

15. His son was *Sri vira Krishna raya*, S.S. 1431, (A.D. 1508-9) crowned in the *Sucla* year, or third of the cycle of 60 years.

S. S. 1450, some inscriptions.

16. The elder brother, named *Achyuta raya*, succeeded S. S. 1452. (A.D. 1539-40) by inscription.

Sadà Siva déva raya ruled west at *Vijayanagaram*, S.S. 1464, (A. D. 1541-2). The *Gandi kóta rájyam* is stated to have had a succession of thirty-two kings.

Vencatapati raya, S. S. 1533, (A. D. 1610-11). An old Canarese inscription, S.S. 1698.

Others, back in time, in another locality. S. S. 1439. Gift of an *agrahâram* by *Krishna raya* S.S. 1379, (A.D. 1456-7). *Vijaya déva raya*, S.S. 1317 (A. D. 1384-5) *Kákatiya rudra, Gajapati Pratápa rudra*; and other inscriptions.

The book is a quarto, of like appearance to its fellows.

VOLUME 16.

Relating chiefly to zemindaries, assumed by the English Government.

Account of *Vencata Govinda rao* of the *Vellama mutapalli* (the *Velmavàr*): another account of the principality of *Udaya giri*, north of Nellore. The revenue Rupees 1,64,000 in 1803. Mr. Stratton said the revenue must be raised. This was done.

Vencata govinda was a bad man. Stated to have bribed the head Moonshee. Other details, as to his conduct. An inquiry concerning it took place. Various names of English gentlemen are introduced; Mr. Casamajor (subsequently member of council) and others. Mr. Casamajor was appointed a commissioner; the tendency of the appointment being to remove the above named zemindar from his *Mettah*, or revenue-farm. That gentleman went to *Udaya giri* to inspect the matchlock men, and the general military state of the fortress.

2nd. *asvasam* (or chapter). By the aid of Mahomedan subsidiaries the above *Vencata* had been preparing to fight against the

English. This plot came to be understood: the said Mahomedans were taken, and put in prison. Mr. Casamajor's further proceedings in communication with the Collector Mr. Stonhouse. The pardon of the revolting zemindar was asked. Mr. Casamajor relented. There was no actual fighting: the zemindar died. After his death in February 1804, a reference was made to Madras. A suit in the Chingleput Court recorded. The two sons of the deceased, who were named *Sundara giri*, and *Ráminúja rao* came to Madras. Both were bad men. One of them died at Masulipatam, one at Madras.

The whole relates to the assuming or annexation of two zemindaries, on the ground of bad conduct charged; and, as supposed, proved against them. The details might be of use in any special account of *Udaya giri*. Notice of *Kanda kóta* (or *Ganda kóta)*, *Nanda chacraverti* (i.e. *Pratápa rudra* went to *Cási* (Benares). Reference to *Chalúkya* kings. The said *Nanda* built a town called *Nándam*. The *Ganapati* kings: they gave *agra-hárams* to *Brahmans*. *Pravuda déva raya*, S. S. 1379, (A. D. 1456-7), by inscription. Some inscriptions relate to gifts of grain; and like minor matters of small importance.

VOLUME 17.

The *Chittapól* talook.

The *Chóla rájas* ruled. Afterwards *Kátama reddi*. He built a fort on a hill, termed *Macha giri*, and ruled over the country. East of this place is a temple to *Kálica dévi*, and other goddesses, (*Sacti* worship). West of it a *Varata rája déva*, and others. Statements of gifts to those fanes.

Other *Reddis*, as *Vencata reddi*, and of his race *Kistnama reddi* of *Velluripatnam*. He ruled with splendor in *Gandi kóta*.

Narasinha rayalu (the conqueror of *Vijayanagaram)* while he was ruling in the *Sidda vattam* district, he gave gifts to *Brahmans* in that district. An *agrahàram* was built, and given to *Brahmans*: *Krṭshna raya* (illegitimate son of the above) as supreme at *Vijayanagaram*, gave many gifts.

Sometime after the country became Mahomedan. Incursions of Mahrattas. Tippu Sultan. Transition to the Honorable Company's Government.

List of *sarva mányams* in the above talook; *i.e.* lands paying no revenue tax. They favor *'Anjinéya svámi* (the monkey god *Hanumàn)* others favor *Varata raya*; others favor *Isvara* fanes (a term often used to veil female energy temples).

Account of *Poli samati Mannùr grámam, Kakatiya Pratápa rudra;* he ruled; notes not taken: we know enough of him otherwise.

Krishna raya S.S. 1448 (A.D. 1525-6). *Sadasiva raya* in *Vijaya-nagaram.* An inscription in a *mantapa* of the *Siddhuvattam* district, dated S.S. 1489.

In *Pennaconda Sriranghá raya* ruled. He gave a gift to a *Jangama guru* recorded by an inscription.

Afterwards the *Matta vari vamsam* (a new name at *Chandra giri* supposed).

Tippu Sultan: the Company's rule commencing from *Dundumi* year of the sexagesimal cycle.

Notice of *Ollakuri* township.

The *Chóla* kings ruled, inscription in a *Saiva* temple S.S. 1382, (A.D. 1459-60). *Krishna raya, Achyuta raya, Sadasiva raya.* At *Penna-conda Sriranghá raya.*

Vira Vencatapati rázulu ruled in *Pennaconda* and at *Chandra giri.*

The Nabob Padshah and Syed Mahomed took the fort of *Gandi kóta.* The Padshah's government S. S. 1709. One *Vencataráma ráju* was his agent. Various minor matters. *Appayya:* the Mahrattas, merging in the Honorable Company's rule. Account of the township of *Uttama hari palli.* The name is ancient: the only inscription noted is S.S. 1678, (A.D. 1755).

Vencatama palli a *zótriyam,* dates S. S. 1675; various small matters.

Periya vira township, a *Chóla* king ruled. Came under the *Vijaya-nagaram* government. *Ananta rája* and the *reddis,* and forwards as usual. Account of *Reddi palli,* also of *Bottimida,* of *Chetti kumpide,* and of *Kapá-mímbapuram,* S. S. 1646. *Bukha patnam,* a forest up to *Bukha rayas* time: cleared, and a town built. *Vijaya ráya déva samudram, Mumadi Pravuda déva ráya;* whose son was *Mallicárjuna ráya:* the succession given down to *Achyuta ráya,* and *Sada siva ráya.*

Account of *Pedda Orampadu.* A *Chóla* king of the solar line, built a fort at this place, *Vellálùr* township, S.S. 1694.

Another account of *Reddi palli.*

Account of an *agrahāram* (or alms house), named *Chenna rāya samud-ram,* S.S. 1638 *Castúri veucata kottama palli. Irinavésa puram,* S.S. 1692. Account of *Yerrabandu. Krishna raya's* visit to the south. A place named *Káma samudram* had its name changed to *Yerrabandu.* The said king had a tank dug there.

The quarto book resembles its fellows.

VOLUME 18.

Account of *Dupati* in the Cuddapah *iláka,* a dependency on Cuddapah.

Absurdly stated that *Dasarat'ha* and *Ráma* of the solar line, and *Dherma rája* of the lunar line, did penance there, as also *Paricshita* and *Janaméjaya.*

Reference to *Cari cala chóla.*

Krishna Canada déva mahă ráya came from the west, and conquered the country. The name *Dupuri* was then given. He went away.

Sribhuvana chacraverti, and *Trailócya malla ráju, Ganapati déva* conquered the country. *Ganga déva mahà ráya, Kakatéya rudra.*

A back reference to the *Vijayanagara* kingdom. *Bukha raya, Hari hara déva, Pravuda déva ráya,* and others, of the same line; down to *Mallicárjuna déva raya*; a gift by inscription.

The new dynasty formed by *Sáluva narasinha raya*, *Sri Krishna raya,* S.S. 1436, *Achyuta déva raya*, *Sadă siva déva raya.*

After some other matter, a transition to the Nabobs: Abdulla nakhi khan, S.S. 1688; details of names of villages, as being those under the preceding government.

Account of the *Siddhavattam* Casbah; ancient mythological fable.s Then small details. Various copies of inscriptions are referred to.. There are various accounts of this district, in other books; and possibly better ones; the details herein are insignificant.

VOLUME 19.

[There is a memorandum in pencil by Mr Brown, to the effect that these papers were copied off from my folio volume 5, of restored manuscripts, with reference to abstract by me in M. Lit. Journal for July 1839, volume 10 p. 14.]

Folio volume 5 contains Tamil p.p. 1—448, Telugu p.p. 449—694, Mahratti p.p. 695—776.

Abstracts are found in the M. Lit. Journal as above; and they appear in the foregoing notices of *Telugu* manuscript books. It will be sufficient to specify the names in this place.

[So far was abstracted in my 5th roport 1839 ; the following are from other manuscript books.]

There are abstracts of these pieces in the foregoing Telugu manuscript books *supra.*

This quarto volume corresponds with others; as to size, binding, and the like.

VOLUME 20.

Stated to contain 19 sections.

Account of *Jambula madavu,* and of towns or villages therein; as *Dudurgam—Abbapatlu– Sailam—Hanumat gunda:* date S.S. 1693 ; and with regard to Tippu Sultan, and *Hanumat gundam,* S S. 1779 and 1799.

Under the Government of the Honorable Company no more internal troubles. Mention of seventeen kinds of trees, and various kinds of animals.

The book copied from seem to have been one of the Ceded Districts series.

Menupandi gramam Kyfeyut, S.S. 1467 (A.D. 1544-5) *Sadá Siva raya* made various meritorious gifts. There appears to be nothing very particular in this section.

Account of *Ponnumpulli grámam.*

It is a dependency on *Konda vidu,* and the story ef the shepherd finding an image of gold, noted in my report on the Elliot marbles, is also given under this section. There are some dates as S.S. 1181(A.D. 1268-9) *Sri Vira Pratápa Rudra* and S.S. 1477 (A.D. 1554-55) *Achyuta déva raya.* Other inscriptions. The Cuddapah Nabob, S.S. 1620 and 1633, a *Zótriyam* gift 1143, Fusly S.S. 1655; details of two villages *Pedda comarla,* and *Chinna*

comerla. Mention of *Vima reddi:* One of that name was a poet. An inscription in the temple of *Sómanátha svami* of *Nundalùr* village S.S. 1331 (A.D. 1408-9) name of *Kakateya rudra.* Other dates S.S. 423, S.S. 1355 gifts of *Reddis* S.S. 1456: gifts to the fane of *Rana pilli* S.S. 1444, S.S. 1316—S.S. 1741; and A.D. 1806 gift by the Collector, Colonel T. Munro, S.S. 1441, S.S. 1468 gift by *Sadá Sivaraya* S.S. 1704 by *Srí rangha raya* S.S. 1231 (A.D. 1318-19) by *Kakateya rudra.* S.S. 1703: gift by *Reddis* S.S. 1704; and 1712 gifts of land.

Account of *Jillala madaca agrahāram.* A copper-plate inscription has 90 *slócas* with the boar seal. A gift of grain. S.S. 1625 *Ananta raja* gave a *mániyam,* or exemption from tax.

S.S. 1681, *Vencata ráma razu*; and S.S. 1695 *Vencata déva Chola maha raju*—gifts.

Account of *Mangamma pettah.*

Boundaries of lands surveyed and fixed in S.S. 1712 (A.D. 1789-90) *Reddis* gave land S.S. 1678 *Deva Choda maha raya* and S.S. 1692 by the same to *Rámanúja svámi.* A copper plate inscription S.S. 1618, *Deva choda* to *Gópála svámi* (a temple to *Krishna.*)

This quarto has much of inscriptions; and is in appearance like its fellows.

VOLUME 21.

Hanumanta gundam; the name of the district appears to be *Koilagunta.* Genealogy of the secular Brahman accountants.

Account of *Jamardar.* Gifts by various *Reddis.* S.S. 1583, a gift also S.S. 1785. (the 7 should be 5.)

Account of *Chóla rájas.*

Sri Ráma Cailasa mahatmyam; the temple has four doors, four turrets, &c.

Vaicont'ha mahatmyam, supposed to be the name of a temple, and not the *Vaishnava* heaven. S.S. 1822 (8 but obviously 4.)

Bhaira lingayya gave a gift.

Names of various Mahomedan lords; as *Sudatula*-khan, &c.

Copied from another book as supposed. Ancient account of the *Sétupati* or lord of the isthmus at *Rámanát'ha puram* (or Ramnad) *Trimul nayaca* S.S. 1527, (A.D. 1604-5.) S.S.1649. (1726 A.D.) a woman ruled at Madura, when the account was written.

A translation of this or a like document was published by me in 1836, and abstracts of various accounts appear in various parts of this work. It does not seem that this volume contains any thing of special consequence; but, as containing good common Telugu, it may be useful. It resembles the other books of its class.

VOLUME 22.

An account of the cusbah of Gooty (midway between Cuddapah and Bellary.)

A reference to *Krishna raya's* rule. *Alli Ráma rázu* son-in-law of *Krishna raya*. The *Delhi* padhah: great slaughter by his sirdars (or captains,) but wrongly dated in S.S. 1762 more probably 1462 (A.D. 1540) and most likely in the battle of *Telicota*.

Some notice of the fort at Gooty on a hill: *Tippu Sultan*—the English rule, and Munro bahauder. S.S. 1733 (A.D. 1810-11.) An inscription at Gooty; but without *saca* date.

Details of various temples.

Account of the fane of *Anjineya svámi* (*Hanumàn*) gift to the said temples in S.S. 1603 (A.D. 1180-18.) The name of *Rámaji*, *Andogi*, &c., occur as donors. An inscription recording a gift of land. *Timma rázu:* legend of *Konda vîdu:* tale of the *gola*, or cowherd, who daily gave milk to a shrine, and was rewarded by the discovery of an image of gold.

S.S. 1439 S.S. 1444—*Déva mahá raya*, gift by him to the shrine of *Virupàcsha svámi*, a form of *Siva* S.S. 1440. S.S. 1479. *Harihara raya*.

The Mahomedan rule. An inscription, S.S. 1733 (A,D. 1810-11.) The Gooty talook, date 1331 Fusly, S.S. 1448 (A.D. 1521-2) *Mallapa raju*, S.S. 1538, Sultan Abdulla, S.S. 1607 (A.D. 1684-5): the Padshah came to Hyderabad. Rohilla chiefs, 1098 Fusly. *Mustapha konti khan*, S.S. 1707, ruled two years. *Mastuza khan*, the Nizam's government, then that of the English, 1221 Fusly.

Account of *Jayam palla Ganaparti*, *Gurampadu*, *Chinna matza palli*; and four connected town-ships, the *Boyi reddis*. Seventeen kinds of (valuable) stones are found in this district. The earth is put into a dish; searched, and the stones separated. Inscription S.S. 1685, earlier inscriptions follow as S.S. 1316 (A.D. 1393-4) a temple consecrated S.S. 1453: *Achyuta déva raya*. In *Gurampadu* township S.S. 1500 (A.D. 1577) *Sri rangha ráya* at *Pennaconda*, gift of land by an inscription.

The Arcot Nabob *Sadat ula khan*. Account of *Manjo Timma nayam palliyam*. The ancient *raya* dynasty.

S. 1436 (A.D. 1513-14) *Krishna déva raya,* various inscriptions. Notice of *Pala konda Bommayya*.

Cari Cála Chóla mahá rázu of the solar line. Inscription in *Grant'ha* letters. S.S. 1001 (A.D. 1078-79) an inscription S.S. 1451. *Krishna raya, Achyuta raya, Sada Siva raya*: an inscription of grant by the latter S.S. 1492 to the *Varada rája* temple. S.S. 1510 (A.D. 1587) by the *rája* of Tripeti. S.S. 1541, various other inscriptions. In S.S. 1722 (A.D. 1809-10) Munro *dhoragaru* came to Cuddapah.

Account of *Sri rangha patnam*: it is between the double *Caveri* i.e. on an island. Building of a temple, its consecration. Hence the name, as the temple is sacred to *Vishnu,* one of his names being "sacred islet;" which is moreover metaphorical.

Chicka déva raya ruled there: during his reign 1,000 pagodas (3,500 Rupees) daily came into his treasury, about £126,000 per annum.

He built many choultries, as alms houses for Brahmans. A *fac-simile* of his seal is given; merely a semi-circle with the initial letter D inside it. He ruled 40 years. S.S 1635 (A. D. 1712-3) *Pedda krishna raya udiyár; Cshama razu* 25 years old; then Hyder Ali.

The book is a quarto of the usual appearance.

VOLUME 23.

This contains copies of inscriptions; to the exclusion of other matters.

Copies of inscriptions, from a town called *Nagala dinna,* in the *Nandivaram* talook.

1. Inscription in the temple of *Mallicarjuna,* in the *hala Canada,* or old Canarese.

2. Inscriptions on the wall of a temple to *kant'hira Ráma lingam.*

3. South of the town at *Yeragunta,* on or near a water-reservor, an incomplete inscription.

4. Copy of an inscription in the township of *Nagaladinna.* S.S. 1049 (A.D. 1126-7) on the temple to *Sóméswara* before, or in front of it. This is in the *Pallacalu* talook.

5. One *Visvanát'ha* in S.S. 1441 (A.D. 1528-29) gave a donation to the *Sóméswara* fane.

6. *Achyuta deva raya* in S.S. 1494 (A.D. 154-2) bestowed a gift.

7. In S.S. 1476 one named *Alli Rámayya* relaxed Government demands, for rent of land, in favor of one *Kundoti.*

8. In the *Gurjala* talook and township of *Nagaladinna,* outside the town, three talooks meet in one township ; on the south gate is an inscription, in old Canarese S.S. 1215 (A.D. 1392-3) *Chandra gandu;* and others gave lands thus recorded.

9. In the *Daya dinna* talook, and again in *Nagala dinna* in S.S. 1484 (A.D. 1561-2) one *Rangha razu* gave lands to the god in *Chennapalli* talook.

10. In the Canarese language. In S.S. 1448 (A.D. 1525-6) *Krishna rayer,* made a donation to *Kanta bhatlu.*

11. In S.S. 1477 (A.D. 1554-5) *Sada Sira raya* made a donation to *Visva nát'ha déva.*

12. In S.S. 1661 (A.D. 1748-9) *Rámapa raya* made a gift to *Sri chenna késara.*

13. In S.S. 1605 (A.D. 1682-3) *Rámapa nayadu* made a free gift of village lands.

14. East of the town inside, a Canarese inscription, dated S.S. 1640, (A.D. 1717-8).

15. On a pillar in the town of *Karupalli,* an inscription dated S.S. 1549, (A.D.1626-7).

These are sufficient specimens: the total of Canarese inscriptions is stated to be 49.

Inscription found in *Konda vídu* S.S. 1326 (A.D. 1403-4) in a *mantapa* or open porch of the *Isvara* fane there. In S.S. 1514 (A.D. 1591-2) on the temple door. On a door of the *Amarésvara svámi* temple on the south-side. S.S. 1283 (A.D. 1360-1). A gift by *Annuvoti reddi* S.S. 1680. On the east side of the outside wall, in the fane of *Amarésvara svámi* S.S. 1122 (A.D. 1209). Another in S.S. 1486 (A.D. 1563-4), perhaps it should be 1386: it refers to *Krishna raya,* and to *Pratápa Rudra Gajapati.*

In S.S. 1599 a chief made a donation to a temple of *Srirangha nát'ha svámi.*

It is stated that there exists, in various places, ancient inscriptions 15 ; others 50 ; and, of two other kinds, 12 and 14 : total 91.

Of course this book, by re-copying the inscriptions in a more permanent form, is not destitute of value. It has the usual appearance of these quarto volumes.

VOLUMES 24 to 32 are in the Canarese language.

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VOLUME 33.

This volume contains details of several villages or towns; apparently on the principle of answering questions propounded to the agent employed; and by consequence, they most probably relate to the Ceded districts.

Account of *Katti konda;* hill and forest land; reason of the name. Some statements as to the *Vijayanagaram* rule.

Transition to the Mahomedans. There are seven temples in the town itself, and connected suburbs or minor off-sets; in which there are also eight temples.

Notice of *Utaripa konda,* a hill so called in the *Vaja-harum* talook, Idle, legendary matter concerning a *rishi,* and his penance: his wife interfered, and he cursed her. A reference to *Dherma rája* and his horse sacrifice, by which he claimed empire. There are seven *pallis,* or suburbs, to this *grámam* or township. There is an aqueduct on, or near that hill. Originally pasturage ground for cows: a Cowkeeper, seeing it was a good place, commenced building a town. Minor details of rule, as in like papers. In A.D. 1800 it came under the Honorable Company. Notice of *Karupalli,* in the *Pancha palliyam* talook. Anciently a forest: *Deva raya* of *Vijayanagaram* made it a hunting station. From fusly 1062 to 1209 it was in possession of the Mahomedans; in fusly 1210 it passed over to the Honorable Company. There are six temples in the town. The country around yields twelve kinds of grain. Five persons wrote the account; or possibly supplied information to the writer of it.

Account of *Gaggatur* in the *Kandavoli* talook. In S.S. 866 (A.D. 943-4), one *Ambu déva mahá ráya* ruled. In S.S. 955 (A.D. 1032-3) the country was regulated. In S.S. 960 one *Gali reddi* expended 248 *Varáha huns* (about £100) in digging a tank, or water reservoir. In S.S. 965 *Gali reddi* planted eight topes, or groves of trees. *Sadà Siva* of *Vijayanagaram* regulated the order of this township in S.S. 1603 (A.D. 1680-1). He bestowed a great extent of land in *mánīyam,* or tax free, *i. e.* remitted the tax in favor of a *Brahmun*-woman, who owned the soil. Account of *Rangha puram* in the Kurnool country. *Sri Sailam* is to the westward of *Mocsham,* where a town was built. The people called it *Mósapuram* [a common lisp: one word means beatification, the other danger, or deception] very anciently *Bukka raya* and *Hari hara raya* ruled the country. In S.S. 1310 (A.D. 1387-8.) *Deva raya* built *Mosepatnam.* A *yeti* or ascetic cursed it. Under *Pratápa rudra* of Warankal it became a distinguished town. *Vijaya deva*

raya, and various *Reddis* built *Rangkapuram*, the modern town. From S.S. 1491 to 1732 the place was under the Mahomedans. But now under the Sircar *i. e.* the English power.

There are eight *pallis*, or hamlets, around it, and five temples. The country yields fourteen kinds of grain.

Notice of the cusbah named *Kamalà-puram: Pushpa giri* is a hill near it. A *Chola rája* ruled over this hundred. Then one *Malla raju* ruled (to be noted because *Mámalla puram*, the true name of the seven Pagodas near Madras, means the town of *Malla* the great, and elsewhere we find traces of a *Malla* dynasty, but always northward of that place). A *trailocya Vallabha raju* is mentioned; *trailocya* being equivalent to *tribhuvana* of frequent occurrence, as a prefix. A town and fortress, bearing his name, were built. An inscription in the fane of *Chenna késava svámi* S.S. 1002 (A.D. 1079-80.) The name of the place is now *Vallási*. Six hamlets belong to it in S.S. 1179 (A.D. 1256-7) *Ganapati mahà raju* made a donation to the fane of *Vaidhya nát'ha svámi*.

The existence of 17 or 18 inscriptions is recorded.

When *Achyuta déva raya* was ruling he gave three *agrahárams* (alms-houses) to *Brahmans*. These charities relate to *Dharapuram* and *Siva puram*. In the latter *Kakateya Pratápa Rudra* gave a *mániyam* (or release of tax on land) to the temple of *Agatésvara svámi* There are six larger villages, and four temples to *Vaidhya nát'ha svámi* on, or near to *Pushpa giri:* from S.S. 1464 to 1492 *Sada Siva raya* ruled. Connected with the hundred of *Kamalapuram* are 185 *pallis*, or hamlets.

Account of *Saraca* in the *Koila-konta* talook. Back reference to *Dherma raja*, and in more reasonable modern time to *Bukha raya*, and *Hari hara raya;* who ruled over this Country. There are in it seven temples, four *matams* (monasteries) two musjids, or Mosques; and, connected with it are 103 small *pallis* (hamlets). Account of the talook of *Kandana voli*. Notice of *Sri sâila cshétram*. The hill was once called *Séshháchala* serpent hill, but now *Sri-sailam* or the sacred-rock. (*Sila* for a stone, or rock, is both Sanscrit and Hebrew.) The temple of *Mallicárjuna:* (this name, having no meaning in Sanscrit, is perhaps the Hebrew Melech a king; and *Arjuna*, on many grounds, appears to be the softened Sanscrit spelling for what in Greek is spelt Artaxerxes; in Hebrew Ahasuerus, and in old Persic, or Median Ardaschir.) This temple is near the *Krishna* river. Twenty-four water courses then led from the river for irrigation. At present doubtless many more. In S.S. 1452 *Krishna déva raya* ornamented the shrine with gold mouldings, and other elegancies. In S.S. 1459, (A.D. 1536-7), *Achyuta raya* built a

mantapa, or open porch ; and erected a *dvája stambha* or flag staff; gilt, or plated with gold. *Sadàsiva raya*, and *Sri rangha raya* both conferred benefits on the place.

Certain *Chenji vándlu* (aborigines) and *gólavándlu* (cowherds) went secretly, and stole the aforesaid gold from the temple of *Mallicárjuna svámi*.

A *Brahman* with his family was going from Bangalore to *Srisailam*. By the way he asked the *Chenjivándlu* for water. On pretence of showing it to him, they drew himself, and his family aside into a forest, or wilderness; then killed the whole of them, and stole their ornaments. The crime became known by means of one *Pasalla viran* a *taliyári* or village watchman. [These are always *Pariars.*] He was suspected by his clothes [*i. e.* it is presumed by wearing better clothes than is usual with his class]. A Pausanian letter, in the shape of a written palm leaf, was put into his hands, to take to the Circar. Its purport was, this is the thief and if he be apprehended, and threatened, he will 'peach, and point out his accomplices. By such means the knaves were found out, and punished. The mode was by putting them in prison, and feeding them with half-salt, and half-meal. Within three weeks they all died.

[I deem this a very suspicious story: it is certain that in very many parts of the Peninsula, the *Brahmans* got rid of the aboriginal inhabitants by force, or fraud. Down to the present day they deprive the *Pariars* of lands; whenever the duped Circar will give them leave to do so.

There are three kinds of *Chenjivándlu,* not greatly differing from each other, in the neighbourhood of *Srisailam*: they are described in various parts of the preceding papers.]

Volume 34.

Notices of *Rachapetta* township in the talook of *Nágaladinna.* Anciently a wilderness.

Back reference to *Janaméjaya*. At some latter date, of course, a temple was built, by means of an easy tax of one rupee, out of five hundred; continued for twenty years. One *Budi reddi* ruled for ninety years. With a yearly income of 650 Rupees (£65). His son *Vallabha raja* ruled eleven years. *Nala reddi* ruled for eighty years. *Chóla raja* fifty years, *Condla raju* ninety years. At length it passed over to the Honorable Company. Notice of *Muddi kerai* in the talook of *Chennapalli.* Commencing from *Tirumala déva raya* down to the Company's rule. It is stated that they gave a *jaghir* [right of collecting, and appropriating the Government tax] to *Maha Lacshmi* a temple goddess, the said gift comprising twenty-nine townships [which is very doubtful]. That goddess appeared to a grazier, and asked alms: he replied he had none to give. In consequence his cows were turned to sand. There are ten temples in this district: it produces twenty-six kinds of grain.

Notice of *Asvati* township in the *Guliyam* talook. Back reference to *Janaméjaya* and the *Dandacáranya* (or wolds, named after a savage). *Sri Ráma*, when he dwelt therein, said a temple must be built. He gave 10,000 cows towards the object. *Pravuda déva raya* more solidly raised 11,000 *huns* from the villages of the township, S. S. 1251 to 1271. *Hari hara raya* ruled, and his race after him. Then the Mahomedans took possession. In S.S. 1719 the township came into possession of the Honorable Company.

Account of the talook (hundred) of *Acheha holi.* Back reference to the *dwáparayugam* and to *Hastinápuri.* The country was under *Achyuta rayalu,* and afterwards the Mahomedans ruled it.

Account of *Hóbhalam palli.*

Back date S.S. 1500. In S.S. 1554 (A D. 1631-2). *Condana náyadu* first built a temple. The Mahomedans. The Honorable Company. Four temples, and eight others near, and around.

Yerragudi township in the *Pancha pálliyam* talook. Anciently a wilderness. Some one had a dream, and a temple was built in consequence. In S.S. 1486 (A.D. 1563-4). One *Conda razu* made a gift to the *svāmi* or numen. Notice of *Kukanúr* township in the *Pancha pálliyam* talook. According to an inscription a *Chóla raja* made a donative. By the bursting of a large reservoir, the village was destroyed. Some one, passing by and returning, seeing the village destroyed, built a hut for himself. A few people joined him. He had a dog ; from which so many dogs sprang as to cause the place to be called *Kukanúr* from *kuka* a dog (had *palli* been added, it would have been strictly similar to the Greek *Cynopolis).* In Fusly 1065 the place became Mahomedan ; and ultimately passed over to the Honorable Company. It has seven temples; and the land produces thirteen kinds of grain.

Account of *Terana kallu* in the *Pancha pálliyam* talook. A king of *Vijayanagaram,* going on pilgrimage to *Srisailam,* remitted the entire taxing on this place at the peoples' request. The *Reddis* ruled, then *Nayacas;* afterwards the Mahomedans; and ultimately the Honorable Company. It has a *Saiva* fane, and the shrine of *Cáli* is usually called by the name of *Hanuman.** Notice of the town of *Halle bída* in *Golyam* talook. In this district there are 101 wells, and 101 *Síva lingams;* as a gift to which the tax on twelve townships was remitted.

Anciently a *Chóla* king ruled. At a later time the Mahomedans gave fifty pagodas (£20) to the local numen. The Honorable Company gave nothing.

*At page 183 of this volume there is an account of a human sacrifice. A woman was buried alive by demand of a demon.

Account of the township of *Hallala gundi:* the name of *Dasa varma dévarúzu* occurs, as that of a ruler. In S.S. 1486 (A.D. 1563-4) the place came into possession of the Mahomedans; and, from them, passed to the Honorable Company. There are two great lakes here, forming basins, between hills. There are eight temples; and the land produces eighteen kinds of grain. Ten kinds of vegetables are used in the native made-dishes.

Notice of the two townships of *Bukharaya samudram* and *Ananda sāgaram* appearing to refer some large lake.

A *Nágéndra* (or snake-king) appeared to a peasant; leading to the building a temple. Rule of *Náyadus*, the Mahomedans, and the Honorable Company in S.S. 1720 (A.D. 1797-8).

Account of *Muni médu pettah* in the *Condapalli* district: the town is wealthy. In S.S. 1667, by inscription, one *Vencatapati náyadu* gave land to *Tirumala Védántárchárya*. In S.S. 1476 *Sadàsiva raya* made a grant of land (remission of tax) to *Yerrama náyadu.*

Notice of the *agrahâram* known as *Vencatapuram.* In *Chennampalli* S.S. 1667 (A.D. 1744-5) *Vedda Vencatapa náyadu* gave to *Védántáchárya* the above named *Vencata puram.* And eight villages were bestowed as a *jaghir* (right to receive government dues, as his own) on *Vencatapa náyadu* by *Tirumala raya* (of *Pennaconda*).

Account of *Vemalapalu:* the *Reddis* anciently ruled; then the Mahomedans. The hundred contains seven townships, and two temples; it produces twenty-eight kinds of grain: the revenue is 10,951 Rupees, (this is high for seven villages, indicating fertility).

A specimen of *atsa* or pure Telugu is appended to this, in the fable of a lion and a man. It was recorded that a man killed a lion. A lion, reading the record, said that a man wrote it, for if a lion had written it, then it would have been that a lion killed a man. Even so it is not seemly for men to ill-use or to boast, when writing about women.

The quarto volume is like others of its class.

VOLUME 35.

Notice of villages, &c., in the talook of *Jambulu madagu.* The hamlet of *Kontapalli.* Ancient temples. Land east of the town was given, by *Krishna raya,* to the local numen.

It came into the power of the Mahomedans; and from them to the Honorable Company.

Dowlatapuram. Davud khan of Cuddaph built a town, called by this mongrel name, *i. e.* 'town of wealth.' There are three inscriptions. The revenue under the Honorable Company stated.

Account of *Kónapalli*. Hyder Ali khan gave some *zótriyams*, or remittance of village-tax on land.

Notice of *Kocharayupalli*, crane hamlet.

One *Srínivása* a Brahman received it, tax free in S S. 1633 (A. D. 1710-11). Formerly it was called *Kochutùr* the meaning appears to be the same ; from the white stork or "paddy-bird."

Notice of *Chenna raya palli*. Hyder Ali gave a village in gift.

Account of *Rayalu pantalu vari palli*, and notice of *Pakerpalli* : nothing special. In S.S. 1676, (A.D. 1753-4) a gift in *sarvamányam*, or entire remission of tax to some *Brahman*.

Notice of *Krishnapuram*. One *Uppu Krishnapa* received a *zótriyam* from a Mahomedan ruler.

Account of *Rámachandra puram*. In S.S. 1687 (A.D. 1764-5) a *zótriyam* was recorded by inscription. It was continued by the Company's Government.

Various notices of towns as given to *Brahmans*, by *Bukha raya*. It is surprising to observe to what an extent the Brahmans have become lords of the soil, and also freeholders, in the Peninsula.

VOLUME 36.

Notice of *Vendotti* a village, or town, in the *Nalluri* zillah [a zillah is the extent of jurisdiction of a judge ; usually corresponding with a collectorate.]

Inscription S.S. 1575, (A.D. 1652-3), the building of a choultry or native inn, for travellers commemorated. There are two inscriptions in the *Isvara* fane, and seventy-one other inscriptions in that talook, found in various villages and hamlets.

Account of *Pullala cheruva* a lake in the *Grídalùr* talook, and mention of the township of *Kapalùr*. Also of *Rácherla* township. An inscription, dated S.S 1534. A village, named *Palluguntа* was built: the amount of *kist*, or revenue, paid is noted. It was first under the *Reddis ;* then possessed by the Mahomedans; and thirdly by the Honorable Company. The soil produces ten kinds of grain, twelve kinds of trees; and three kinds of native garments are made by weavers. Besides, the soil contains much iron. [That should be an object of research in India, rather than coal: the latter will probably not be found in any quantity ; iron is every where abundant.]

Account of *Hanumàn palli*.

It is south of *Srisailam*. It was anciently under the *Ráya* dynasty, in connection with *Kondavídu*. The *Reddis* afterwards ruled. One *Bomma*

reddi, S.S. 1334 (A.D.1411-2) built a town, and called it *Hanumàn palli:* the land produces sixteen kinds of grain; and weavers make three kinds of garments.

Notices of *Gunampádu,* and *Mahádéva puram* in the *Grídalùr* talook.

Narasimha déva raga built a town in S.S. 1470 (A.D. 1547-8), and lived in it. The soil is red-colored (laterite clay): five kinds of grain are produced, and coarse cloth is woven.

Account of *Akalùr.* After some trifling matters it is stated that in S.S. 1280 (A.D. 1357-8) *Surachenna reddi* built a temple to *Chenna késava svámi;* and, at his own cost, conducted the attendant expenses, S.S. 1250. *Isvara déva rayalu* ruled. In S.S. 1445 (A.D. 1522-3) *Sadásiva raya* ruled, and he is stated to have made gifts to the *reddis.* Fourteen kinds of grain are produced. There are sixty-four kinds of trees; and the weavers make seven kinds of garments. There are four inscriptions.

Account of *Akhapalli.*

A woman named *Akhamma,* without any offspring, on her husband dying, cast herself on his funeral pile, and died. Hence a local chief called a town by her name. [The local corruption of *sahā gamanam* (concremation) is said to be *gunana padanu.*] The soil produces fifteen kinds of grain, and the weavers make nine kinds of garments. There are two temples, and three inscriptions were copied from them.

Account of *Rudravaram.*

Pratápa rudra of Warankal visited the temple of *Sri Ahóbala svámi;* and, being permitted to have a sight of the image, he in consequence built a town, and named it *Rudra varam.* Subsequently the *Reddis* ruled there; and, in the course of time, it came into the possession of the Honorable Company. The soil produces fourteen kinds of grain: four kinds of garments are woven. There are six temples, four forests, four lakes, and ten wells for irrigation.

Account of *Kallùr* township.

It is stated that sixty-one inscriptions were copied off, and there are forty-eight others in the *Duvùr* pergunnah in various villages, commemorating gifts by kings and other persons. Nothing further in any wise special.

Volume 37.

Mention of inscriptions in the *Duvùr* pergunnah, in some villages: with the *Sròtiyadàr,* are forty-eight inscriptions, and fifty-one paper documents; relating to old *rajas,* to Mahomedans, and others.

In the *Jambulu madugu* talook, among other village inscriptions, there are 186 of donatives, by old *rajas.*

Cuddapah zillah, *Duvùr* talook.

Account of the village called *Dachapalli.* Two miles away from it, in a hill, a black colored stone is found: if this be melted, by fire, it becomes iron.

Account of *Gorant'ha,* this village was originally formed by two persons. Two inscriptions are dated S.S. 1258 (A. D. 1336.) *Bukha raya* ruled. *Rámaraju* S.S. 1309, 47 ruled the country. Afterwards in S.S. 1586 the country became Mahomedan. There are five temples; and the land produces fourteen kinds of grain.

Account of *Chennùr* pergunnah, the township of *Kopatti.* One *Iyapa razu* formed it; *Kṛishna raya* gave a donation to a *Brahman;* weavers live there; and also makers of salt. *Chinnakona dinna* village; near it is a lofty hill; and on, or near this, is a remarkable tamarind tree. The village was formed by one *Gópála reddi. Krishna déva rayo, Achyuta raya, Sadà siva raya,* ruled; and afterwards *'Ananda razu* governed. An anecdote; which, if veracious, shows what sort of stuff rulers are sometimes made of. The chief had a barber that waited on him. The man of soap shampoed his lord, and threw him into a magnetic sleep; during which the operation of shaving was performed. On the chief awaking he was pleased, and asked the barber what he would have, who replied that he wanted the head of *Muni reddi* of the *Hobhalli* race. This was ordered to be brought; but the wife of the intended victim came, and asked why her husband was to be beheaded. She took the more sensible precaution of bringing with her a head of gold, and a golden flower, presenting these to the chief's daughter; she thus redeemed her husband; and *Muni reddi* escaped death.

At a later time the village belonged to the Mahomedans; and in S.S. 1722 (A. D. 1799) passed over to the Company. There are twelve temples; and the weavers make five kinds of garments.

Account of *Hanumati gundam* in the *Oyila gunta* talook: it was built, and so named in S.S. 1380 (A.D. 1447-8) As above, this village also passed over to the Company. There are ten inscriptions; five temples; six lakes; and the land produces thirteen kinds of grain.

In the township of *Pedda mudiya* there are ten inscriptions. In the township of *Nandi pádi* are five inscriptions; and a few others in *Kottapádi.*

Notice of the township of *Malamédu dinna* in the *Jambula madugu* talook. A king gave it to one *Ráma reddi.* In it are possessed, by inhabitants—of Nabob's, twenty-seven sunnuds; from Amils, twenty-three sunnuds; and fifty-three sunnuds, from others.

At *Dheram puram,* thirty-two inscriptions are in possession of the *Sheristadar,* or head cutcherry officer.

In the book called *Langulésvaru charitram* there is an account of kings, and in the *Ganga charitram* is a list of kings of the *Ganga vamsam*. Eighteen persons ruled (over Cuttack, &c.) their names are written in those books. [Vide Report on Elliot marbles.]

VOLUME 38.

Inscriptions in the town of *Amarávati*, there are eighty of them. [See several of them noted in my report on the Elliot marbles.]

In the *Chebróle* talook also there are inscriptions. In the *Chellùr* talook of the Cuddapah zillah, are 226 sunnuds, or grants by Mahomedans.

Carnátaca dhoralu who ruled in the *Pándiya désam*: a details of their names, in the order of succession, and of their actions. This paper seems to be a translation of a history of the *Carnátaca* governors, who ruled over the *Pándiya mandalam*, as given in Tamil, with a translation on the opposite pages, in my quarto work—Or. Hist. M.SS. vol. 2. Various examples of translations from Tamil documents occur in Mr. Brown's collection. In this volume the matter is from page 235 to 371. It begins with *Nágama náyaca's* want of a son; birth of *Visvanát'ha nayaca*, his being sent a viceroy to Madura; with the rule, and actions of his descendants, as in the above history.

Account of *Marca puram*.

In S.S. 1067 (A.D. 1144-5.) three personal attendants on *Ganapati raya*, who were named *Gunana raju*. *Malayya*, &c., received the office of Accountants; and, in consequence, gave gifts to the Temple-women.

Bukha raya, *Hari hara raya* and others made various gifts, commemorated in thirteen inscriptions. There are ten images in the temple (or temples). The land produces fifteen kinds of grain. Through the Mahomedans the place passed over to the Honorable Company.

Account of *Vil Vindu konda*: various gifts noted. In S.S. 1530 it went to the Mahomedans, *Tippu razu* ruled twenty-five years.

Account of *Gadwala*. In S.S. 1215 (A.D. 1292-4) *Pravuda déva raya* of *Vijayanagaram* gave orders to build a fort; which was done: the *sacti* worship was there observed; and, according to custom in new buildings, a human sacrifice was ordered, in order to propitiate the *Cáli* goddess. One *Sacamma*, a pregnant woman, was taken, when within three days of her confinement; and in that state, she and her unborn infant were put into a niche, left in the wall of the fort for the purpose, and then built into it! This fact is, in all probability, true; and most horrible. The worship of Baal, Ashtor, &c., has in all ages been of like character.

The fort was called *Balinta sacamma kota* ; this may mean, either the pregnant *Sacamma's* fort ; or "*Sacamma* fort, the house of *Bàl.*" Reference to the subsequent rule of the *Reddis.*

Account of *Gosaina Anandapuram.* One *Pusi reddi* had a beautiful daughter. The *Killadar* of Kurnool (Mahomedan) desired, and asked for her ; but was refused. He tried to enter her dwelling, at night, with twelve followers. Her seven brothers, seeing the attempt, took their arms ; and cut off the heads of the *Killadar*, and of his people.

The Padshah gave ten villages to *Yedi reddi* for his valour, on various occasions.

Mahomedan details.

One *Rámá raya* carried eleven lakhs of Rupees or £110,000, (as a nuzzur or present) to the Hyderabad ruler. This was in order that he (*Ráma raya*) might yearly receive one lakh from the descendants of *Yedi reddi;* who, as above stated, had received a remission of tax on ten villages.

The Volume is of the usual size, and appearance.

VOLUME 39. With this volume, I began to enter a Telugu table of contents to the volumes ; and the following corresponds with that Table.

Up to 4 of the above table had been abstracted, before my altered plan was distinctly understood, and a few notes may the better connect both modes.

1. S.S. 1286 (A.D. 1363-4.) *Bukha raya* ruled at *Vijaya nagaram.* His general *Messali Timma nayaca* went with troops to fight against the Delhi Padshah. He overcame the Mahomedans, and brought away much spoil; given over to *Bukha raya.* His son or (descendant) *Messali Vencatapa nayadu* was retained near the person of *Achyuta raya ;* and he received, as a Jaghir, the township of *Comitte.* After successive native rulers, it went to the Mahomedans; and then to Colonel Munro, for the Company. Hence the place is in the Ceded districts.

2. S.S. 1440 (A.D. 1517-8) when *Ráma ráju* ruled at *Vijaya nagaram,* by the *raya's* order, *Tirumal rája* had a large water reservoir excavated. Four water courses, leading into it, were cut by various individuals : who are named. *Yádava Timma raja* had two temples consecrated, one to *Vencata Rámana svámi;* and one to *Anjinéyan* (or *Hanuman*). He also appointed *Brahmans* to look after the lighting up of these fanes; after a succession of *rájas* the place went to the Mahomedans; and from them to the Company. The lands yield thirteen kinds of grain.

3. A *maha muni* (great sage) bathed in a river, and finding it salt cursed it: the river asked how it could get clear of the effects of the curse ? The reply was " by penance." Hence the place was named *Uttara punaca.* In the time of the Delhi padshah, corn was first sown; but it would not grow owing to the land being salt. Water courses were cut to bring fresh water. Rice is now the only grain raised. There are sixteen temples, two forests, and forty kinds (*kula*) of people (*gotra* is tribe, *kula,* race or difference of origin *cudambam* family.)

4. Near *Aindrávati nadi* (a river) a town was built and called *Brahma giri patnam.* A town for cows, near to it, is called *Velli doddu,* some people went over thither. Very sweet (potable) water is found there In S.S. 1530 the place became Mahomedan, and passed over to the Company.

The great sameness of these documents, and the slender value of the contents must be apparent. Hence, I judged it best to insert for the future, tables of contents in the books themselves, and to translate these tables here ; both being amply sufficient for catalogue reference. This plan is adopted from volume 40 to 62 except those books in the Tamil language that had been previously abstracted.

VOLUME 40.

VOLUME 41. At the beginning are short accounts of twenty-six villages, near *Cheppa-giri* (hill ?) in the *Gulyam* talook, and in the *Pancha pálliyam* talook; as *Gundalam* village, *Yerragudi* village, in the same, and so on; sometimes two accounts on one page, and of small consequence. These pieces are from page 4 to page 132.

The following are in more regular order.

From 25 to 31 are evidently translations of Tamil papers in the collection.

VOLUME 43 is the Canarese language.

VOLUME 44.

			Page.
28	Account	*Pennagalúri agrahâram*	373
29	Do	*Siddhavaram* village	378
30	Do	*Narasingha raja*	381
31	Do	*Hóbhalli*	382
32	Do	*Kómanta rājuripuram*	384
33	Do	*Jattivári palli*	387
34	Do	*Rámachandra puram*	392
35	Do	*Zengára palli*	394
36	Do	*Bukha ságaram* and *Ananda ságaram* .. (See Volume 34 *supra*).	401
37	Do	*Pullimallu* village	427
38	Do	Inscriptions	459

VOLUME 45. The names of persons, and places are Telugu; but the language is Canarese.

1	Copies of inscriptions at *Annamacondu* or *Orangalùr* ..	1
2	Do in old Canarese; at *Kalyána,* and other places in the Hyderabad country	71
3	Do in villages of the *Kalburgi* talook..	110
4	The genealogy of the *Chalukyas*	132

The remainder is wholly Canarese, as to letter and language: referred to another place.

VOLUME 46. The first part Telugu, and the latter portion Canarese.

1	Report of *Naráyana rávu* for the month of			January 1817	1
2	Do	do	do	February do	8
3	Do	do	do	March do	18
4	Do	do	do	April do	26
5	Do	do	do	May do	35
6	Do	do	do	June do	40
7	Do	do	do	July do	44
8	Do	do	do	August do	51
9	Do	do	do	September do	54
10	Do	do	do	October do	61
11	Do	do	do	November do	66
12	Do	do	do	December do	71
13	Do	do	do	January 1818	79
14	Inscriptions				91
15	Names of temples in the village of *Kalagi* ..				333
16	*Congu razu vamsávali*				337

This must be translated from the Tamil; my translation of which document was published in the Madras Journal of Literature and Science, No. 32, January—June 1847.)

From page 381 to the end, the language is Canarese; referred to another head.

VOLUME 47 lettered on the back "genealogies."

The three-first, relate to *Purushóttama puri*, or *Jaganát'ha puri*, and Cuttack.

(Two or three copies, in excellent preservation, are noted above, Tamil Manuscript Books.)

In like manner the numbers run on to upwards of one hundred; being mostly as from 30 to 50 notices of petty chiefs; but including the Cuddapah Nabob, and another Mahomedan ruler. Some of the numbers contain copies of inscriptions, translated from Tamil books, relating to the farther south. The whole is not of great consequence; but if need require the Telugu table of contents, which I have caused to be prefixed to the book, may be consulted.

On a fly-leaf at the beginning is written the following autograph title: "chronological tables regarding the old rulers of the Telugu, Cannada king-"doms, prepared under the direction of C. P. Brown 1850."

Some of the lists may possess value; but they must not be regarded as a definitely settled authority, all are taken from the Mackenzie manuscripts, in which documents of this kind, vary from each other. There have always been professed makers of genealogies; who, for a consideration, would run up any successful man's pedigree to the *Krétayugam.*

VOLUME 48.

VOLUME 49. From page 1 to 92 is in the Canarese language.

Telugu.

Thence from page 263 to 363 is in the Canarese language.

Telugu.

VOLUME 50.

The greater portion of the contents of this book relate to *Vencatagiri.* There are some inscriptions; but many more copies of deeds of gift, and of sunnuds, held by individuals: a few Maharratti papers are contained, and a little Tamil.

—and so on, like particulars.

From page 239 is Mahratti.

From do 240 to 244 is Tamil.

From do 245 to 248 is Mahratti.

So much may suffice, as specimens: there is nothing of greater consequence. As a full table of contents, in Telugu, has been prefixed by me, reference may thereto be made, if required.

Tamil Language.

VOLUME 51.

At the beginning it relates to *Chitambaram;* but this part is followed by miscellaneous matters.

I *Chitambara mahima.* II *Vyácramapura mahátmyam.*

Ultanda a poet composed the said pieces; and *Arunáchala cavi raya* chanted the praises of *Chitambaram.* But long antecedently, many crores of *Calpas* since, *Siva* told the same to *Náreda;* and subsequently *Vyása* narrated it to the *rishis* in the *Dwápara yugam, credat qui vult.*

Sabhánat'ha or lord of the assembly; dimensions of the place, account of a *Virata* man. *Irzanad:* on *Lanca.* On *Viráls.* *Brahma.* The celestials worshipped *Siva:* all joy dwells in his paradise. Underneath it, is a mountain of immoderate dimensions.

Description of *Patanjali,* half-man, half- snake; and connected matters.

Notices concerning the *Cávéri* river festivals. Genealogy of *pálliyacárer.* Legend of *Ariyalúr.* Legend of the fane at *Uttatúr;* and others in that neighbourhood, between *Chitambaram,* and Trichinopoly.

The town at the north of the *Cávéri* called *Cávéripatnam* (or in Tamil M.S. Book No. 1. *Cávéri púmpatnam:* this book is a transcript of that one). In that town were 60,000 inhabitants, who owned 9,000 ships; voyages made: the people were very prosperous. The town at the north of the *Cávéri* was submerged; and a tale is told, in explanation of the cause. A merchant of the town adopted a son, who was in reality *Siva.* This lad had charge of the merchant venture: he brought *vratis* charged with gold-dust; and, by their sale under peculiar circumstances, ruined the other people, and enriched his master; who, in the end, turned ascetic, and gave all his wealth to the Brahmans at Trichinopoly. The ascetic was killed by night, by ill treatment; and, to avenge his votary, the god destroyed the town. (See abstract of the above book for fuller details.)

Legend of *Turaiyúr.*

Reference to kingdoms *Chera, Chola, Pándiyan.* Names of the four *yugas.* How many years reckoned to each one, and the decreasing proportion of *Dherma* or virtue as 4, 3, 2, 1, *Harischandra: Yayati,*

Musu kunda, are appropriated to the *treta yuga*. *Hiranya*, *Pari*, *Párasu ráma* and others, sixteen in all, are stated to have ruled in *Uchini patnam*, or Ougein. A genealogical account of *Chóla rájas*. One of them, in particular, equitably ruled; as shewn by an occurrence at *Trivalúr*. The thirty-three crores of celestials became incarnate, in the shape of a cow, and its calf; in order to test the *Dhermam*, or righteousness of the said king. His son ran over the calf, with the wheels of his car, in a public procession. The cow-mother wept and rang the alarm-bell at the king's gate: the king came out; and, on learning the state of the case, adjudged his son, *Visva séna* to be thrown under the wheels of the car, that had done the mischief, as an equitable return. The gods interfered, and honored the king with the title of *Tèr ùnra chólan*.

The poet *Camban* killed a *Chóla* king; by means of an evil lampoon.

Lists of *Chéra* and *Pándiya rájas;* the *Carnátca rájas:* names of some forts. *Chalùr giri: Brahma* and other gods made sacrifice there. It was called *Siva achalam*, or the hill of *Siva*. Mention of special *tirt'has* there: great benefits derivable from bathing in them.

Tale of four *mantris*, or ministers of State. A queen falsely accused a good minister, who was vindicated. A parrot daily brought one mango fruit, which gave youth to the eater. Account of the wife of a blind trader, who ran away from her husband, with like matter.

A list of *Saiva* temples; and also of *matams* or monasteriums. Notice of the sixty-three special devotees of *Siva* [the subject of the *Periya puranam*].

A list of Books at the end, *Vedas* 4, *Vedanga sastras* 6, *Upa sastras* 6, *Puránas* 18, *Upanishadas* 32, *Cali gnánas* 64.

VOLUME 52.

Account of *Pándiya* kings at Madura; from *Kula sec'hara* the founder of the race. The town was known as *Alacshai puram*; notice of the wilderness; the golden-lotos tank. *Sundarésvara* is stated to be a *lingam*, fixed these by *Ráma*. Subsequent tale, as to one thousand years, fictitious.

Discussion with a *Chola* king on the sixty-four kinds of *Cali-gnánam;* which is magic, or legerdemain: on the *Bharata sastram*, or art of dancing. Statement of *Siva* taking the great trouble to dance at the

request of his votaries: with a view to please them, and claiming their gratitude. *Vishnu* and *Brahma* came to see the performance; and did *Siva* homage. Tale of a Brahman, who had his own mother for a concubine. His father, learning this crime, sought to get him punished. The son at night took a stone, and with it killed his father; then calling his mother, they both made off, taking with them the father's property. They were attacked by thieves, and plundered. These also carried off the woman. Her son wandered about; and, at length, came to Madura, where *Siva* appeared and told him to do penance before the idol image; and then his sins would be forgiven him (this with preceding and the following matter, is from the *tiruvilliádals* of the local *puránam.)*

Kula bhúshana Pándiyan: detail of acts of beneficence proper to the four *yugas,* or ages, *satya, treta, dwapara,* and *cali, yugams.* The *mantri* or minister of the said king. This *Pándiyan* did many acts of mischief to servants of the god, &c. Being infatuated, he ran away; and wandered about. *Minacshi* the goddess, reproved the king; told him to reform, and honor the *Brahmans.* He did so; and afterwards prospered.

Siva and the *rishis* of the *Táráványam.* He infatuated, and abused all their wives. They tried to kill him by various devices. The last one was sending a serpent against him: he took it up, and bound it round his head.

The *ashta maha siddha* taught by *Siva,* or *siddha nidhi;* such as diminishing or enlarging the size of the body, flying in the air, getting whatever is coveted, as to wealth or pleasure.

Désa cat'ha of the *Pándiya* kings. Visit of the god to a *dási* or *pagoda* prostitute. She agreed to his demands; and submitted to his pleasure: in consequence he praised her; and told her to bring forward all the metal utensils in her house, which were all, by simply melting them, turned into gold.

Various other appearances, devices, and humorous adventures of *Sundara* and *Minacshi;* like the preceding from the *st'hala puránam.*

There are several leaves left blank; and then follow.—

Copies of inscriptions either in Sanscrit or high Tamil, or a mixture of both, from stone slabs in various parts of the temple. Occupying 84 leaves in a distinct section of the book.

Another blank space; and then a document in the *Jáina* mode of writing, Tamil; that is with large proportion of *grant'ha* letter for Sanscrit words. The contents are a copy of the *Pancha marga utpatti,* or five sects of the *Jainas.* See Tamil 1st family; and the full abstract of the book there given.

VOLUME 53.

Though in Tamil, it appears to relate to *Tiruvankodu,* and other parts of the *Malayaladésam.*

A list of temples, with records concerning them taken, or written down; Mr. Ward being present: they look like verbal traditions.

Records of the temple of *Ambala perhai krishna.* In the Travancore country the *Mápallis* live. The Nazarene Christians have temples; named *Putrainkùr* and *Parhayakur;* legend here of Mar Thomas:

A *Chola* king saw a fine temple in a dream. One awaking he consulted with his *mantri,* as to building such a one. His minister was dejected, being required to build, without plan or model. But he, also in a dream, saw the same kind of temple. Workmen were called, and required to build. Among them came Mar Thomas; and engaged to build such a temple. The money received by him, for this use, he bestowed in the shape of rice to the poor. On being asked, about the temple, he said it was built in the sky (treasure in heaven ?) He was imprisoned; but the king's son fell sick, and died. He was resuscitated: other books assert that he was raised from the dead by Mar Thomas. He then told his father that, in his trance, he had seen the temple built in the sky: the sequel is not here.

Notice of *Kálacota* (supposed to be Calicut): anciently it was a forest, with many birds in it. One of *Arjuna's* arrows is stated to have altered it; and it is now called *Vedar velli,* or the hunters plain: no legend of it besides.

South therefrom, at a mile's distance, is a *Cáli koil,* or *acti* fane. *Párasu Ráma* is stated to have constructed it; in order to remove the guilt of having killed the *Cshétriyas.*

Some account of other temples.

Korandi is a *Saiva* fane, and a *mantapa* is attached to it. Account of *Vamani* temple, at *Mavoli cara.* *Chenganam* is a *Saiva* fane. There is a temple to *Subrahmanya.* Account of the *Ona* festival in the Malayalam country: it celebrates the southern solstice; and appears to correspond with the Tamil *pongal.*

List of Books in two places: they appear to be of the popular, or common kind.

Account of the revenue collection in Travancore.

Concerning the pepper cultivation, and stores for commercial goods. Notice of Soucars, or Bankers.

Modes of agricultural cultivation, as to times of the year, month, kinds of seed. The *devani* or metropolis; with a list of other towns.

Account of Cochin; boundaries; different localities within them specified. Mode of ploughing and cultivation. Account of *Mápilis*, not the Christians, but the Mahomedan proselytes, so termed. Account of the *Nayar* (Nairs) as a head tribe, and of the *Melter:* of the white Jews. Account of the Dutch people there.

Mode of marriage ceremonies in the *Malayálam* country. One woman has many husbands. If the husband and wife are not satisfied with each other, the marriage is easily dissolved, and both parties contract with other parties anew.

Ilam Cavu Bhagavati temple.

Account of *Veda giri* a mount, so called. Description of the customs of the *Iluvam Játi* and of other tribes, or classes of people in *Malayálam.*

Notice of *Kâula desam;* in the *Malaylam* language, but Tamil letter.

From *Sáliváhana* downward, some loose details of kings who ruled.

On embarking, and disembarking goods, in commerce.

VOLUME 54.

Srî Villiputtùr. Copies taken July 6th, 1817, of inscriptions from the temple of *Chudu kodutta náchiyar*, and other places, seventeen in all; and amounting to 105. Inscriptions, letters, Tamil and *grant'ha;* some are faulty, some said to be hidden by chunam being plastered over them: hence probably the whole were not copied.

No. 811. Genealogy of *pálliyacárer* of *Yedaiya kotai pálliya patnam.* They came from *Penja nagaram.* One *Vellála marhayya nayak* served *Nágama nayak,* and received presents from him. He accompanied *Visvanát'ha nayaca* and received presents. On the building of the Madura fort, having a chieftain attached to each bastion, this poligar had one bastion, which he was in charge of, to defend. Notice of *Valla konda nayaca;* his descent. Tippoo of Mysore captured his barony; and put the chief in prison. The Honorable Company restored him to his rights.

Then comes the legend, termed a sweet story, of *Kannapen* and his rude, but affectionate mode of serving the god at *Cálahasti.* It is given in the *Basava puránam,* and *Periya puránam;* both wholly, or in part, before abstracted. See Volume 2, and *supra* Tamil M.SS. 2nd family.

It is here stated that when the *Brahman* in charge at *Cálahasti* found what *Kannapen* had been doing, he intended to chastise the savage; but was

frightened by the falling of a beam, and ran away. Account of the banners used by the *Vellarhas.* Genealogies of *Chinnama nayak;* of *Cumara nayak,* and of *Zoda nayak.*

Narrative of cutting down a forest in the south, known as *Medu vavi,* by order of *Krishna raya;* and hence the chief, who received that neighbourhood as a fief, was called *Mettu ravi pálliya cáren.* List of intermediate chiefs, from S.S. 1301 to 1712.

Detail of *Chinnama nayak's* descendants. In the Madura *st'hala purana* it is stated, that *Siva* suckled an infant; whence he is styled *Matrabhuvésvara* in Sanscrit, or *Tayuman* in Tamil. In this book it is stated that the infant, so suckled, became the head, and founder of this race.

Inscriptions concerning *Tarpura nata cudi,* and *Arrava kurchi,* and *Venjanna Cuddalùr.*

Account of *Tumbiradi gramam.* A *Cheran* king came there to hunt The name thence derived.

Genealogy of *Alagapuri zemindar.*

Its founder was born from the womb of a swine; owing to a *rishi's* curse. This young pig was suckled by *Minácshi,* the tutelary goddess of Madura. Statements of some village boundaries, from title-deeds. Copies in Canarese and Tamil of six inscriptions.

VOLUME 55. Telugu resumed.

			Page.
1	Account of *Talamapuram* in the *Dùr* pergunnah	..	1
2	Do	of *Chiya pádu* in do ..	..	10
3	Do	of *Kamanùr* in do ..	..	14
4	Do	of *Cumara aranta raja palliyam*	..	18
5	Do	of *Sómapuram* ..	..	20
6	Do	of *Sarivi reddi palli zotriyam* ..	..	22
7	Do	of *Gadamayyapalli* ..	..	26
8	Do	of *Nangamurapalli* ..	..	27
9	Do	of *Gópálapuram* ..	..	30
10	Do	of *Neravadu* ..	..	36
11	Do	of *Yerragont'hapalli* ..	..	39
12	Do	of *Kallùr majra Regula agraháram*	..	42
13	Do	of *Kyátavaram* ..	..	44
14	Do	of *Budidáipádu* ..	..	46
15	Do	of *Timmalapádu* ..	..	48
16	Do	of *Mahadévapuram,* an *agraháram*	..	50
17	Do	of *Krishnapalli agraháram* ..	..	55
18	Do	of *Bisharapuram* in the Cuddapah zillah	...	57

The Telugu inscriptions in those three localities are few in number: the contents are translations from Tamil manuscript books.

VOLUME 56.

Volume 57, containing 50 Sections.

VOLUME 58. Contains copies of inscriptions in Tamil; referring chiefly to the south, and Mysore.

VOLUME 59. Telugu.

(Vide Abstract of it, end of volume 2.)

VOLUME 60.

(Vide Report on the Elliot marbles.)

VOLUME 61 is in the Canarese language.

VOLUME 62.

C.

Canarese Language, and Letter.

I. Advaita.

1. No. 717. (No. 42, C.M. 585.) *Avadúta gíta.* Chant of the free ascetic. (On the label is *Vimsaca*, which is wrong.)

By *Siva yógéndra* in 1—20 *pracaranas* or chapters, complete; *slocas* with a *tíca* in Canarese.

On the *Bráhmánda srishti vicháram* or inquiry as to the formation of the universe; with the usual included discussions, as to the nature of *Para-brahm,* or *paramátma* (soul of the world) and the nature of man as the *jívátma,* or living soul. The real oneness of the two, and the actual re-union of the *jívátma* with the *paramátma* after the dissolution of the body; which is only that of a casket, or earthen vessel. *Avadúta* is one of a superior class of ascetics. Compare with a notice of *upanishadas* in volume 2.

This book is a long, and narrow folio; thin country paper; half-bound, worn, and the leaves loose.

II. Architecture.

1. No. 735. (No. 47, C.M. 606.) *Silpisástram,* ascribed to *Sanatcumára, slócas* with a Canarese *tíca.* Concerning *vastu,* a demon, as resident in the soil; that must be propitiated, and requested to remove. At what times it is proper to lay the foundation of a temple, or house. In what month best, as to benefits.

The book is left incomplete.

This little book is Sanscrit, in the Canarese character. It states that, whereas several persons, in preceding times, had written on the subject of architecture and sculpture, the author, named *Sanatcumára,* having studied the whole of them, and having adopted from them, what appeared valuable, wrote down the results in this compilation. A detail is then given of the consequences, that will follow from undertaking any work, in the various months of the year; some being propitious, and some otherwise. The effects of beginning to construct any edifice, under the different *nacshétras,* or twenty-eight divisions of the lunar path. Different colours of soil, adapted to the four leading divisions among Hindus. Matters such as these fill the docu-

ment; not pertaining to the practical, or scientific parts of sculpture, or building; but to astrological, and other indications, calculated, in the judgment of the writer, to guard against evil, and secure the greatest amount of benefit.

The book is a small, narrow folio, thin, on country-paper, half-bound, and in tolerable order.

III. Art of Poetry.

1. No. 740. (No. 57. Six subjects: for 1, 2, 4, See VII; for 3, See XI.

Section 5. (C.M. 540.) *Chicka déva raya yasóbhúshanam padyas;* complete.

This is a florid account of various matters relative to *Chicka deva* king of Mysore; but so managed as to subserve the illustration of poetical rules, by exemplification. To sing the patron's praises through all the tropes of poetry, was of course an ingenious device; as so much magniloquence might not otherwise have been quite feasible.

Section 6. (C.M. 597.) *Kuvalaiyánandam.* By *Appayya dicshada;* imperfect at the beginning, and ending.

This is a comment on a work of *Cáli dása*; the *slocas* of the comment are given, accompanied by a *tîca* in Canarese. The subject is *alancáram,* or the rhetorical ornaments of poetry.

A broad, and thin folio, paper various, half-binding, loose from the paper.

IV. Castes.

1. No. 744. (No. 2, C.M. 888.) Ten sections.

Sections 1 and 10 relate to other topics; but the whole may be given here, from my former analysis.

Section 1. Legend of the fane at *Banavassi, Sunda* district.

Reference to seven *upa-puris,* or second rate towns (in regard to mythology) formed by *Brahma.* Among the seven was *Banavassi.* It had different names in different *yugas.* Legendary matter as to *Saiva* emblems follows. The kings in the *Caliyuga,* beginning with *Paricshit,* are adverted to. Several names that follow are those of *Magadha,* down to *Nanda;* and a division of country among his nine sons. *Chandragupta,* and nine of his descendants. *Pushpamitra* set the last of the nine aside, and assumed the sovereignty.

Remark.—Hence it appears that the only proper reference to *Banavassi* is legendary, and mythological. What is stated about kings, all relates to *Magadha*, or modern Behar.

Section 2. Account of the *Chennaiya culam*, the lowest tribe in the *Sunda* district.

Domestic, and marriage, customs.

The paper is very similar to like statements in another book ; and offers nothing worthy of special notice.

Section 3. Legend of the fane of *Sirisi*.

Notice of the *Saivā* emblems. A fane of *Ganésa*, another of *Máriyammen* ; to the last of which, a grant of land was made ; and it received an allowance from the Honorable Company. In another shrine, there is an inscription dated S.S. 915 ; but its contents are not stated. Mention of a fort near at hand. A few other details follow ; offering no special point of interest.

Section 4. Account of the *Concani* tribe in *Sunda*.

Reference to the formation of the *Gaúda* and *Drávida Brahmans*, by *Brahma*. The narration of *Parasurama*, his destruction of the *Cshétriyas*, and gift of the country to *Cásiyapa*. He then went to the *Malayála*, or *Kérala*, country, and introduced the *Brahmans* thither ; the *Concanis* being among the number. The like account is referred to, in the paper, as being contained in the *Scandapuránam*.

Section 5. Account of the *Cunchivakkala* tribe in *Sunda*.

There are minor subdivisions among them ; and their domestic, and marriage, customs are stated.

Section 6. Account of the *Mélusacara* tribe in *Sunda*.

Some minor subdivisions. Their customs, and observances, are more Hindu-like, than those of other tribes, before noted. The statement is however very concise.

Section 7. Account of the *Medari* tribe.

A brief reference to their customs, which resemble those of Hindus. The tribe has four subdivisions.

Section 8. Account of the *Padmasáli*, or weavers.

Eight subdivisions. Local manners ; offering nothing, requiring special remark.

Section 9. Account of the *Hallapaica* tribe, or wild people in *Sunda*.

Domestic, and marriage, customs; with other details; under similar heads, as in preceding cases. There appears to be a mingling of aboriginal, and of Hindu, customs. Most cf the tribes that have been described afford traces of resemblance to the *Conduvāndlu*, *Nayars*, and *Maravas*.

Section 10. Account of *Mayúraverma*, extracted from the *st'hala mahátmiya* of *Banavassi* in *Sunda*.

The writer saw the whole legend in the old Canarese language. A special circumstance was by him extracted. To wit, *Mayúraverma* established in his capital a *Brahman*, who had impressed him with reverence; by refusing to eat in a country wherein there were no *Brahmans*. *Chandrangaten*, son of *Mayúraverma*, called a large colony of *Brahmans;* and located them in *Kérala*, in *Tuluva*, *Haigaira*, *Concana*, *Carada*. The first speak the *Malayálam* language, the second the *Tuluva* dialect, the third *Hala canada;* the two others different dialects of *Maharáshtam*. *Párasuráma* afterwards came to this country; bringing with him a colony of sixty-four families; among whom he established his own *vaidíca*, (ascetical*) system; but between these, and the others, there was no agreement. The *Brahmans* introduced by *Párasurama*, are called *Chittapavanar*, and were brought from *'Aryanàd* (*i.e.* Upper Hindustan). The *Parpara* country *Brahmans* are called *Madhinyanàl*. These were instituted to their rights and privileges, by the aforementioned *Chandrangatan*, son of *Mayúra verma*. The paper also contains a mention of kings of *Magadha*, similar to the first section. [The conjecture arises that the *Cadamba* dynasty originated, in consequence of shaking off the yoke of *Magadha;* of which country, probably it formed a distant province.]

General Remark.—The contents of this thin octavo volume may be judged of by means of the foregoing brief abstract. The accounts of the local tribes are not without use. The last paper is important; perhaps very important. It explains the early portion of the *Kérala ulpatti;* gives a further view of the location of *Brahman*-colonists; and indicates a time when there were no *Brahmans* in the country. Under such circumstances, it is not surprising that tribes of aborigines should remain in greater numbers, than in other parts of the Peninsula; from which, as we have had abundant proof, they were, to a prevailing degree, exterminated.

The book is a thin quarto, China paper, half-bound, used.

* One conformable to the *Vedas*. As *Parasurama* came from the head-quarters of Hinduism, he most probably brought with him, a more regular system, than that of scattered emigrants, who went before.

2. No. 751. (No. 1, C.M. 887.) Eight sections.

Section 1 is on another topic; but it is scarcely worth while to disjoint the contents. [C. P. Brown, Esq. endorsed the book, "quite worthless."]

The following is from my former analysis.

Section 1: List of ancient *rajas*, procured in the *Sunda* district.

Certain kings of *Magadha*. The *Cadamba* dynasty. *Trinétra Cadamba rayen* was the first of them, who ruled forty-five years. His son *Madhu* reigned fifty years, some other successions down to *Mayúraverma*. His son was *Trinétra Cadamban.* The successions are continued, down to an invasion by a *Concana* king, of the *Parpara* dynasty. Kings of this race follow, twenty-one in number. *Vira Cámadéva rayen* conquered the last of that dynasty. The *Ballála* dynasty. Their capital was *Dwara samudram.* They are the *Oyisalas;* nine in number. *Harihara rayen* overcame them, and ruled in *Vidyanagaram.* The line of the *Rayers* is referred to, as having been before transmitted. Their becoming enfeebled, and ruling at *Anna-condai,* is simply mentioned. The rule of some *Nayaks* or local chiefs, as supposed in the *Sunda* district, is stated. The *Chóla* dynasty: some of the names are the same as in other lists, others are different; but we know that these kings had two, or three titular names. A reference to *Ballalas,* who ruled in distant, and distinct, places; apparently without successor: one at Trinomalai. A list of *'Andhra* kings; town not specified. Loose mention of Warankal, and other rulers. There is then a reference back to the *Saovirashtra désam,* and other countries; unconnected in form. *Malli raja,* is said to have ruled at *Ballahi patnam* in the Bengal country; and *Bhója raja* is said to have been his son. One or two *Udriya* kings are mentioned, and than a leap is made down to Madura: the name of *Sundara Pándiyan,* occurs; with a transit immediately afterwards to the *Kérala raja.* After other scattered notices of individuals, a return is made northwards to Ougein, and *Vicramaditya.* Then a reference to Delhi. A return back to Madura, and to *Kúna Pándiyan.*

Note.—The only value of this paper is with reference to the *Cadamba* line, and succeeding races down to the conquest by *Hari hara rayer.* All the rest is incoherent; both as to times and places, and mere names; such as a person might casually hear mentioned in conversation, as of those once ruling in India. There are no dates either of the *Caliyuga,* or any other era. The ink and paper are in sufficiently good preservation to allow of reference to the first part, many years hence, if need be.

Section 2. Account of wild tribes in *Sunda* and *Canara.*

Nothing answering to this heading appears; and there are marks in the book of several sheets having been torn out, or otherwise lost.

Section 3. Account of the *Coramaru,* in the *Sunda* country.

There are four classes among them, some of their household, or domestic, customs, are stated. Marriage settlements, and observances, mode of receiving proselytes into their class. They have no *Brahmans* amongst them. Many of them live professionally by theft. They are scattered; some in villages, some in wilds, or forests.

Section 4. Account of *Cunumbi Mahrattas.*

The *Súrya* race deduced from *Brahma,* down to *Vaivasvata menu;* and then a reference to *Paricshit,* and *Nanda;* from whom varions races sprung by inter-marriages. Hence the *Cunumbis* deduce their lineage; they are scattered in various countries; both in the north, and in the Peninsula.

Section 5. Account of the *Banijagara* tribe of Telugu people.

Their household customs. Fourteen minor sub-divisions, among them, specified. Their marriages. Mode of correcting offenders, and some other details; of no consequence.

Section 6. Account of the *Cudi Cumbhar,* or tribe of potters.

Various local usages, and customs. Marriages, are only contracted by adults. They somtimes burn, and sometimes bury, their dead. They do not admit of proselytes from among other classes of people. These, with minor details, form the subjects of this paper.

Section 7. Account of the *Gangádicar,* or gardeners in *Sunda.*

Their domestic, marriage, and other local, or peculiar, customs, are stated; but there does not seem anything needing special note. In many points their customs have an affinity with those of the potter-tribe.

Section 8. Account of the tribe of *Manvettiyar;* or diggers of water reservoirs.

They have minor distinctions among themselves; and their customs are stated. They dig wells, reservoirs, channels for irrigation, &c:, being, like the two preceding classes, very useful, though servile; and are, apparently, derived not from colonist Hindus, but from aborigines of the country.

General Remark.—Through [the papers in this volume are in some degree curious, as to local tribes and manners, and the first of some little historical value, yet they do not seem to claim restoration,

especially as the ink is tolerably good; and the paper, though very inferior, only in a slight degree damaged, by insects.

The book is a thin quarto, country paper; now worm-eaten, half-bound, worn.

V. Ethical.

1. No. 715. (No. 56, C.M. 599.) Two pieces.

Section 1. *Camandica níti slócas* with a Canarese *tíca* by *Chickópádyayya : sarga* 1—6; others wanting.

The followiug brief notice is from my former analysis.

The duties of kings are detailed. The observances proper to the four regular orders of Hindus are specified. Laws and regulations relative to women. A variety of proper times, and observances are noted. I suppose it to be a sort of law treatise. It occupies the larger portion of the book, in a close hand-writing.

For a somewhat fuller index to the entire work, see volume 1, page 149, No. 2—237.

For Section 2, see VII.

The book is Europe paper, well preserved, half-bound, worn.

VI. Geographical.

1. No. 722. (No. 15, C. M. 508.) *Bhúvanacósam*, prose 1—3 *sandhis*, the third defective.

On the upper, middle, and lower worlds; measures and description: it relates to the universe; but the Hindu *dwipas* were not noticed as contained in it.

The book is a thin quarto, country paper, slightly injured, half-bound, and worn.

2. No. 742. (No. 1, C.M. 867.) Twelve sections.

Section 1. Account of the *Tungabhadra* river.

Do. 4, 5. do. of the *Matacari* and *Santabenúr*.

Do. 6. do. of *Hodagiri*.

Do. 6. do. of *Salakari*.

Do. 10. do. of Hill-passes, and like matter, in the Bednore district.

Section 11. Account of *Hanámalai* in the same: these are geographical, or statistical.

Section 2, 3, 9, 11, are different, 9 a notice of Mysore kings, and 11, a list of the *Vellugótiváru* chiefs; elsewhere detailed.

The book is a thin folio, various paper, half-bound; the back loose.

3. No. 743. (No. 3, C.M. 800.) Ten sections:

Geographical, and statistical notices of *Kampili* and its divisions; of *Konnakonda* in the district of Gooty; and of five villages, in the Kurnool country. It is a paper of the Ceded districts; but, as being written in the Canarese language, it is styled a Canada kyfeat.

The book is a thin quarto, country paper, worm-eaten, half-bound, the back loose.

4. No. 746. (No. 6, C.M. 890.) Thirty-two sections.

Of these six relate to *Gōkernam*, on the western-coast; and the others appear to be of small consequence.

The book is a thin folio, French paper, half-bound, worn.

5. No. 749. (No. 59, C.M. 856). Five sections.

This number was missing from the Ceded district books; and seems to have been placed here, because written in Canarese, *vide* page 568 *supra*. Sections 1, 2, relate to villages near Bellary. Section 3, is an additional account of *Cumara Rama* of *Kampili;* very often noted elsewhere. Section 4, 5, notices of two other villages, near Bellary.

The book is a small, and thin quarto, on country paper, half-bound; the paper loose.

6. No. 752. (No. 2, C.M. 868.) Eleven sections.

Ten of these are geographical and statistical, with regard to villages in the Bednore district, and other parts of Mysore. Section 7, relates to Brinjari rice carriers, who use bullocks for the transit of grain, and move about in companies. The book is a quarto of medium thickness, country paper, worm-eaten, half-bound, damaged.

7. No. 758. (No. 3, C.M. 869.) Nine sections.

The following is extracted from my former analysis.

Section 1. Legendary account of the village of *Sála gramam* in the district of *Bidanùr*.

Legendary reference to *Agastya,* and to a shrine formed by him. In S.S. 1018, *Ramánújácharya,* unable to bear the persecution of *Crimi canda cholan,* retreated to this village, and dwelt there some time. There is some details of connected shrines, pools, and the like appurtenances.

A reference follows to a *Jaina* fane; also to discussions between the *Baudhas* and *Jainas;* as a consequence of which the former were sent away to Ceylon; and the *Jainas,* afterwards, had an ascendancy. Some names of their rulers, or chiefs, are mentioned.

Section 2. Account of *Merirviya* a village.

Anciently said to have been termed *Mit'hila;* but dated, as to its real origin, in the time of *Vishnu Verddhana.* The *rayers* of *Vijayanagaram,* and the *Chola rajas,* are adverted to; in reference to fanes, and their allowances.

Section 3. Account of *'Ani Kannampádi.*

There are details in this section as to fanes, &c., with the connected mention of some names and dates; but the whole is of slight consequence.

Section 4. Account of *Terumalucódu* village.

The most extravagant liberty is taken with legendary names in reference to the establishment of a fane of *Chamunda,* a form of *Durga;* but there is nothing of the slightest value.

Section 5. Account of the *Sosala agraharam.*

Nothing in this section, except legendary details; with some names, and dates, of small importance.

Section 6. Account of *Sómanát'hpuram.*

Merely a notice of an *agrahāram,* or alms-house, with mention of some grants, recorded by inscriptions.

Section 7. Account of an alms-house at *Tálcàd.*

As in the last, a mention of grants, with some names and dates. The local position of *Tálcàd,* is a point of consequence.

Section 8. Account of *Tálcàd rajas.*

This section is of greater consequence. The locality is of some historical antiquity, and the list of kings, including the Mysore rulers, may merit reference, in comparison with other documents. See the published translation of the *Congu désa rájákal.*

Section 9. Account of *Nága mangala.*

A notice of a fane, the image of which was dug out of an ant-hill, that had become a snake hole: the details of the fane, and its connected matters, are of no consequence.

Remark.—The condition of this book is moderately good; it will continue legible, with care for some time. The 8th Section is the only one of much consequence.

The book is a thin quarto, country paper, much worm-eaten, half-bound, worn.

8. No. 762. (No. 20, C.M. 866.) Two pieces.

These relate to *Rayakola, Honahalli, Shanbhoga,* and *Danakanikota;* with accounts of revenue settlements included.

The book is a folio, of medium thickness, good Europe paper; but old; half-bound, back loose from the papers.

VII. Historical.

1. No. 706. (No. 3, C.M. 537.) *Cumára Ráma charitram,* 1—12 *sandhis,* complete.

The book is a very narrow royal 8vo. country paper, with small writing, and injured by worms, half-bound, used.

2. No. 709. (No. 4, C.M. 538.) Another copy.

1—4 *sandhis* the 5th defective, and the other *sandhis* to 12 are wanting.

The book is a quarto, country paper, injured by worms, half-bound, worn.

The brief notice of these two books contained in my former Analysis was copied under the 1st Family, and a somewhat fuller abstract was there given. See above VII, 10 No. 1882, page 237.

[It would seem as though *Kampili* is now locally termed Humpee; and the ruins of Humpee and *Anagundi* (site of *Vijayanagaram*) seem confounded together. I have not seen the plaec; and do not know whether it is simply my own misconception, or real.]

3. No. 715. (No. 56, C. M. 599, 547). Two pieces.

For Section 1, see V.

Section 2. *Máisur rája páramparyam,* prose.

This document contains two parts; the title which is given in the table of contents belonging to the second of the two.

The first is a sort of general introduction. It gives the pauranical account of India; and specifies the divisions of the *Bharata varsha,* or great continent of Hindustan.

It mentions the names of some of the *Chacravertis,* or universal sovereigns; and, after matter of this kind, gives the local legend of the

fane at Seringapatam; the foundation of which is ascribed to a *dási*, or female-slave of a fane. The clearing of the country from a forest-like condition is mentioned, in connexion with that subject. The first regular date given is S.S 816. (A.D. 994,) from which period a succession of Nayaks, or local chieftains, is deduced; their names being specified. From S.S. 148, (A.D. 1512) a more important line of rulers is traced. Their names, and some of the events occurring under their rule, are given. As the line is modern, and has found an historian in Colonel Wilkes, I do not mention this dynasty very minutely. It occupies the second, and more important document of the two. The entire article remains in good preservation; and a good translation, of the whole, would merit perhaps a place in the periodical literature of the day.

The book is on Europe paper, in good order, half-bound, worn.

C. P. Brown, Esq. notes "false in dates, and not worth transcribing:" his judgment in such epigraphs is sometimes wrong.

4. No. 736. (No. 2, C.M. ——.) *Máisur rája púrva abhyúdayam:* prose, two copies. Note in Colonel McKenzie's hand-writing. "Account of the Mysore Rajah found at Seringapatam 1799, given to me by Colonel W. Kirkpatrick, June 1799, at the Dowlutbaug. (Signed) C. McKenzie."

This, it would appear, is the "Nuggur Pootiah pandit's book," which was supposed to be on palm-leaves, and missing (see volume 2, page 682.) The title is here correctly given. This is a copy, or copies from the orignal *Caduttam* No. 1926 *infra*, under which a mention of the succession of kings will be found. It was the document chiefly used by Colonel Wilkes (from a translation made under Colonel McKenzie's orders) and a long account of the mode in which it was preserved, and found, may be seen in the preface to his sketches, &c.

C. P. Brown, Esq. notes "the 2nd part of this volume is merely a re-petition of the first. And the first is an account of the origin, and disputes of the Mysore rulers: has only cycle years (not S.S.) Colonel McKenzie, by means of one known, and fixed date, adjusted all the others, and was followed by Colonel Wilkes."

Alhough a considerable degree of interest attaches to the book; yet the contents now require no more notice than will be found under the original No. 1926 *infra*.

The book is a duodecimo, of medium thickness, full bound, and in tolerable order.

5. No. 740, (C.M. 57, 551, 510.) Six pieces.

Section 1. *Chôla sangatyam, padyas.*

1—8 *sandhis,* incomplete.

On the wars between the *Chola* and *Pándya* kings: especially as to the *Cholan* that conquered Madura ; with details of his beneficence.

Section 2. *Cumara ráma charitram, padyas.*

The leaves are confused, so that the number of *sandhis,* or completeness, could not be conveniently ascertained. It is another copy, added to many, of the life of a heroic son of the *Kampili-rája:* he, after ill-treatment by his father, at first conquered the Mahomedans ; and, on a second onset, fell in battle with them. For Section 3, see XI.

Section 4. *Mysùr raja vamsávali,* a genealogy of Mysore kings.

For Section 5, 6, see III.

The book is a broad folio, thin, various paper, half-bound, back loose.

6. No. 742. (No. 1, C.M. 867.) Twelve sections.

See notice under VI.

Section 12. Contains a genealogical account of the *Vellugôtivaru* chieftains of *Vencata giri* (to be distinguished from *Vencatáchalam* or Tripety.) There is a full abstract of this genealogy in preceding part of this volume.

The book is a thin folio, various paper, half-bound, paper loose.

7. No. 744. (No. 2, C.M. 888.) Ten sections.

See IV, 1 *supra.* Sections 1 and 10, relate to this head, and may be referred to; but it was not thought necessary to divide the contents of the book.

8. No. 751. (No. 1, C.M. 887.) Eight sections.

Section 1, contains a list of ancient *rajas;* procured in the *Sunda* district: See above IV, 2.

VIII. Inscriptions.

1. No. 747. (No. 7, C.M. 976.) Fourteen inscriptions on copper-plate, and on stones; copied off in the *Sunda* district.

These relate to gifts by *Vira bhadra raya, Pravuda déva raya. Malli déva raya, Vira krishna raya;* and they seem to be of more importance than such documents often are.

2, No. 748. (No. 8, C.M. 977. One hundred and forty-eighty inscriptions copied off in Mysore, Bednore, Canara and Sunda. They are also in various languages; the Canarese prevailing.

The book is a folio, of medium thickness, various paper, in a confused state, half-bound and used.

3. No. 750. (No. 5, C.M. 674.) Seventy-five inscriptions, on stones, and copper-plates, and on paper; taken in the *Sunda* district. Some portions are in Sanscrit.

" Transcribed in volume 49, local papers, C. P. B."

4. No. 755. (No. 4, C.M. 973.) Fifty-seven inscriptions on stones, copper-plates, and paper, copied off in the Sunda district.

Gifts by *Nilakhant'ha raya, Achyuta raya,* &c.

The book is a quarto, of medium thickness, country paper, half-bound.

5. No. 757. (No. 9, C.M. 918.) Copper-plate, and stone inscriptions from *Ankola,* and *Gokernam.* Example, S.S. 1307, (A.D. 1385), *Rama chandra raya.* There are some Mahratti, and some Persian pieces. "Transcribed folio, volume 741, volume 2, C.P.B."

The book is a thin quarto, French paper, half-bound, injured.

6. No. 758. (No. 10, C. M. 979.) Inscriptions in the Mysore country.

Example S.S. 1569, *Chicka deva raju.* Some of *Kant'hirava Narasu raju* at Seringapatam. One in *déva nagari* in an *agraháram.*

The book is a thin quarto, various paper, half-bound, used.

7. No. 759. (No. 31, C.M. 1,000.) Inscriptions on stones, copper-plates in the *Kampili* district, and Ceded districts: others from the *Sunda,* or *Sundùr* country.

Examples S.S. 1435 *Krishna raya,*
1453, *Achyuta raya,*
1456, the same;

with others there is a little Mahratti.

The book is a quarto, of medium thickness, country paper, half-bound, used.

IX. Jaina.

1. No. 737. (No. 726, C.M. 534.) *Tirt'hakara puranam*, or *Jaina siddhantam.*

Details of the lives, and actions of the twenty-four *Tirt'hácaras*, or deified men. As *Samanda, Bhadra, Ajita, Suparsvu, Chandra-prabhu, Zantinát'ha, &c.* Account of their polemical disputes, and various other matters.

This book would probably be worth translating.

It is a thin folio, various paper, half-bound, used.

2. No. 745. (No. 5, C. M. 889.) Labelled, Canara kyfeats, 14 sections.

The first five, or six of these are relative either to *Jaina* kings, or *Tirt'hacaras*, as *Parsva nat'ha;* and the book contains an account of the *Jaina* religion.

It is a folio, various paper, half-bound, injured, the back loose.

3. No. 761 (No. 11, C. M. 877.) Canada kyfeats. It contains 13 sections: twelve of them are occupied with an account of the *Jaina* religion. The date S.S. 912. (A.D. 990) is given for the reign of *Vishnu Verddhana raja* of *Tálcad.* He bestowed eight townships on the fane of *Pacshama rangha nat'ha.*

The book is a thin folio, various paper, damaged.

X. Miscellaneous.

1. No. 754. (No. 4, C.M. 870.) Canada kyfeats, 13 sections. The first has a notice of temples at *Hobhalli.* In the others there is an account of native chiefs, of Hyder Ali, and of the Mysore country; the whole is apparently of no great consequence.

The book is a thin quarto, country paper, worm-eaten, half-bound, and damaged.

2. No. 760. (No. 17, C.M. 832.) Canada kyfeats.

It contains the official regulations of Tippu Sultan, also one *verga* of the *Amara cósha.* It is written in four languages, *i.e.* Canada, Mahratti, Sanscrit, Persian.

" A complete copy of this volume has been made under my directions in Persian, Canada and Mahratti, C. P. B. 1849."

The book is a small quarto, thick country paper, of a good kind, but old, half-bound, much injured.

2½. No. 763, (No. 52, C.M. 1021.) The cover only. The book contains inscriptions in number 126, in Coimbatore, *Carùr*, and *Darapuram*. C. P. Brown, Esq. writes—"Copies of all these are found in folio volume 845, and in volume 814, several of the missing pages have been discovered."

Instead four pieces are inserted.

1, *Sancara vijayam*; 2, *Madecara nayaca dandacam*; 3, *Cámana charitram*; 4, *Sulikere siddhésvara púrvótiram*, or legend of the *numen* at *Sutikere*.

The book is a thin quarto, country paper, injured, half-bound, damaged.

3. No. 765. (No.4, C. M. 888.) Canara kyfeats, 12 sections; much Mahratti.

Section 1. Account of *Rama raja*, and his contests with the Mahomedans.

This section contains somewhat full details of *Rama raja's* negotiations, and battles, with the neighbouring Mahomedan rulers. A pompous, and very exaggerated statement is given of the splendour of his throne, and the number of his obsequious attendants; including the kings of all the fifty-six countries of Hindu geography. A list of his army is also given. The attacks of the Mahomedan chiefs, separately, were foiled; but a grand confederation against him of five Shahs, at length overthrew him, and conquered the kingdom. The date of S.S. 1486, (A. D. 1564,) is given; and it corresponds with that of the battle of *Talicota*, with which ended the power of the *Vijayanagaram* kingdom.

Note.—This document will continue legible for some years. The paper is undamaged; but the ink is not throughout equally good.

Section 2. Account of the *Banijagaru*, or traders of *Banivassi*, in the *Sunda* district.

The few details which relate to this class of *Lingadháris*, and merchants, chiefly notice the protection, or otherwise, received by them from *Sada Siva*, downwards to the times of Tippu Sultan, and the English; and the whole, in any general point of view, is unimportant. A brief mention of weights, meausures, and commodities, is appended.

Section 3. Account of *Banavasi* in the *Sunda* district.

The years contained in the four *yugas*. The subject of inscriptions is adverted to, and then particularized. *Vicramáditya* is stated to have made a very large grant of land to the fane, at this place; continued in force by *Bhója raja*. *Sinhana bhúpalan*, who ruled at *Rudrapuram*, in the neighbourhood, also made munificent largesses to the same; and built certain *gopurams*, or towers, over the porches. His son was *Calicala chúdámani*. His son was *Sangha bhupálan*. A detail of *Jaina rajas* follows. In addition to the mention of a few names, there is a specification of their books, and *sastras*, or religious productions. An inflated account is given of the power, splendour and attendants, of the said kings.

Remark.—This document seems to me of some consequence. *Banavasi* is a place of known antiquity, and the fact that *Jaina* kings of great celebrity ruled there, at an early period, is to be noted. The document is written with permanent ink; and is, as to paper, in tolerably good preservation.

Section 4. In the Mahratta character.

Section 5. A list of chieftains of the *Sunda* district.

The commencement of the rule of these chiefs is dated in S. S 1478, (A.D. 1556,) and seven names are given, coming down to S.S. 1685, (A.D. 1765). They were by consequence, chiefs, who founded their power on the downfall of the *Vijayanagaram* dynasty; as was the case in various parts of the Peninsula. A sort of copy of their seal is given; one contains the name of *Immadi arasapa nayak* in Balbund letters; on the other, the word *Nágēsvara*, and *Sada Siva*, can be read; and also the titular phrase, "a chief splendid as the moon," but some injury, by worms renders the connection, in so small a surface, not further legible. An imperfect copy of an inscription certifies the gift of some lands to a tribe of Brahmans; but the donor's name, and other particulars, are wanting.

The whole of the remaining portion of the book is in Mahratti characters; see the end of the following Mahratti papers. In what herein precedes, sections one and three are of consequence. The name of *Banavasi*, as an emporium of commerce, appears in the classical writers; and it then seems to have been flourishing. The prevalence of the *Jaina* credence throughout the *Sunda* country, is worthy of

notice, and, by comparison with the foregoing book, we may discern that the era of *Parasu Rama* was not so high up in antiquity, as Hindu exaggerations might lead any one to suppose.

The book is a thin quarto, country paper, loose and injured, half-bound, damaged.

4. No. 766. (No. 18, C.M. 884.) Canada kyfeats.

The second volume of Tippu Sultan's regulations in Canada, Persian, and Maharatti.

It contains also the weight, and value of coins.

It is a small, thin, quarto.

XI. Prophetical.

1. No. 725. (No. 6, C.M. 481, 575.) Four pieees. Section 1, *Vidyáranya-kálagnánam, slocas.* By *Vidyáranya, Siva's* qualities with an assumed prophecy of futurity.

Section 4. *Sarvagnà*, a *Jangama,* two or three leaves are injured: in the middle, are three pages of Mahratti writing, of no consequence.

Various notices occur, *supra.*

The book is a thin quarto, old country paper, very much damaged.

2. No. 727. (No. 8, C.M. 478.) *Chenna Basava-kálagnánam,* complete.

By *Chenna Basava,* verse and prose.

Asvapatis, Gajapatis, &c., after them the birth of *ChennaBasava,* his *lílas,* his glory, his predictions of futurity. See notices under 1st Family.

Squaré slips, between wooden boards.

3. No. 732. (No. 7, C. M. 511.) *Sarvagnà kalagnánam.* Two copies, one complete, one not so: prose—770 *amara ganas,* dwelt with *Chenna Basava* at *Jangama nat'ha Rangha mantapam:* they wrought the *Siva samadi* (destruction) and then returned to *Cailasa. Rudra muni* delivered the contents to other *munis: Chenna Basava* will return to earth; with various other prophecies, and moral axioms. See other notices.

The book is a thin, and narrow folio, country paper, worm-eaten, half-bound, injured.

4. No. 740. (No. 57, C.M. 539.) Six pieces.

Section 3. *Sarvagnà kálagnanam.*

The book is a broad, thin folio, various paper, half-bound, the binding loose.

XII. PURANAS.

1. No. 721. (No. 48, C. M. 588, 472.) *Dévi mahátmyam* or *Chanda pat'h;* on the label erroneously, *Nrisinha sahasranama.*

Two copies, 1st copy 1—16 *adhyáyas.*

Do. 2nd do. 1—3 do.

From the *Márcandéya puranam.*

The war of *Dévi* and her *amazons,* against the *asuras,* or Assyrians.

The book is a thin, and narrow quarto, glossy country paper, half-bound, worn.

2. No. 726. (No. 15, C. M. 508.) *Siva ádica puranam*; stanzas; 1—11 *sandhis* complete.

Siva is lord of the entire world; *srishti, st'hiti, layam,* or creation, preservation, destruction, belong to him: his glory stated. There is also part of the *Bich'hátana charitram,* or legend of *Siva's* going about as a beggar. See a former notice.

It is a curious old book, country paper, worm-eaten, oblong slips between boards which are japanned; and, on one side, is painted *Siva* on *Nandi,* on the other side a *muni* with *Ganésa* and *Cārtikéya.*

3. No. 731. (No. 6, C. M. caret.) *Basava puranam,* 1—36 *sandhis,* verse; defective at the end.

See the full abstract, at the close of volume 2.

Square slips, between wooden boards, country paper, the edges touched by termites.

PURANAS LOCAL, or *mahátmayams.*

4. No. 719. (No. 11, C. M. 523.) Section 2, *Vannija ulpatti,* a legend of the *Cómtís,* at *Pennaconda; slocas,* with Canarese *tica.*

Birth of a *Comti*-girl, seen by *Vishnu Verddhana;* who made many attempts to obtain her. To avoid him she burnt herself, and many of her people died with her: others fled; the legend has been often noticed.

The book is a thin quarto, country paper, worm-eaten, half-bound.

5. No. 738. (No. 43, C. M. 521.) *Rudra bhāratam*, prose, complete; a *Vira Saiva* book.

The incarnation or manifestation of *Brahma*, *Vishnu*, and *Mahésvara:* their work or office, concerning the great deluge that destroyed the world; on the four castes, *Brahman*, *Cshētriya*, *Vaisya*, *Súdra;* and on the four *ázramas* orders, *Brahmáchari*, *Vanaprast'ha*, *Gṛhast'ha*, *Sanniyási*, Glory of *Vira rudra;* and other like matters.

The book is royal octavo, country paper, much worm-eaten, half-bound in sheep.

6. No. 739. (No. 9, C. M. caret.) *Chenna basava puránam;* stanzas, 1—12 *sandhis*, incomplete.

Details concerning the younger *Basava*, maternal nephew to the elder one: the work is highly sarcastic on *Brahmans*, but contains the moral and digested system of the *Vira Saivas*.

The book is a thin, and long, but narrow folio, country paper, half-bound.

XIII. Saiva.

1. No. 714. (No. 46, C. M. 492.) *Virupácsha stotram*, stanzas, complete.

Isvara, having three eyes, destroyed three towns, the consuming *Manmata*, praise of *Trilóchana*, the three-eyed one. There is a foregoing, and fuller notice.

A thin, and small quarto, country paper, worm-eaten, paper cover.

XIV. Tales.

1. No. 713. (No. 44, C. M. 886.) *Suca saptati*, seventy tales of a parrot; prose, complete: *Dinala panica*, or Journal 1—7.

Suca a *rṛshi*, as a parrot, told to *Vanni bhúpa*, a king, various tales; some of them taken from the *Ramayanam*.

The book is a thin quarto, country paper, worm-eaten, half-bound.

2. No. 718. (No. 12, C. M. 518.) Two pieces.

1.) *Siddha Rama charitra*, stanzas, two *sandhis*.

It is taken from the *Basava purana;* for an abstract of which, see the end of volume 2.

2.) *Karica bantuna cat'ha.*

Story of one who, going to his betrothed wife, was entrapped by an ogress: it has been of frequent occurrence.

The book is a thin quarto, country paper, half-bound, worn.

3. No. 724. (No. 30, C. M. 573.) *Raja séc'hara vilásam*, Sanscrit and Canarese mingled: 1—5 *asvasas*, 1—4 right, the 5th defective.

By *Shadácshari déva*, on the *lîlas*, or amusements of *Siva;* most probably taken from the *Halasya mahátmyam.*

The book is a thin quarto, country paper, a little injured, half-bound, worn.

XV. VAISHNAVA.

1. No. 710. (No. 41, C. M. 532.) *Suyoga charitram*, stanzas.

The *Vairágya puránam* is thereto attached. *Suyogi* was a *rishi*, who by *bhakti*, or faith obtained *mukti*, or emancipation. *Náreda*, *Bháradwoja*, and other *rishis* came to him, when he was performing penance, and told him the story of the *avatáras* of *Vishnu*. The leaves are loose from the binding, and many of them transposed.

The book is a long, narrow folio, country paper, worm-eaten, half-bound, worn.

XVI. VIRA SAIVA.

1. No. 701. (No. 1, C. M. 506.) *Bijjala raja charitram; padya cávyam*, 1—12 *sandhis*, complete. Sanscrit occurs in places. *Bijjala* was a *Jaina* king of *Calyána*, who had the misfortune to choose the elder *Basava*, for his minister of state: an account of his prosperity, praise of him, his jealousy of his minister, conspiracy against him, he was slain, and all the *Jainas* massacred. A full account is contained in the *Basava puranam:* this may be taken thence.

The book is a thick octavo, country paper, a little injured, half-bound, injured.

2. No. 702. (No. 19, C. M. 523.) Three volumes, *Bhava chinta retnam*, 1—9 *pracaranas*, complete.

By *Multana áchárya.*

Marvels performed by *Isvara* related to *Satyéndra Chóla*:

The last volume contains a glossary of *Hala canada* words, with notice of the glory of *Brahma* and *Jangamésvara*. It was copied for Mr. Brown; and there is a notice of the work in volume 2.

The book is a royal octavo, country paper, half-bound, slightly injured.

3. No. 703. (No. 50, C. M. 457). *Bháirésvara cat'ha sastra retnácaram.*

This is an epitome, and incomplete: the following is full.

The book is a royal octavo, country paper, half-bound, a little injured.

4. No. 703. (Nos. 52, 53, 54, C. M. 489.) *Bhairavésvara cat'ha sútra retnácaram* three volumes prose. Imperfect notices of *sactis* a description of *Cailása giri*, mode of wearing the *lingam*, glory of *Jangamésvara*, glory of *Bhairavésvara:* praise of *Nāreda* from *puranas;* and also of various *ṛishis.*

Royal octavo, country paper, half-bound, a little injured.

5. No. 704. (Nos. 23, 24, 25, C. M. 499, 400, 517.) *Prat'hāna regale*, especial chant. 1—20 *st'halas*, complete.

An account of sixty-three special votaries of *Siva;* the Tamil version is entitled *Periya puranam;* and some notice of these worthies was given, from that book.

See 2nd Family, Manuscripts.

The books are octavos, country paper, injured by worms, half-bound.

6. No. 705. (No. 13, C. M. 494.) *Saranùl lìlámṛitam:* 1, 2 *sandhis*, incomplete: *yecha gana* metre.

Praise of various eminent devotees, stated to have possessed miraculous powers.

The book is a small quarto, country paper, injured by worms, half-bound.

7. No. 707. (No. 45, C. M. 486.) *Lingayya charitram*, 1—6 *sandhis*, stanzas.

Notice of *Lingayya* a *Jangama guru*, his glory, and details of his proceedings. It appears to be taken from the *Basava puranam.*

The book is a royal octavo, thin and narrow, country paper, very old, and worm-eaten, half-bound.

8. No. 708. (No. 34, C.M. 507.) Two pieces.

1.) *Bhicshátana cávyam*, stanzas.

Siva cut off *Brahma's* head; and thereby incurring the crime of *Brahmahatti*, wandered over the world, as a mendicant; the glory of that mode of proceeding.

2). *Revara siddhésvara cavyam.*

1—7 *sandhis*, stanzas, incomplete.

Révana a *yógi*, performed many deceptive feats of magic, *(siddha vidhi)* by *mantra* and *tantra* before *Bijjala* king of *Kalyánapūr*, and before the votaries of *Basava.*

The book is a royal octavo, of medium thickness, country paper, worm-eaten, half-bound, the binding loose.

9. No. 711. (No. 32, C.M. 321.) *Sancara kálagnána prast'hánam*, prose, complete.

Chenna Basava with 750 *amara ganas* performed the *Siva zámadi*, a kind of penance before *Bijjala raya*. On going to *Cailása* he saw *Siva* in a bodily form, and uttered his praise, as *Sancara*, or the destroyer. There are also various predictions as to futurity.

The book is a small quarto, country paper, half-bound, the binding much injured.

10. No. 712. (No. 17, C.M. 502.) *Viracta cavyam.* 1—6 *sandhis* complete, stanzas.

Viracta is the quality of an abstracted devotee, a zealot, in a professed renunciation of the world; and most commonly used among *Saivas*. Hence the *Bairagis*, or *Vairácyis* known in Upper Hindostan; and with as little credit to themselves, as mendicant friars, white, black, or grey.

The book makes mention of 101 *pramata ganas*, of the *Vira Saivas;* and dwells on their *bhakti*, or faith, by means of which they obtained *mukti*, or liberation from the body.

The book is a very narrow folio, country paper, half-bound, damaged.

11. No. 716. (No. 16, C.M. 494.) *Adiyáyana cat'ha.*

A list of sixteen *ganas*, or companies of celestials, who followed the elder *Basava* from *Cailasa* to associate with him on earth; *Adiyáyana* being one of them. The sxiteen companies included 1008 indivi-

duals; the names of whom are herein detailed, and praised: so many *daimónès* at one time incarnate on earth!

The book is a thin, and narrow quarto, country paper, worm-eaten, half-bound, worn.

12. No. 725. (No. 6, C.M. 560, 509.) *Basava puranam.*

13. No. 723. (No. 88, C.M. 490.) *Vivéca chintámani,* another copy of the same work. Various previous notices have occurred.

The book is a thick, and narrow folio, country paper, worm-eaten, half-bound, the back loose.

For section 1, 4, see above XI, 1.

Section 2. *Prabhu linga lila,* incomplete: reference to various foregoing notices.

Section 3. *Cadamba Banavási raja charitram.* S. S. 965, a fragment of two leaves only; concerning the *Cadamba* race of kings; their capital presumed to be the modern *Banavasi.*

The book is a thin quarto, old, country paper, very much damaged.

14. No. 720. (No. 40, C.M. 491.) *Vivéca chintámani.*

By *Siva yogi,* stanzas. 1—10 *panch'hedas,* complete.

Isvara guna niruparam, a description of the divine nature, as the first cause of creation; *átma guna vivara,* on the nature and qualities of the human soul; *Isvara maya vivaram,* a detail of the power of god; *prapanja sva-rúpam* form, or nature of the world. On *yógam* and *mánam,* or penance, and mysticism. *Vira Saiva dicsha kramam,* mode of initiation among *Vira Sivas:* on *dwipántara* or various continents of the world. *Raja lacshanam, raja níti,* attributes and morals of a king. Various other matters; a sort of general compendium.

The book is a quarto, country paper, of medium thickness, half-bound, the back loose.

15. No. 728. (No. 5, C.M. caret.) Two pieces.

1.) *Mukanna Chóla raja charitram,* praise of his valour.

2.) *Pravuda déva raja cavyam*; about 20 *sandhis.* Not the *Vijaya-nagara* king, but one who seems to have been a distinguished *Jangama:* the book contains a panegyric of *Basava,* and the glory of *Jangamésvara,* or *Siva.*

This book is a square; being paper slips between two thin rose-wood boards, country paper; very old, and worm-eaten.

16. No. 729: (No. 14, C. M. 495.) *Saranùl lìlámritam ; yecha ganam* metre 1—11 *sandhis.*

On *Siva:* glory of *Basava;* on the *Vira Saivas,* and their works; such as exhibiting miracles; and the like.

The book is on country paper, half-bound, the back loose.

17. No. 730. (No. 33, C. M. 527.) *Rajéndra vijayam,* 1—9 *prakaranas,* complete.

Rajéndra was a king of *Saurashta dēsam,* his valour—he was a devotee of the *Vira Saiva* class. He conquered some countries.

The book is a thin quarto, country paper, half-bound, one board gone, the other one damaged.

18. No. 733. (No. 27, C.M. 503.) *Ashta varna tilacam :* 3 volumes, 1—11 *sandhis,* complete, stanzas and prose.

Matters briefly extracted from the *Basava puránam, Arádhya charitram,* and *Purátana regale:* such as, the glory of a *guru* of the *lingam,* of the *Jangama,* or moveable *lingam,* glory of *Basava;* story of *Dhulayya,* of *Prabanayya,* and of other *Vira Saiva* devotees.

Broad octavo, thin, worm-eaten, half-bound, damaged.

SECOND FAMILY, Canarese, "Kadattams", recte *kaditam.*

These books are formed of cotton-cloth folded into square, or oblong pieces, and covered with a black paste, which gives a slaty surface. When folded up, they are from one inch to four inches thick.

I. Historical.

1. No. 1913. Two pieces.

1.) *Arikuttaram kaipattu.*

Doddra virabhadra nayaka and *Chandra séc'hara nayaka* came together to *Vijayanagaram,* and captured twenty-four townships; the names of which are given in detail: such as *Uttavaligramam, Modapuram, &c.* He ruled 25 years.

2.) Some Mahratti writing, five or six pages, not particularly examined.

The book is 10 × 5 × 2 inches.

2. No. 1917. *Rayadurga raja púrvótram.*

Records of the barons of Roydroog.

This book is in the Telugu language. *Vélùr sri Krishna rayalu váru* ruled at *Chandragiri,* without a *dalavayi,* or general; and his *mantri* was *Vencatapati nayadu,* who sent out five commandants of forts (see No. 1918, 2) to collect tribute. Two of his Mahratti officers named Bhuja khan and Ali khan were sent by *Vencatapati,* and fought a bloody battle at *Chittakal;* and also at other places: taking the districts connected with those places, and bringing them under the *Chandra giri* ruler.

There are details, going before as to the aforesaid *Krishna udiyar* of *Udiya giri;* but from the nature of the material, and of the crayon-writing, these details are much obliterated.

Book 10 × 6 × 1 inches.

3. No. 1920. *Keladi raja pattam,* account of fifteen kings of *Keladi: slocas* and *padyas.*

1.) *Chelvapa nayaca pattam:* 105 *padyas.*

He ruled thirteen years and six months. No date of years: this begins after him.

2.) *Sada Siva nayaca,* son of the foregoing: 66 *padyas.* S.S. 1436 *Srimuc'ha* year. At *Ikheri grámam* there was a palace built in olden time: he lived in it; and ruled 31 years and 6 months, down to *Visvavasu* year.

3.) *Dodda sancara vijaya,* eldest son of the foregoing; 55 *padyas.* S.S. 1468 *Visvavasu* year to S.S. 1481, 13 years and 5 months.

4.) *Chicka sancara pattam.* Second son of *Sada Siva* his son being young, 10 *padyas,* S.S. 1481—1493, 13 years and 10 months.

5.) *Rama nayaca* eldest son of *Doddavijaya,* 100 *padpas,* S.S. 1493, down to 1505, 12 years.

6.) *Vencatapati nayaca pattam,* 40 *padyas,* S.S. 1515 down to 1552, son of *Rama nayaca* (46 years.)

7.) *Virabhadra nayaca pattam;* son of the preceding.

8.) *Sivapapa nayaca pattam.*

9.) *Chicka vencatapati nayaca.*

10.) *Bhadrapa nayaca pattam.*

11.) *Sóma séc'hara nayaca pattam.*

12.) *Hari Basava nayaca pattam.*

13.) *Sóma sēc'hara nayaca pattam.*

14.) *Basavapa nayaca pattam.*

15.) *Sóma séc'hara nayaca pattam;* so far the succession was regular; from S.S. 1436 down to 1680.

Book 9×9×4 inches.

4. No. 1921. Mahratti and Canarese; of the latter only a little. Three subjects have headings; and there are two more.

Letters from a king to a *déva st'hánam,* or temple. In *Dundubhi* year, *Kelada Basavapa nayaca* sent to *Kober nanjundésvara koil.* Excess of revenue to be applied towards building a temple to *Mu-c'hambica amma. Naraca payyen* manager of the fane was written to.

The book 7×7×3 inches.

5. No. 1926. *Mysùr púrva raja abhyudaya vivaram.*

This is an important book, containing an account of twenty-three Mysore kings; in the early instances names only:

Apparar timma raja udiyar, his son was *Aruberula chama raja udiyar,* his son was *Dévaraju chama raju udiyar,* his son was *Krishna udiyar,* his son was *Chóla chúmarasu raja udiyar:* his son was *Hari chama raja udiyar,* born in *Prabhava* year, *Srávana* month; and *Raja udiyar* son of *Harichama raja. Bettada raja déva udiyar,* born in *Ananda* year: his son was

Mutuca raja déva udiyar, born in *Pramaticha* year: his son was *Chinna déva raja udiyar,* born in *Pramádi* year: his son was

Nanja raja udiyar, born in *Vishu* year; his son *Bettadayanavar,* born in *Subhánu* year; his son was

Immadi raja udiyar, born in *Paritápi* year, and crowned in *Isvara* year

His son was *Bettada chamaraja udiyar,* born in *Cródha* year: his son was *Chama raja udiyar,* born in *Subhakrita* year, crowned in *Pingala* year, and reigned 19 years, down to *Isvara* year. He fought, and conquered some places, *i.e.* 18 *gadis,* or talooks; containing more than fifty townships. His son was *Kant'hirava Narasu raja,* born in *Rácshasa* year, crowned in *Bahudhanya* year, reigned 21 years, down to *Vigāri* year. He conquered 32 *gadis.* He had two sons: the eldest was *Dodda déva raja udiyar,* born in *Dunmuc'ha* year, crowned in *Vilambi* year, and reigned 13 years, down to *Paritápi* year. He conquered 11 *gadis.* His younger brother was *Mari*

déva raja udiyar, born in *Prabhava* year, and reigned 8 years, down to *Yuva* year, *Déva raja udiyar*, born in *Prabhava* year, crowned in *Vigári* year. His son was *Chicka raja déva udiyar*, born in *Partiva* year, and reigned down to—*Paritápa* year. *Kant'hirava Narasu raja udiyar*, born in *Paritápa* year, began to reign in *Tarana* year. *Kṛshna raja udigar* born in *Chitrabhánu* year, began to reign in *Vijaya* year. The preceding four kings conquered some towns, to wit—*Honapuram;* both *grámam*, or town, and *dúrgam*, or fort; *Tumukùr*, and many smaller *hallis*, or hamlets, which are specified.

With regard to all the above rulers the names of *patta-stris*, or crowned queens, are given in detail: some kings had more than one such queen.

Book 10×3×3 inches: mostly in a strong, clear, durable handwriting. Large use was made of it by Colonel Wilkes.

6. No. 1929. Two pieces in Telugu, but much mingled with Sanscrit. The folds being opened on one side, give *Kṛshna raya's* affairs, and unfolded on the other side, the affairs of *Vencatapati.*

1.) *Vijayanagaram Kṛshna deva mahà raya pattam.* He ruled from S.S. 1432 in the following *Sucla* year down to *Virodhi* year, or 21 years. Details of his reign during that period: needless to be abstracted here, since all particulars have been more than once given.

2.) *Carnátaca désa vira Vencatapati raya pattam.* He was crowned in S.S. 1526, the following *Prabhava* year. He conquered various places. He was sent as general from *Vijayanagaram* against the *Chola* kingdom. He took Tanjore; and after the disastrous battle of *Talicota*, in which *Rama raja* fell, he assumed the kingdom which he had won.

The book is full in its details of his gifts of lands, to various temples. The total measurement of such land was 50,659 *curhis*, or 506 cawnies

II. Miscellaneous.

1. No. 1720, 1721. Many varieties; each occupying one, one and a half, two or more pages—as medical; kingly matters; names, &c. detached *slocas* ornate in kind. *Vaishnava* matters; *grant'ha* letter.

Account of the *Ashta grámam* by *Srinivasa.*

Medical treatment of children in *slocas* and prose. The kinds of medicines, required in order to the effective rearing of children; defining the weight

of each ingredient. Medicines are divided into classes; as *yélam* cardamon, *játikáyi* nutmeg, *játipattu* mace, *válmulugu* long-pepper, *lavangam* cloves, *kandapari, &c.*, the weight of each proper to be used in *palams*, or ounces. Remedy for *sitajvaram* or remittent fever, for flatulence: powder of the chank, or sea-shell. *Chanda náta chúrnam*, and *Usirati chúrnam* to remove coldness of body. From the *Sámavéda* verses on *punyahà vasanam* or purifying, sprinkling; used in the ceremonial cleansing of pots, cups, or vessels.

Some names of kings of the Mysore dynasty.

Raja udiyar.	Chicka deva.
Chama raja udiyar.	Krishna deva.
Immudi raja udiyar.	Nanji raja.
Kant'hirava Narasulu.	Chama deva.
Dodda deva,	and others. See other books.

Chátu slocas, of *srıngara* kind, about women and their affairs.

In *grantha* letter, extracted from a *véda*, on *Vaishnava* subjects.

Praise of *Cháma raja* in composite stanzas.

Rama vishaya stotra, *slocas* praise of *Rama*.

Account of the cultivation of *Ashta grámam*, a district of eight townships in the Mysore country.

In that district as *Srınivasa* temple, its accounts distinct.

Lacshmi stóttra, praise of *Lacshmi* in the *grant'ha* letter, and Tamil language. *Krıshna stuti*, praise of *Krıshna* in 35 Canarese stanzas.

The years which some Mysore kings reigned: *Raja udiyar várayyen* 30 years, *Chama raja udiyar* 21 years. *Kant'hirava Narasinha raya udiyar* 38 years. *Dodda deva raja udiyar* 16 years.

Intermediate are some details of a *Dalaváyi*, who ruled: these are not complete.

Some village accounts in Mysore, as *Srirangha patnam kotta*, (Seringapatam) *Bannúr kotta*, *Gunigala kotta*, *Arakerri kotta*, *Hayagriva halli kotta*, *Chicka deva rayer durgam*, *Maddur kotta*, *Narasimha durgam*, *Dodda deva nagara durgam*; and of other forts, or villages, in Mysore.

Oblong books 10×2 inches, 6 inches thick.

1½. No. 1910. On the label, which appears to have been changed, *Manipurata* kyfeat, but no details as to *Manipúr* are found.

The contents of the book are matters briefly taken from the *Bhāratam*, coming down to the war by *Arjuna*, and others; perhaps prefatory, and not continued, 13½ pages. Then defaced, in Tamil letter and language; the contents cannot be made out: a corner is cut off. On looking closely it is seen that much writing has been washed off; perhaps to be written over again like a palimpset; yet not again written on.

2. No. 1916. Two subjects.

1.) Various details on dying threads of cotton, and silk, the materials to be used, and the colour they produce, black, red, orange, green, &c. only as to dying, not weaving: great weights specified, as being for large quantities of thread.

This book might be useful in the arts; if translated.

2.) A *Mahratti* letter, occupying half the book, reversing the beginning.

Size 10×6×2 inches.

3. No. 1918. Three subjects.

1.) *Raja dalavaya vamsavali.* Telugu.

The *Dalavaya*, to the ruler of *Pennaconda* S.S. 1558: some forts and townships were captured by this general. Among the said *Pennaconda* rulers was *Vencatapati raya.*

There is nothing to correspond with *Vamsavali*, i.e. a genealogy.

2.) Account of *Raya durga*, (Royadroog.)

There are five forts connected with it, viz. *Kandarpa durga, Yennamula dodi durga, Nasana retti doddi durga, Dēva dula durga, Mortigala durga.* The bearage (revenue account) of the townships connected with these five forts is given.

3.) *Pennaconda kriya sactiyudiyar:* his genealogy, some details of his rule—the names of his sons, or successors are so far obliterated as not to be easily legible.

Book 10×6×3 inches.

4. No. 1922. Three subjects.

1.) *Devangata vári* kyfeat, Mahratti letter; nothing of any importance.

2.) *Chandra dróna parvata* kyfeat: merely Canarese accounts, letters used for figures.

3.) *Bhagùr Chenna kêsava déva stana sassanam.* In Canarese, an inscription; *sacti dēvata stóttram*, praise of a goddess, but much defaced.

Adhyanta sringára ga'tha, or a very beautiful tale.

Parama Brahma surupà, the female form of *Parama Brahm.*

Mahà ugrakópini, the most wrathful, and angry female (goddess.)

Mahà bhayancari, the very terrible female (goddess.)

Book 6×6×2 inches.

5. No. 1924. Three subjects.

1.) *Lacshmi, Narayana,* and *Narasimha;* two temples at *Iddat malli:* inscriptions in them. *Varada chetti* bought some wet lands, east of these fanes, and gave them to the said temples; commemorated on stone.

2.) *Játacam*, or horoscope of a king whose name is rubbed out: *slocas* with *tica* in Canarese. Some Canarese accounts; detail, *seriatim* of prosperity, sorrow, happiness, suffering; as usual in horoscopes.

3.) *Dévanapuram raja vamsavali*, prose, *yuga varusham*, number of years in each *yugam.*

Soma bhairava gandam }
Somé ,, ,, } events of their rule as *palliyacarers.*
Somanat'ha ,, ,, }

no certain dates.

6. No. 1930. Three subjects.

1.) *Bhagaddi kottai* kyfeat (recte *Kaipattu*, rent taken from the hand). Account of a small fort and *palliyam* attached to *Srirangha patnam;* its revenue, as rendered during the Sultan's time; proper name not stated, but Tippu only occurs before that title. Details as to month, day, &c., when the different proceeds were paid.

2.) *Harinahalli kaipattu*, a township attached to *Sriranghapatnam;* details as to persons, and times of payment.

3.) Notices of ancient kings, and dynasties; as *Vicramáditya*, name only. *Narapati raya, Harishara, Sómésvara, Vishnuverddhana, Narasinha raya, Rajaparamésvara, Jayadéva raya.* After the era of *Sáliváhana* three.

2. No. 1720. *Pacshama rangha natha svami dévâlya kanaka.* Account of the expenditure of the said temple at daily processions, new and full-moon, and monthly; more pompous yearly was the *Brahmôtsavam*, or car-festival.

A *Rangha mantapa*, or porch attached to the temple, and there are others similar. In those porches, a detail of the proper ceremonies is given, having reference to *Ranganat'ha, Castúri rangha nayaki*, the '*Aluvâr*, and others. Tradition has it that very anciently *Ranghanat'ha* was there of old; and, that, in a time of public disturbance, the idol was hidden. Again the shrine was established by *Gáûtama rishi* in S.S. 846 in the *Vegudhanya* cycle year. In that same year *Vishnu Verddhana déva mahà raja* caused the temple to be built, with walled inclosure, *Rangha mantapa*, and other appurtenances; from S.S. 1486 down to 1690 S.S. following kings gave lands, and other donatives to the temple. Full details not here abstracted, are added, as to what every king gave, with the date of gift.

The stone inscriptions, commemorating those gifts are many of them within the temple enclosure. Others are referred to, as being in distant villages, or places.

There are added names of fourteen kings of Mysore, with the expenses they were at, for processions connected with the said temple: the names only, without dates.

1 Raja udiyar, 2 Bettanda chama raja udiyar, 3 Chama raja udiyar, 4 Immadi raja udiyar, 5 Kant'hirava raja udiyar, 6 Deva raja udiyar, 7 Dodda deva raja udiyar, 8 Chicka deva raja udiyar, 9 Raja kant'hirava Narasu raja udiyar, 10 Krishna deva raja udiyar, 11 Immadi raja udiyar, 12 Nanja raja udiyar, 13 Bettada chama aras udiyar, 14 Chama raja udiyar.

Book 12×4×3 inches, very fully, and closely written.

3. No. 1908. *Sringeri mata svasta kanaka*, accounts of the *Sringeri* monasterium established by *Sancarácharya.*

Karayúr account. *Sivapa nayah*, after inquiring into the entire expenditure of one year, sent the same in detail to the king at *Vijaya singha puram.*

Account of towns (*patnam*) for which they obtained free grants: these being *Mendatipati, Sachadánandam*, and apparently two other towns; doubtful as to names.

Account of instalments of rent, with profit and loss thence resulting, as regards Horre sîmi, Hona halli nadu, Hyadur nadu, Malu bhága nadu, Condur nadu ; Vidyanagara puram, Narasimha puram, Singha puram, Maisur, Ayanur ; these, and other places.

Accounts of gifts to *vidvámsas*, or learned men of the monastry : these being land, clothes, and money. Accounts of donation by two heads of the *matam* in their journies, with expenditure. Other accounts for one year.

Book 8×6×6 inches ; one of the sides somewhat fully written : the other one not so.

4. No. 1909. *Sringeri simi kanaka*, accounts of *Sringeri*.

For Dhatu year, as to Honahalli nadu, Ballandur gramam, Geni sîmi, Hagadur nadu, Hallandur, Kelabhagu nadu, Mahabhága nadu, Nadubhaga nadu, Kunnur nadu ; these, and other places.

Accounts of wet and dry lands. The periods for which rented, the number of parcels, the profits ; and, in certain cases, the loss, through failure of crops, the number *vára*, or possessors : throughout the details are very full, but local ; and, for any other, than revenue use, unimportant.

An old black book, 12×7×3 inches, fully written on both folds, the hand-writing small.

5. No. 1912. Two subjects.

1.) *Vupalli kari*. The Sultan having called the cultivators inquired of what caste they were ? how many children they had ? how much land cultivated by them ?

The hand-writing is partially obliterated.

2.) *Bennabha kari*, the like inquiries ; but, with a different list of caste : the writing is old, and injured.

[The writing with the kind of crayon termed *balapam*, on slated cloth, will not bear rubbing : it then becomes indistinct.]

6. No. 1915. *Sringeri matam svasta kanaka*. An endowment account of that monastery, by its original founder.

Details of account of freehold lands of the said *matam* ; and of the sale of some of them ; by a balance remaining due ; some balances on agriculture were forgiven.

The towns specified are:—

Vidyaranya puram, Narasinha puram, Singhapuram, Horanya puram, Sancara puram, Binca puram.

The *pit'haca* or altar of the original *Saiva matam* was formed (scribitur) by *Siva* himself; it is termed *guna pit'haca:* detail of its lands. At length *Sancara* (supposed to mean the *áchárya)* became its name: it is a very ancient *matam*. The names of heads are not successively given; but they are mentioned collectively, with the exception of *Vidya Sancara*.

Book 8×6×4 inches, somewhat fully written in a neat handwriting.

7. No. 1928. *Sringeri matam.*

Accounts for four years: *Prabhava, Palavanga, Kilaca,* and *Saumya;* no *saca* year stated. Accounts of freeholds with the cultivation; money received for them from *mahajans,* or proprietors; gain and expenditure; to whom the farms belonged, with a list of tenants.

A large square book, like the others.

8. No. 1931. *Hangalata grama mányam.*

In *Sávari* year, *Déva raja udiyar* gave two townships, named *Hallagala* and *Páninayaca puram,* to the temples of *Hallalanátha svami, Mallicárjuna déva, Brahma deva,* the *grama deva,* (name not specified) *Vináyaca deva, Kérecomma deva, Hanumanta deva,* and others; for the maintenance of hierophants. The book is written on only one fold, and this occupied by receipts, and expenditure of the specified one year.

Book 7×5×2 inches; it looks very old.

9. No. 1932. *Sringeri ráya leckè,* three years' account. Details of cultivation of wet and dry lands, tax-free only; with the numbers of the land-squares; and whether there was profit by fertility, or loss by defect of crops. The accounts are *Kara, Bahudhanya,* and *Vyaya* cycle years; and for *Kondúr, Halugarunādu, Sáluva nādu, Hosiúr, Kelabhága nádu;* and various other towns.

Book 7×7×2 inches, with only one board; a small, and neat hand-writing.

10. No. 1933. ***Maisúr chinna bandara lackem.***

An account of the expenditure at the palace for pearls, rubies, and diamonds; and of others already in the treasury. On a gift being made, the *raja's* order was entered in the treasury account.

Chinna bandáram appears to have been the name of the treasurer.

In *Pravudha* year, and *Srávana* month, the *raja* gave ten jewels. In the bright half of the *Bhadrapadi* month he sold ten diamonds from the treasury.

In *Kártiki* month diamonds were given out to be made into a ring for the *rája's* use: also a large necklace and jewel, for it, were issued: and so on, to many other instances. Very frail document for such memoranda.

Book 14×6×2 inches.

D.

SECOND FAMILY. MALAYALAM language.

I. CASTES.

No. 842. (No. 17, C.M. 910.) Thirty-one sections on the manners of various orders of Brahmans, and other inferior castes in the Malayalam country. These differ considerably from castes, in other parts of India.

The book is a small quarto, Europe paper, half-bound.

II. HISTORICAL.

No. 789. (No. 16, C.M.—) Two sections.

1.) A Tamil translation of the *Kérala ulpatti:* an abstract of the original, on palm-leaves, appears under the 1st family.

2.) Copy in *Malayálam* of an original manuscript in possession of the *Bîbi* of Cannanore. An abstract occurs elsewhere.

The book is a folio, on Europe paper, boards damaged.

III. INSCRIPTIONS.

1. No. 802. (No. 59, C.M. 1028.) Inscriptions on stone in the *Malayálam* country. Part is in the modern Tamil letter; other part in two kinds of ancient Tamil: one of them partaking of the Telugu alphabet.

The book is a broad folio, country paper, boards, tied with a string.

2. No. 806. (No. 60, C.M. 1029.) One hundred and twenty-two inscriptions on stone, copper, and paper-grants in the Malayalam language; and in old, and modern Tamil letters.

The book is a quarto, country paper, half bound.

3. No. 814. (No. 54, C.M. 1023.) Three sections.

Section 1. Thirty-three insrciptions on stone, and copper-plates in Arcot district, and in the Tanjore country,

Section 2. Eleven inscriptions in the Dindigul, and Madura districts.

Section 3. Two copper-plate inscriptions in *Darapuram*, Coimbatore district.

These are in *Grant'ha*, Telugu, old Tamil, and modern Tamil letters: yet marked on the cover as *Malayalam*.

The book is quarto, country paper, half-bound.

IV. Miscellaneous.

1. No. 815. (No. 71, C. M. 900.) Nine sections.

Section 1 is an account of tribes in the *Malayālam* country. Sections 2, 9, accounts of two temples. Section 6 is statistical, the others, notices of revenues; of *pálliyacárers*, and of their districts.

The book is a quarto, country paper, half-bound, damaged. It was restored in one of the folio volumes.

2. No. 801. (No. 14, C.M. 907.) Four sections.

Section 1. Account of the *Palacatti* kings. Section 2, of the goddess *Bhagavati*. Section 3, of tribes. Section 4, people of various nations. Tamil and Telugu letters; used.

The book is a quarto, country paper, half-bound.

3. No. 826. (No. 10, C.M. 903.) Thirty sections.

Of these eleven are on temples, and choultries. Fourteen are statistical; the remaining five are genealogical, or notices of tribes and customs.

The book is a folio, Europe paper; old, and modern Tamil letter, half-bound.

4. No. 886. (No. 15, C.M........) Forty-six sections.

Of these four are concerning castes, and tribes; five are on allowances to different temples; three are genealogical. Twenty-seven are statistical; the remainder on seeds, choukies, or jails, &c.

The book is a folio, China paper, half-bound, damaged.

5. No. 957. (No. 5, C.M. 898.) Seventeen sections.

Section 1. Account of *Malapura coya* in the *Vettata nàd* or district.

No ancient books except the Koran. The writer derives his authority from *Jaini* Mahomed in *Ponani* village. The amount of information conveyed amounts to little or nothing; except with reference to a few religious, or local customs. They have no inscriptions.

Section 2. Account of the *Valluva nàd*, or *Angādi puram, rajas*, in *Malayálam*.

The capital was established by *Cherumàn Perumàl*. The younger brother succeeds on the death of a preceding king. They have no inscriptions, or records; the latter perished in the period of disturbance.

Section 3. Notice of the *Panikàr*, a tribe of astrologers.

They refer their instruction, in astrology, to the precepts of *Subrahmanya*. The origin of the class is derived from *Tuluva*, with fabulous accompaniments; by which it appears, that their class originated from a Brahman, and a woman of lower tribe. They state, that they were appointed by authority, accounted divine, to be astrological guides to the *Súdra* class. In the English heading of the section, in the original book, the section is said to contain "explanations of astronomical tables;" but nothing, answering to such an index, appears.

There follows copy of a letter, or order, from Thomas Warden, Esq, directing all, whom it might concern, to give assistance and information to *Nitala Náráyana*, the gomastah of Colonel Mackenzie; concerning the antiquities of the country. The different kinds of documents, books, inscriptions, and the like, are specified; by way of explaining the kind of matters regarded as desiderata.

Section 4. Account of *Alaven Cadari* of Calicut.

This person received his fief, and authority, from the *Samudri raja* (title of the Calicut *raja*, by the Portuguese spelt Zamorin). There is nothing in the paper, except a mention of revenue proceeds, from rice cultivation.

Section 5. Account received from one named *Coya vettil Coya*, an inhabitant of Calicut.

According to this person's statement, the ancestors of his tribe came with some banners, or distinctions, by way of the sea, in a ship or bark from Chinna-Kribala: and, in conseqence of rendering essential services to the *Samudri raja* of Calicut, the class received from him distinguishing immunities and banners.

There is nothing further of any importance. I find, on inquiry, that the class of people referred to, are most probably Chinese; as my informant says they are the same kind of people with the Chinese at Madras; except that the former do not wear the long queues, which the Chinese regard as tokens of honor. By consequence, the people in question may be Malays, or other persons, from the eastern islands.

Section 6. Notice from the chief of a tribe of Mahomedans, his name being *Condavetti takiyakal tangal.*

The writer says his ancestor came from *Paniveli* (Panwell), on the coast opposite to Bombay. The people of *Malayalam* received him as their religious teacher, and guide. He made many additional disciples. Tippu Sultan gave some endowments, which have been continued by the Honorable Company. There is nothing further of the slightest consequence.

Section 7. Account received from Syed Ali *Coya,* the *Cadri* (or Cazi) of the mosque at *Tiruvarangadi,* in the talooks of *Vettata nàd,* and *Yera nàd.*

They have no ancient books, or records. The writer professes to give only what he had heard. *Cherumàn Perumàl* adopted the Mahomedan system, and went to Mecca; whence he brought with him ten families to return to *Malayálam;* but he fell sick of a fever at the Shahar (a town) where the ship had stopped in the passage; and, as the fever threatened to be fatal, he charged those people to go to *Malayálam,* and disseminate their religion there. They objected, that they were strangers to the country; in consequence of which he gave them letters of introduction. After his death, they came to *Codugnalùr* (Cranganore ?) and delivered the letters to the chief at that place. The *Parapa raya,* by his order, gave them *Tiruvarangadi* (a bazar street) for their residence. They are bound to present a Nuzzar, to a certain fixed amount, on the accession of every new chief, as an acknowledgment of fealty and homage; discontinued (at the time of writing) since seventy years.

Section 8. Answers to inquiries received from the *Nambadi* chiefs at *Cuvittanàd.*

They received their lands from *Párasu Ráma.* No inscriptions. They are subordinate to the Calicut, and Cochin, *rajas.* Under them are 1,600 *Nayars.* They give a fabulous account of the origin of their tribe. Of this tribe, there are three chiefs, *Vengna natta raja, Yedatara nádu vāri,* and the writer, the *Nambadi* of the *Cuttinada Padinyare* district. The *Vengna natta raja* was adopted as ruler from their tribe, when the lineal

p 3

ruler of that place had no offspring : it occurred about seven hundred years, previously to these answers having been written. In consequence of some family discord the *Padinyare* district was divided, and so continues. In a defect of posterity, the offspring of a female of the race, by a *Namburi Brahman,* succeeded; and the descendants are numerous. The race was at different times under the *Neddi-iripa* (Calicut) *raja,* and the *Perumátapa* (Cochin) *rajas*: at the time of writing they were under the Calicut *raja*. They have no inscriptions : these were destroyed when fires burnt down their houses.

Section 9. Answers received from the *Cammati,* or gold coiners, of the cusbah of Calicut.

No ancient books. They came originally from the *Chóla désam;* and received employment, as legal coiners, from the Calicut *raja,* as they have heard by tradition. They retain no copy of the original order. They make the coin called the new *Vira rayen*: four house-holds are so employed.

Section 10. Result of inquiries of certain persons named *Musata,* at *Rámanátha karai.*

Párasu ráma appointed all things at first, in the *Tuluva,* and *Kérala* divisions respectively : there were thirty-two village districts. Some reason is stated for the Brahmans being considered to be of an inferior order. Mention of a distinguished Brahman. There is nothing further of any consequence.

Section 11. Result of inquiries from a *Namburipàd,* or superior Brahman of *Cuvittalùr.*

The usual reference to *Parasu Rama*: there is nothing in the section; beyond a statement of some local customs.

Section 12. Account received from *Pumali Namburipàd,* of *Cuvitta* district.

All books, or records have been lost. Except a reference to *Párasu Ráma*; nothing is mentioned as to early times; and nothing, beyond local matters, of later date.

Section 13. Legendary account of *Paniyùr cshétram,* in the district of *Cuvitta nàd.*

Párasu ráma, after forming the Malayalam country, went to the *Godáveri* river, and invited the Brahmans to come to the new country; but they refused; except there were a river, and a *Varáha svámi. Parasu Rama,* by penance, supplied these things; and then the Brahmans came to

Malayalam. They are subjected to the *Venáttira rája* of *Tirvanandra puram* (or Trivanderam); that is, the Travancore *rája*.

Section 14. Account received from the Brahman of *Vengnattùr* of *Cuvitta nàd* district.

No inscriptions; and nothing further than a mention of the number of *Nayars* in the district, and some matters of revenue.

Section 15. Replies received from *Sancarapotuval* of *Sancara nárdyana cshetram* in the *Vettata nàd* district.

No inscriptions. Does not know where the *Kérala Ulpatti*, in Sanscrit, can be had: the *Bhavishyotra purána* exists; but does not know where. All books perished in times of disturbance, in Malayalam. At *Ráma natti karai*, a *Pariya*, acquired great power, and the *Samudri raja* (of Calicut) promised his district to any one who would kill him. *Parachatta vetta nayar* did so, and became chief of the district. The respondent is ignorant of ancient occurrences; but specifies some matters relative to existing chiefs.

Section 16. Replies received from the Brahman at *Cudalùr*, in *Cuvitta nàd* district.

Parasu Ráma formed the *Malayalām* country. Reference for better information to the Brahmans at *Arrhavam cheri*, termed *Tambirarkal*: and to the *Scanda puranam*. Nothing further of the slightest consequence.

Section 17. Replies from five Brahmans of *Paniyùr*, in *Cuvitta nàd* district.

Inscriptions, and records perished in the disturbances; caused by Tippu Sultan. Much uncertainty expressed as to antiquity. Some explanations as to the opposing sects of *Saivas* and *Vaishnavas*. Some similar details; and a reference to two kings named *Kohatti raja*, and *Cheriya Perumàl*, who fought with each other; when the former killed the latter, and received from the Brahmans the country of the slain chief. Reference to *Cherumán Perumàl* who ruled 36 years; and introduced the *Bàuddhas* (Mahomedans): other matters relating to local customs.

Note.—This paper seems to be rather more important, than most of the others in this manuscript; but the matter has been to a prevailing degree anticipated by preceding documents. A reference to this paper in connexion with them, would be desirable.

Section 18. Replies to inquiries from the *Tirumana cheri rája* of the *Cuvitta nàd* district.

He is connected with the *Paniyûr* Brahmans. He describes the chiefs subordinate to him; the mode of appointment to the succession; and of receiving authority from him. He enters into statistic, and revenue details; and, after stating that his country has become impoverished, seeks for a relaxed tribute, and favor, from the Honorable Company.

Note.—The contents are too minute to admit of abstract. The document appears to be of some importance for reference.

Remark.—The index, prefixed to this book, was found to be not quite accurate. The contents are not of very high interest; but they have been re-copied; partly because of the fragile material, chiefly China paper, on which they were written. We may gather from them, that the *Malayalam* country is perhaps more destitute of authentic records, than any other portion of the Indian Peninsula.

ADDENDUM.—Inserted in M.S. book, No. 5, there is a neatly written paper in the Arabic language; the contents of which relate to the number of Mahomedan mosques, in the *Malayalam* country; with a specification of the persons in charge, the income, and similar matters. This paper may remain just as it is; the ink being imperishable, and the paper uninjured.

[Immediately following, and at the close of the book, are three sketches of *Bauddhist* shrines, and one of a sacred tree of the *Bauddhas*, which I readily recognize as a distant prototype of Wilford's crosses, in the Asiatic Researches; guaranteed by which, his imagination identified the *Bauddhists* with Christians. All the imagination, even of Wilford himself, must have been required to accomplish any such identification.]

The book is a folio, China and country paper, half-bound, 3 pages Persian letter, at the end.

E.

Mahratti, M.S. Books.

I. Arithmetic.

1. No. 917. (No. 12, C.M.......) *Ganitam,* or *Mahratti* spelling-books, and Arithmetic.

The *Mahratti* mode of keeping accounts, used once to be considered superior in revenue matters; but being a very round-about way in a Tamil country, its usage was abolished.

The book is a small and thin quarto, Europe paper.

II. Ethical.

1. No. 895. (No. 10, C.M. 641.) *Gita sáram* or essence of the *Bhagavat gita,* in two sections; by *Nyāna deva.*

The book is a narrow folio, thick, country paper, half-bound.

2.—(No. 11, C.M. 642.) *Gita bhāshyam,* the second section in continuance of the last number.

The book is a narrow folio, thick, country paper, half-bound, damaged.

III. Fables.

1. No. 907. (No. 4, C.M. 649.) *Pancha tantram,* or fables, ascribed to *Vishnu sarman*; when instructing the sons of a king of *Pátáli puram.*

The book is a quarto, thin, country paper, half-bound.

IV. Historical.

1. No. 854. (No. 8, C.M. 874.) Some details are statistical. Four sections, in Canarese, are now wanting.

The following is from my former analysis.

Section 5. Account of *Chitra durga* (or Chittledroog) with the genealogy of its feudal chieftains.

Legendary origin, co-eval with the times of *Krishna*, and the five *Pandavas*. Subsequently it was a waste, or wilderness, for 1724 years. In S.S. 1272 (A.D. 1350), *Timma sava nayak*, paid homage here. In the time of *Narasinha*, there was war with the *Rayer* of *Vijayanagaram*. A thousand *Jonacas* (here meaning Arabs) were engaged, as stipendiaries, in the war. There follow details of subsequent chiefs, and their wars. At length a Mahomedan, named Cazim Khan, took the fort. A Mahratta chief drove away the Mahomedan; and, after re-instating the Hindu chieftain, returned to Poonah. Various minor details follow, down to the time of Hyder Nayak, who took the fort; together with other places; the doing which brought on a war with the Mahrattas, and an invasion of Seringapatam. In the various affairs, connected with the Mahrattas, mention of the English occurs. The paper comes down to the assault of Seringapatam, by the Mahrattas; and then abruptly breaks off.

Note.—The preceding document as regards the writing, and the material written on, which is very inferior French paper, might be allowed to remain: but several of the leaves are loose, and the preservation of the whole, in this state, cannot be depended upon. On the whole therefore I have judged it my duty to have the document restored; seeing that most of the details are historical.

Section 6. Account of Seringapatam.

A legend of the formation of a fane, on the site of the town. *Ráma* subsequently visited it, and *Jamadagni*, the *rishi*, resided there; who was much annoyed, by the flooding of the river taking away his hermitage. *Ráma* removed the unpleasantness, by commanding the river to continue restricted within certain bounds. *Siva sancara* was a ruler at this place; concerning whom, and some wars with his neighbours, there are some details. The foundation of *Talcâd* is mentioned. The Peishwa of the Mahrattas drove away the chief of this place; who escaped on horseback, and retreated to the woods. Subsequently the rule of *Srirangha rayalu* (brother of *Timma rāju* of *Pennaconda*) is stated. The name of *Sriranghan* seems to have originated from him. He went to *Talcad*, and died there. The rule of a lord, without specification of proper name, is adverted to, who founded the *Chamunda* fane. The subsequent dynasty of native kings. The Mahomedan usurpation was set aside by the English; who re-established the former dynasty.

Remark.—The commencement of the document is mere legend; but afterwards there is matter of more value. As the paper on which it is written is loose, and the ink pale, I have had it restored. From the intervention of

the Mahrattas, down to the close, there would seem to be matter that might merit translation.

Section 7. List of kings of the *Surya vamsa.*

The legend of *Ságara capila muni*, and *Bhagirat'ha*, is given, with a few names of the solar line; for the purpose of connecting therewith the Mahratta dynasty of Poonah. A few names of kings of other, comparatively, modern races are unconnectedly added. The document is brief; and very roughly written, with pale ink. On the whole I have judged it expedient to preserve a fair copy.

Section 8. Legend of the fane at *Harikara* in Mysore.

Narrated by *Isvara*, to *Dherma rája*. It relates to a special bathing place, in the *Tungabhadra* river; and a legendary tale is connected therewith. The language is partly Mahratti, and partly Sancrit *slòcas*, in the Mahratti character. Both as regards writing, and paper, it is in good preservation.

Section 9. Genealogy of the chieftains of *Yalaha nád* in Mysore.

Seven persons, being relatives, emigrated from the *Cánchi* district, and located themselves in Mysore, in places specified. The foundation of the fane of *Vira bhadra* in S. S. 1380, is ascribed to a vision. The chief, ruling over a district yielding ten thousand rupees revenue, went and fought against *Juni Bangalùr*, and took the country. Being troubled in mind, he rode out on horseback for exercise; and coming to a wild place, saw a hare and dog playing together; induced by which favorable omen, he had a fort built on that place; to which the name of *Bangalùr* was given. He fought with *Sancara nayak* and took his country. His successor built several fanes. A list of descendants appears. The Mahomedans made an irruption, and captured the country; but re-established this chief. Some other fluctuations of power are narrated. Marriage relations with Mysore. The usurpation of Hyder. This chief thereupon retreated to *Punganùr*.

Remark.—This document seems to be locally of some historical value, It is in good preservation.

Section 10. Account of the fane at *Mallùr*, in the Mysore country.

Reference to ascetics, and their hermitages; in the midst of *Curumbar* people. One of the ascetics discovered treasure in the earth, and made known his discovery to a chief, who came and saw it. The result was the building of a fane. At a subsequent period the *Rayers* of *Vijayanagaram* built many other sacred edifices; especially an *agrahάram* for *Brahmans* at *Sringeri*.

Remark.—This paper has a mixture of fact and legend. It is in moderately good preservation.

Section 11. Narrative of *Venasiti*, a *Lingadhari*.

This is merely an account given, by the said person, of his family origin from *Anagundi*; emigration thence to the Mysore country; practice of medicine: support derived from Hyder Ali; and subsequent loss of livelihood. It is contained in two pages, of very rough handwriting; and is of no value.

Section 12. Account of *Balla bakapur*.

Reference to an emigration of brothers from *Cānchi*, to the neighbourhood of *Talcàd*, in fusly 948. Three boxes came down the stream, containing images; and a vision of these gods pointed to hidden treasure, with which a fane, a fort, &c., were constructed. An incursion of Mahomedans, who captured the fort. Intervention of *Mahrattas*. Affairs of Tippu Sultan. His treaty with the Mahrattas. Details of the war of the English against *Tippu*; ending in his overthrow, and the re-establishment of the former Mysore sovereignty.

Remark.—A former paper occurred on this same subject; but not quite so full. This document being written on thin China paper, of which the sheets are become loose, and one lost, it seemed expedient to copy out the whole in a more permanent form.

Section 13. Account of the *Carnas* of *Balla baktapur*.

This statement of revenue districts is connected with the foregoing; and, being in like condition, has been added to the restored copy; though were it found alone and unconnected, it would not have been deemed of importance.

Section 14. Account of the kings of *Kaladi* metropolis in *Bidanúr*, (hodie Killudee).

Copy of a record in the hands of a person mentioned. Anciently the country was a wilderness. The founder of the dynasty was a local chief, ruling in a town called *At'hiyar nagara*, which the ruler at *Anagundi* hearing of, sent for him in S.S. 1422, (A.D. 1500) and formally installed him, as a feudatory chief. He built a fort in the place where he had before dwelt; and governed for 13 years, and seven months. His son was *Sada siva nayak*, who ruled 13 years; and his son, *Dada sacapa nayak*, ruled seven years and one month. In all sixteen descents are specified; occupying 263 years. Some mention occurs of their proceedings, in reference to their neighbours; and their benefactions to fanes and Brahmans. (The above period would come down to 1763 A.D.) It is added that Hyder Ali, acting under the orders of *Krishna rája udiyàr*, king of Mysore, about that time captured this fort; together with others, which are mentioned in the neighbourhood.

So much is contained in one part of the document: another part is to the following purport.

The place was anciently a wilderness. One *Basavapa*, a merchant, laid the foundations of the family; and, together with his wife, was very munificent. They had two sons. A sort of power was exercised by him, and his sons. A vision, in the shape of a Brahman, directed them to a place where a symbol of *Siva*, fixed by *Ráma*, was to be found. Subsequently a serpent, under a tree, directed them to buried treasure, instructing them to build therewith, a town and residence.

A reference is also made to the foundation of the Rayer dynasty: the means of doing which is ascribed to a momentary shower of gold, sent down by *Virupacsha*, a form of Siva. By that means the celebrated monasterium of *Sringeri* was founded; and other munificent donatives were bestowed. The Mahomedans afterwards conquered the country; and placed therein a descendant of the former family, as their tributary.

Section 15. Account of Seringapatam.

Legendary matter as to the formation of a shrine. Mention of some local chiefs, and periods of their reign; and statement of their donatives given. Interference of the *Peishwa* power; of Hyder Ali; Tippu Sultan. These matters are intermingled with panegyrics of the rulers, at different periods.

Section 16. Account of *Rani raya gata.*

The situation is about 12 coss westward of *Chitra durga* (or Chittle-droog) and was the site of a local chieftain's power. Some details of his family, and their proceedings are given; but the paper is a fragment of only four pages, and what is contained is only of moderate importañce.

Note.—The three papers, from sections 14 to 16 inclusive, are written on strong Europe paper, not damaged; with ink only a little faded. It is my intention to attach these to a Canarese document, in like preservation, at the beginning of the book; and then all the loose papers following will be of no further consequence; having been, with only one slight exception, restored in a permanent form.

Incident at Anagundi.

A writing of two pages, on damaged and fragile paper, not noticed in the table of contents attached to the book, was found prefixed to section 12. It contains the same narrative as that in M.S. book No. 9, countermark 875, section 2; but somewhat fuller; and, as bringing connected circumstances down to the period of a reference to Madras, it has been re-copied, imme-

diately after the document in section 13. The *Mahratti* portion of this book has now been abstracted; and for the greater part of it (as was urgently needed) permanently restored.

The book is a quarto, Europe paper, half-bound, damaged.

2. No. 865. (No. 43, C.M. 733.) Account of *Vencatapa nayaka raja* of *Zorupùr*, and *Gudigunta* in the Hydrabad country.

The book is a quarto, Europe paper, half-bound.

3. No. 873. (No. 22. C.M. 934.) Two sections.

1). Account of *Kelica puri*, and a notice of *Bhója raja*.

2). Legendary history of *Vicrama raja* of *Uchchini*.

The book is a quarter of a sheet, royal size, cut across, country paper, half-bound.

4. No. 888. (No. 45, C. M. 735.) Record of the rulers of *Chandra giri*.

The following is from my former analysis.

This book on examination proved to be an interesting (though very brief) chronicle of the *Yadava* race; which formed one of the early dynasties of rulers in this country.

The record is said to have been extracted from all the documents in the fort of *Krishna rayer*, relative to the *rayer* dynasty.

The commencement of the *Yádava* dynasty is dated from S.S. 731 (A.D. 808-9) beginning with *Srirangha Yádava rayalu*: the dynasty is continued downwards to the foundation of the fort; concerning which there is a little, apparently fabulous, matter. The fort was first called *Deya durgam* by *Yádava rayalu* in S.S. 929 (A.D. 1007-8). At a later period one of its rulers meditated an invasion of *Vijayanagaram;* but abandoned his intention, on discovering the power, and resources of *Krishna rayer*. The conquests of the latter are briefly alluded to, and the circumstance of the *Gajapati* prince givng his daughter to *Krishna rayer*, to cement a treaty of peace with him, is mentioned. The date of *Krishna rayer's* death is fixed on the 8th of *Cártikéya* month, S.S. 1452 (19th or 20th November 1531). In all twenty-seven princes of the *Yádava* race ruled, during 339 years (an average of twelve and a half years to each). The name of *Deyá-durga* was changed to *Chandra giri*, by one of the race; for reasons specified. The country came under Mahomedan rule in S.S. 1587 (A.D. 1665-6). The names of these rulers are given: they governed, in all, during ninety-five years.

There follows a descriptive mention of fanes, and other sacerdotal buildings, erected, or endowed by the different rulers of this dynasty; Tripety being the principal one.

Remark.—This document claims a full translation. It possesses considerable internal evidences of authenticity; and its evidence in history is required. The book is damaged, though to a less degree than many in this collection. I have had it restored, for the being better preserved; pending its full translation.

From a later descendant of this race the English derived their authority to settle at *Chennapatnam*, or Madras.

The book is a quarto, country paper, bound in sheep.

5. No. 889. (No. 37, C. M. 791.) Record as to *Chacravertis* of the *Yadavas.*

Similar in subject; but not of equal value.—The book resembles others of its class.

6. No.——(No. 47, C.M. 737.) Ancient record concerning *Náráyana varam.*

The commencement of this document adverts to the creation by *Brahma*, and then immediately refers to *Vaivasvata menu;* to his son *Icshvacu;* and to the ten sons of the latter, who have names given to them that appear to be fictitious. Only four brief pages are thus occupied. There is then a marvellous anachronism in referring to *Cari cúla chóla*, and to a story which, in other documents, is connected with *Kulòttunga cholan.* In performing penance at *Séshàchalam* he had a son by a *Nága canya*, which son is simply termed *Chacraverti* (aliter *Tondamàn* or *Adondai*). This *Chacraverti* going to *Vencatáchala* had a vision of the god; and, on the hill, found a stone image which he caused to be enshrined, and endowed. He is then termed *Go-chacraverti*, and his son is named *Sundhama rája.* His son was *Surasira*, and his son *Narayana raja.*

The narrative then passes at once to *Mit'hila-désam*, in the extreme north. A king of this country named *Go-Vasambuna rája* performed penance addressed to *Vencatachala svami* (a form of *Vishnu*); accomplished as it seems, at *Vencatáchala* or Tripety: on the god appearing and asking to know what he wanted, he requested to be allowed to reign over the neighbourhood of the fane; transmitting the kingdom to his posterity. The request was granted, by directing the worshipper to go to his servant *Naráyana*, that ruled at *Narayanpuri;* who would, thereupon, make over to him, the applicant, half of the said *Narayan's* kingdom; which gift, on applica-

tion, *Go-Vasambuna* accordingly obtained. The name of his eldest son was *Vencata rájā*, whose three brothers were respectively named *Ubajala rája*, *Acasa rája*, and *Mitra verma rája.* The son of the last mentioned was *Acása raja*, who being instituted to the kingdom, the father retreated to do penance. *Acasa raja*, having no child, made a golden image of a goddess which he purposed to worship; but was addressed by an aërial voice, instructing him to consider that image as his child, by the name of *Pacsha trivati;* and, upon doing so, a son should be born to him. In a neighbouring wilderness called *Udiyana vanam*, the *muni* named *Náreda*, when doing penance, saw a very beautiful female form; and, on asking who she was, a reply was given that she was called *Pacsha trivani*, and was the child of *Acása rája*. *Náreda* told her, she would become the wife of *Vencatáchala svámi;* and, as he had said, the god came with splendour, and was married to the said *Pacshatrivati;* on which day a child was born to *Acása raja;* afterwards named *Vasumbana raja;* to whom he made over his rule, and retired to do penance. As *Vasumbana raja* had no offspring, he went to *Vencata raja* of the aforementioned *Náráyana puri;* on whom he devolved the portion of the kingdom formerly conceded; thenceforward the kingdom became one, under kings of the *Náráyan varam* dynasty.

The son of *Vencata raja* was *Sindu raja*. In his time a *Kiratan*, or barbarian, made great ravages as a freebooter; and, among other spoils, having forcibly taken away the cow of a Brahman, the owner went to *Sindu raja* and complained. The *raja* assembled some forces, with which he pursued and overtook the plunderer; recovered the cow; and gave it back to the owner; afterwards continuing a prosperous rule. His son was named *Acanasana raja*, his son was *Paracrüti raja*, and his son *Adrica raja*. His son *Mahitha raja*. His son *Vicata raja*, and his son *Ribunde raja*. During his reign, enemies invaded the kingdom, (their name not specified), and overthrew the *Vencata raja* dynasty.

There follows what, for distinction sake, may be termed the *Rama raja* dynasty; containing a long list of names only, without any incident.

Remark.—So far as my abstract goes which I have made somewhat minute, and particular, there is a *vraisemblance* which, in the leading points, I consider to be assimilated to truth. We have in it, the early history of Tripety, from the time of its founder *Adondai;* but apparently only as a feudal chieftainship, merging in a larger one: the precise locality of which I feel at present unable to fix; but I think that *Naroyánapuri*, if a real name, must have been the metropolis of a chieftain only, somewhere in the immediate neighbourhood. As to what follows, the names are so numerous, and seem so

much to run in cycles, with a repetition of nearly the same names, that it must, I conceive, either be an encomiastic genealogy of a local chief, or else pure invention; to which observation must be added, that, allowing for the preceding lapse of time from *Adondai*, there would not be space for the following genealogy, if reckoned downwards at the rate of, even two or three years, for each ruler.

On the whole this document, from which I had expected something valuable, must be estimated as of very moderate authority, and importance, especially in the latter portion.

Legend of the *Sverna muc'hi* river.

This document is attached to the foregoing, without any other note of distinction than a single blank space intervening.

It is merely a legend, ascribing the origin of the river to *Agastya*, who was instructed to form it by an aërial voice. Being formed, it was called *Sverna muc'hi*, or golden-faced, and it flowed through a district, wherein many anchorets, and retired devotees, dwelt. It runs near *Chandra giri;* is united with many other rivers; is considerable at Tripety; and joining the northern *Punàr*, runs with it to the sea.

Note.—It remains only to observe, that the entire book is in moderately good preservation. The binding, and the ink, are both good. The country paper has been attacked, in the inner and outer margin, by worms; but the examination of the document has stopped their progress; and, with moderate care, the book will last a long time. The early portion alone is of any value.

The book is a quarto, country paper, bound in sheep.

7. No. 909. (No. 61 C.M. 858.) Legend of *Nandivaram*, and of *Nandi Chacraverti* and of 13 tribes of *Nandivaram Brahmans.*

To the north of the *Vindhya* mountains is the *Arya bhumi*, or sacred land: in it are the Ganges, the Jumna, and other rivers; it was the residence of *Brahmá*. The Brahmans came from his face. To the south of the *Vindhya* mountains is the *Dandacāranya*, in which *racshasas* and others, resided. As the *Dandacaranya*, was vicious (*páva bhúmi*, opposed to *punya bhúmi* before specified), so it was very lofty, or elevated. The *Vindhya asura*, by severepenance, had acquired great power, so as to trouble gods and men; and the Brahmans complained of the interruption of their daily sacrificial ceremonies, to *Agastya*, who carried their complaints to the presence of *Brahmá*; further representing that, since there were no Brahmans in the *Dandacáranya* it would be expedient to create more of them, and locate them in that land. In consequence of this request, *Brahmá* created the following

classes of Brahmans. 1 *Andhra,* 2 *Mahrashtra,* 3 *Drávida,* 4 *Carnata,* 5 *Gujra;* these forming the *pancha Drávida* (or southern class) were directed to go with *Agastya,* and remain in the strange land ; while the 1 *Manava,* 2 *Cŭbjaya,* 3 *Canojya,* 4 *Ragada,* 5 *Găuda* forming the *pancha Găuda* (or northern class) were to go with *Agastya,* but to return. *Agastya,* accompanied by the Brahmans, proceeded to the *Vindhya* mountain, where the *Vindhya asura,* with his disciples, came to pay him respects. *Agastya* told him that he himself was going to the south on pilgrimage; and directed him (the *asura*) to stay in this place, with his people. *Agastya* then, holding his water vessel in one hand, struck the mountain with his pilgrim's staff held in the other hand, and by doing so levelled it. He then directed the northern class of Brahmans to return; and, taking the southern class with him, he proceeded to the south. From that time the *Dandacáranya* ceased to be the abode of *Racshasas.* The five divisions of the southern class of Brahmans gradually filled the southern countries, and many towns were built therein ; while the northern class of Brahmans retained their possessions in the north.

(In this place three leaves are cut out from the book).

In *Caliyuga* 2604, *Nandana Chacraverti* reigned over a vast extent of country, in a town called *Nabavar.* One day a religious person from the company of *Agastya,* came to that town ; and, in consequence of civilities received from the king, taught him a *mantra* (or charm) by the use of which he possessed the power of proceeding whithersoever he wished in a short space of time. Possessed of this power he daily visited *Gaya* (the celebrated place of pilgrimage) ; and his wife, after some time, also accompanied him. Receiving some civilities from a Brahman, the king gave him a magnificent present, and encouraged him to expect more, should the said Brahman visit the king's territory. The Brahman, encouraged by the promise, engaged five hundred other householder-Brahmans to accompany him ; and, with them, proceeded to the presence of the monarch. claiming the performance of the promise ; which the king was disposed to refuse; but on the Brahman bringing the *svámi* (*Siva*) and *déri* (*Parvati*) as witnesses, the king joyfully fulfilled his engagement ; by giving a large town, in free tenure, to the Brahman and his associates. As the Brahman considered the favour of *dévi* to be the cause of this splendid acquisition, he built a fane, with the usual accompaniments to her honour; and, for her worship. While the *Vedas,* and other books, were being read in that *agraharam,* as usual, a young *Brahmáchari* went from it, and asked from "the *Rayalu*" a marriage-present. The king told those around him to examine, and report, on the circumstance; and these, stating that the residents in that *agraháram* were all stupid people, recommended a public examination of the young man's learning. In consequence, he per-

formed penance to *Dévi*, who, satisfied therewith, directed him to go to the examination, without fear. He did so; and having passed it, received from the monarch the present which he had sought.

(Here the book ends; apparently without a proper close. It is in tolerable good order; and does not call for immediate restoration).

Remark.—By means of this book I have been enabled to understand the pauranical fable of *Agastya* having "humbled the pride of the Vindhya mountain." It is nothing more, nor less, than a symbolical statement of the first immigration of the *Drávida* Brahmans to the Peninsula, from the north; where they had earlier obtained a footing. Once understood, the symbol is easy, and natural. It is a subject of frequent allusion, in various Hindu compositions. Originally the Brahmans were most certainly foreigners to the Peninsula. To know that, is one important step in tracing their remoter origin.

The cutting out of three leaves, containing an account of "the obscure *Nandi varam* dynasty" is a fault attaching somewhere; and it greatly deducts from the value of this manuscript.

The book is a thin quarto, country paper, bound in sheep.

I have ascertained, in the course of the present work, that *Nanda* was the proper name of *Pratápa rudra*; and *Nandivaram* designates Warankal. The *pancha drávida*, and *pancha gáuda Brahmans* are mentioned as belonging to 10 countries, but the 13 tribes are stated to be 1 *Vasishta,* 2 *Sri valsa,* 3 *Gáutama* 4 *Mamuda kala* 5 *Káushica* 6 *Visvamitra* 7 *Casiyapa* 8 *'Atréya,* 9 *Bháradwaja,* 10 *Haridésa,* 11 *Vasuva,* 12 *Káundanísa,* 13 *Kavilasa.*

8. No. 913. (No. 6, C.M. 918.)

An account of the kings of the four ages, and specially of the Mahratta kings of Sattara.

A statement is proposed to be given of the four ages, the kings of *Hastinápuri,* the Mahomedans, the *Maharashtiras,* and *Bhosalas.* The narrative is professed to be received from *Vitala svámi,* an incarnation of a portion of the divine essence near *Sattara.* Mention of the incarnations of *Vishnu* in different ages. With a brief reference to other kings, the line of *Yuddisht'hira* is given. Then the ancient line of the *Bhôsala vamsa,* ruling for 1330 years. A further list of the line of *Yuddhisht'hira Jeyh Sinh* from the Bengal country made great conquests. Various other kings. *Narada sinh* is said to have ruled at the commencement of the era of *Sálivâhana.* The race or *Narada sinh* is given. In S.S. 500 the Padshah is said to have

ruled in *Hastinápuri* (Delhi). The Sultans of this race protected the *Maharashtiras*; and gave them lands to the southward of the Nerbudda river. Some little matter is given in the Balbund character. The Padshah's instructions to the Mahrattas, as to tribute and duties. The instructions of the great Mahratta (*i.e.* the Bhosala) to his tribe and dependents, as to the manner in which they were to govern, so as to fulfil the Padshah's wishes, and not to oppress the accountants, or people. A list of the *Bhósala* race. A request made by the Divan (or Peishwa) to give him a grant of land. The *Bhósala* pointed out the neighbourghood of Poona, and gave him a grant of land there, subject to quit-rent, or tribute. Subsequently the Divan, named *Baji Rao*, did not send tribute to the *Bhósala*; on which account the latter wrote two, or three letters. The reply was in substance, that as the *Bhosala* derived his possessions from the Padshah, so he, *Baji Rao*, owed him, the *Bhosala*, nothing; but that the tribute must be given to the Padshah. Both parties appealed to the Padshah; in consequence of which appeal, an order came to the *Bhósala*, directing him not to interfere with the Divan, and that tribute from the latter must be sent to the Padshah. The Divan did send tribute for a short time, and then discontinued doing so. In consequence, the Padshah sent a detachment of troops to demand the stated revenue; but the officer was put off with various excuses. Meantime the troops killed every day twenty or more cows, on which the Divan remonstrated, and wrote to the Padshah, who replied, that it proceeded from his refusing to pay his tribute; which if he did, the anneyance would be withdrawn. The Divan requested a small portion of land to be bestowed on him in free-gift, or free-simple, wherein he might carry on the rites of his religion without molestation. The Padshah consented, bestowing on him an *inam* grant; and restored all the remainder of his former possessions to the *Bhósala*, as a tributary.

The Divan, within his small district, strengthened himself by degrees; and, assembling troops, at length ventured on making war on the *Bhósala*; who, being occupied chiefly in peaceable duties and depending on protection from the Padshah, kept up no great standing army; as a consequence he was attacked by the Divan, taken prisoner and carried to Poona. As the Divan obtained great plunder, and wealth from the *Bhosala*, so he greatly increased his army therewith; and when the Padshah assumed hostile demonstrations, he sent word to say, that the country south of the Nerbudda was fitting to be ruled by Brahmans; that he, the Padshah, need give himself no trouble; for whatsoever tribute was demanded should be remitted: The Padshah relaxed on receiving this message; and consented to receive tribute. The Divan accordingly had accounts prepared in the different languages of the country, being Guzerati, Balbundi, Mahratti and Canarese. *Baji rao* now

sent messages to the Guicowar, to Scindiah and the ruler of the *Congana* country (the Konkan) calling on them for allegiance and tribute, in which case he would protect them, seeing that he held his authority by sanction of the Padshah. The consequence was a war with the *Congana* country, which he conquered; and next the conquest of the Guicowar, the ruler of Guzerat. The ruler of Visiapur hearing of these proceedings determined to make war on *Baji rao*, to humble him, and to assume his country. This he did, and began to rule over that country in S.S. 1610 (A.D. 1687-8). The name of his viceroy was *Shahoji*. Other changes and revolutions followed. One named *Rám Singh* obtained a temporary ascendancy; but the Visiapur Padshah sent an army, and overthrew him; and subsequently re-instated the *Bhósala*, as a tributary. His name was *Sivaji*. Other wars followed. List of *rajas* of the *Bhósala* race, who subsequently ruled; with the period of each one's rule. The *Colapùr raja* meantime protected the posterity of the before-mentioned *Baji rao*. A number of Zemindars, or persons who had received benefits from *Baji rao*, were assembled; and counsel was held as to the means of raising an army to go against the *Bhósala*, and re-instate the descendant of *Baji rao*. An application was made by him to Bombay for help, from the English there, in S.S. 1635 (A.D. 1712-13) stating his prior claims to the country, now governed by the *Bhósala*. It would appear that they gave assistance. The descendant of *Baji rao* then addressed a memorial to the Padshah stating his claims; a copy of which, at length, is given. It is verbose in details of preceding matters; assuming, in part, somewhat the air of a manifesto, demanding at least the restoration of the small *Inám* grant, or independent territory, before given to *Baji rao*, or else with the aid of the *Colapùr raja*, and other auxiliaries, the memorialist would be prepared to make war for the recovery of his patrimonial inheritance. This memorial was written in S.S. 1572 (A.D. 1659-10). On the despatch of the memorial, the writer of it set out at the head of 25,000 men to attack the ruler of Visiapur, halting at the village named *Visala gadda*, whence a few troops of the Padshah retreated. The Visiapur Padshah went, it is stated, to Goa, giving instructions to his respective chiefs; especially to the commander at Aurungabad. The minister of the young man, named *Nana Furnis*, interposed his counsel, to the effect that the Visiapur Padshah was too strong for him; that the concentration of troops forming at Aurungabad would render it inexpedient to go against Visiapur itself; and that it would be better to proceed against the *Bhósala raja* of *Sattara*. This counsel was followed. The army was made to retrograde; and was turned towards the latter place. Dil Ali Khan came to the assistance of the Visiapur Padshah with 60,000 troops, from the Padshah of *Baganagur* (Bisnagur ?) The young man was greatly intimidated by the arrival of this auxiliary force. He divided his army into two divisions, proceeding with 13,000 against *Sattara*, and sending

12,000 into the *Congana* country, (the Konkan); which latter was conquered, and brought under revenue management. The *Sattara Bhósala* fearing to encounter the invaders, relinquished the country, and gave it up to them. The descendant of *Baji rao* in consequence gave to the *Bhósala* a small territory, to hold as a feudatory; on the condition of being ready to do military service whenever summoned. His title was still to be *Sivaji Bhósala Mahàraja*. The descendant of *Baji rao* soon after died. He had no child, but his wife was pregnant, and under the instructions and guidance of *Nana Farnis*, a regency was formed, *ad interim*. A transition is then made to the race of the aforesaid *Bhósala;* their names, dates, and periods of rule, being given. Details of their donations, and endowments of shrines. The before-mentioned wife of *Baji rao's* descendant was delivered of a son, who was named *Pánda pratána Baji rao;* great rejoicings were made, and the government was conducted by *Nana Farnis*. A woman of the same race named *Gangi Bhai* had a share in the government. The young man on coming to 16 years of age was installed, and named *Simandar Baji rao*. He had some English auxiliaries in his pay, and made conquests in the neighbouring *Congana* and Telinga countries. He established Dowlet Rao Scindiah, Holkar Rao, the Guicowar, and also the *Bhósala* as subordinate chiefs; the authority descending to their posterity. He himself maintained a standing army, as stated, of a crore, or ten millions (that is to say a large army).

The preceding account was written by *Appaji* of Mysore in A.D. 1806; and finished on the 12th April at Poona.

Remark.—It will appear from the above abstract, that the document to which it refers is of considerable relative importance towards illustrating the history of the Mahrattas, from the time of their origin. It might merit a full translation, and may be compared with the various documents in the Tamil language, some of them of great length, and much detail, bearing on the history of Mahrattas, abstracted more or less fully *supra*. The present document can be referred to at any subsequent period. The manuscript book containing it, was damaged and in rapid progress towards decay; on which account, as well as from the presumed value of the contents, the document was restored.

The book is quarter transverse demy, Europe paper.

9. No. 916. (No. 20, C.M. 932.) Five Sections.

Section 4. Account of the *rajas* of Gujerat; with some details of its towns, and their dependencies.

In the three first ages the province of Gujerat was merely the residence

of ascetics, or a wilderness. About the year 515 of the *Caliyuga* one named *Déva rishi* came from *Uttaravanam,* where he had dwelt a long time; and he regarded this country as one well adapted for his residence. After completing his term of penance, he placed on the spot, where he had dwelt, an image called *Somésvara;* he also constructed five, or six villages of straw-huts, and went away. Subsequently a gymnosophist, named *Bhairava nat'ha,* came and resided there; and after a time also went away. The place was called *Devatayali.* At a subsequent period, one named *Gambira sena* was desirous of being chosen king of *Jaipùr;* but being disappointed, by the people chusing *Sura sena* one of his relatives, he retired under great vexation, and taking a few followers with him, went to Gujerat in the year 670, and resided at the aforesaid *Deva-tayali.* A son was born to him there, in the year 720. His son *Virasena,* as soon as he became 12 years of age, began to collect troops, and to carry on incursions all around. His proceedings came to the ears of the ruler at *Hastinápuri,* who sent troops against him; which plundered the country. One of the neighbouring chiefs, named *Ganamani,* being about to sack his town, the wife of *Virasena,* then near the time of parturition, escaped to a distance; and in a wilderness, near the town of *Ranucapúr,* was delivered of a son. A learned poet, of the *Jaina* class, having occasion to pass through that wilderness, heard the cries of the mother and child; and, after fully learning the nature of the case, took both to *Ranucapùr.* This town was inhabited by *Jainas;* who, commiserating the situation of mother and child, gave them support and protection for five years. They then sent both herself and child away; assigning as the cause, that should the ruler of *Hastinápuri* (the enemy of her husband), hear of the child being there, he would manifest great displeasure against the people of that town. She thereupon, in great distress, returned to the same wilderness as before, where she continued till her son was eighteen years of age: who then gathered around him 500 *Báuddhas* and plundered on all sides. While so engaged, he succeeded in capturing an escort that was conveying 50 lakhs of money to the treasury of the *Hastinápuri* monarch. After this capture, he considered it no longer suitable to remain in his former obscure station. He negotiated for a wife, and obtained the daughter of *Jey-singh* of *Stravunagudi,* who gave with her a magnificent marriage portion; the details of which are mentioned. As *Jey-singh* had no male descendant, he caused his son-in-law to be anointed as his successor; who greatly strengthened himself, and took several towns, the names of which are given, from his father's enemy, the monarch of *Hastinápuri.* He ruled 70 years; dying in the year 800 (*Caliyuga?*) His son was *Virasena* who ruled 50 years. The descendants of this last continued to rule during a period of 856 years. Subsequently the country was conquered by *Bakhti singh* of *Patanavil,* who resided

in Bombay; and thence extended an authority over many neighbouring countries. After 30 years' rule he died, and his son ruled in his stead; previously forming a marriage alliance with the daughter of the king of *Surapùr*. He afterwards repudiated her, and married another wife. After some intermediate events, the country was conquered by the king of *Anantapùr*, a *Jaina* king. At this period Ahmed-i-juj came from Arabia, with 125,000 troops, and conquered the country. Disputes between the Mahomedans and *Jainas*, on religious points of difference, ensued. The Mahomedan restored the country to the former *Jaina* king, and retired. Another Mahomedan, named Sultan Ajam-ud-jah, came and fought with the *Jaina* king for seven months; killing the said king. The kingdom became Mahomedan, in S.S. 1200; when the town of *Patanavili* was changed into *Pir-Patanam*. The conqueror afterwards put all the female household of the late king to death. The Mahomedan religion was established by him, as that of the country. It is stated that the town is now called Delhi (which implies some thing wrong).

Here follows, in the manuscript, a detail of towns and dependencies; carrying up a reference to the origin of them, from a time when the country was throughout a wilderness. At the time when the account was written, Gujerat was under the rule of the Peishwah, *Baji rao*, son of *Raghonat'ha*. The account was written at the desire of Major Mackenzie, on 24th July 1806, in *Mula Multan* by *Appadi Mesur*.

Note.—If authentic, the aforesaid document seems to be of some value. The book whence it was taken, was greatly damaged; and in consequence, this paper was re-copied. It may merit full translation.

The book is a quarto, country paper, half-bound, damaged.

10. Without any number. History of Arungzebe, and genealogy of *Bhósala*, the king of Berar.

" Probably copied for Colonel Mackenzie at Poonah, A.D. 1807, C. P. Brown."

Abstract is superfluous: the work should be translated.

The book is a quarto, of medium thickness, country paper, bound in sheep.

V. Inscriptions.

1. No. 853. (No. 11, C. M. 980.) Fifty-three inscriptions on copper-plates and stones, with copies of paper-grants in the Malayalam country.

The title inside refers to the Mysore country. About halfof the contents of this book is in Mahratti. In one place a grant, by *Saddà Siva rayer*, in the latter part of the 16th century, is mentioned. In another place a modern grant by *Raja Krishna udiyar* of Mysore; and the building a fane, with the customary donatives by *Purnaiya*, his minister of state, are recorded. These are the most important. There is mention of the foundation of a few Brahmans' alms-houses; but the greater part of the matter is a sort of revenue correspondence, in the details of collecting and payment; with occasional letters of threatening, or dismissal, for non-payment. The whole of this latter part, either refers to the Sultan-government, (that of Tippoo) or to the subsequent adjustment of the country. This notice of the Mahratti contents may suffice. The whole has received an attentive investigation, before forming this opinion. The paper of the book is a little damaged by insects.

The book is a folio, country paper, half-bound, and damaged.

2. No. 878. (No. 33, C.M. 1002.) Fifty-two grants in the Cuddapah country, at Tookedy in the Ceded districts.

1. A revenue order, providing that *Bhîmáchárya* should pay a quit-rent of 25 pagodas, for the village of *Mallapálayam*, held by him in tenure; dated in Hegira 1151.

2. Dated in Hegira 1193. Gift by Nabob *Mirali* of two villages to *Séshapa*, for services rendered in the management of revenue.

3. Dated Hegira 1190. Gift of land producing 50 pagodas annually by Anaverdin, a Nabob, to an inmate of his household, to supply flowers.

4. Order to a Hindu to pay 35 pagodas to the government, from the revenues of a village.

5. The Peishwah directs that, on occasion of all marriages, one Rupee shall be paid, by the parties to a fane of *Narasimha svámi*; ordered in consequence of a representation from the hierophant, of a deficiency of sacerdotal supplies.

6. Order from a treasurer to a tenant, telling him to pay the 12,000 Rupees due, and obtain a receipt; and that nothing further was necessary.

7. Reply to a representation, that owing to want of rain, a tax of 1,200 Rupees could not be paid: the reply directs that the sum be paid; not all at once, but by two or three instalments.

8. A new order on the same subject.

9. Order for the transfer of a village to another tenant, from the Peishwah.

10. Gift from the Peishwah of two villages to Meramudin.

11. Order to collect tax, and pay it into the public treasury.

12. Summons to an individual to appear in "the presence," in consequence of a defalcation in the amount of collections.

13. Directions to the same individual to meet *Raghunāt'ha rao* at *Garumconda.*

The whole of the remaining contents, in the Mahratti language, have been gone through; and carefully examined; but as they offer nothing more important than the preceding minutiæ, it seems useless to write them out in detail. The only exceptions are the gift of two *agrahárams*, as of some consequence; and an order from Tippoo Sultan to make an allowance to the fane at *Tripeti;* but even these are not subjects of magnitude. The book is very incorrectly labelled "Ancient Inscriptions, illustrative of the Hindoo history of the South of the Peninsula," and the title inside, "52 grants in the Cuddapah Tukodi of the Ceded Districts," is only a little less free from exception. At some period there must have been some design to magnify. The book is a little damaged by worms; but the entire contents appear to be of very little consequence.

The book is a quarto, country paper, half-bound.

3. No. 887. (No. 26, C.M. 995.) Thirty-three grants in the Guramkondah talook in the Ceded districts.

There is a little Mahratti writing at the end of this book, which, on examination, proved to be only copies of letters on revenue subjects, under the government of the Mahomedans. The letters are from revenue officers, addressed to renters, or farmers, on minor topics; and, by no strain of words, can possibly come under the description of "Ancient Inscriptions illustrative of Hindu history, &c." endorsed, as in the preceding cases, on the outer label. In most of the preceding instances, such a title is much too magniloquent.

The book is a quarto, country paper, half-bound.

4. No. 905. (No. 38, C.M. 1007.) Twenty grants in the Guramkonda pergunnah in the Ceded districts.

1. Copy of an order from the Cuddapah Nabob, directing Abdulla Ali to discharge the duties of provincial Subadar; specifying the amount of

revenues, the same to be collected without molesting or injuring the inhabitants; with expressions highly complimentary to the person employed, dated Fusly 1170.

2. Investiture by the Cuddapah Nabob of *Vencata rao* to the office of *Mirásidàr*, or proprietor of *Siddhawàr*, dated Fusly 1186.

3. Same date; corresponding order to the inhabitants of *Siddhawàr*, informing them of the appointment of *Vencata rao*, and directing them to obey him.

4. Accompanying order to the Subadar of the district, directing him to see that no arrears should be allowed to accumulate, by the said *Vencata rao;* but that all balances should be regularly paid.

5. One Rustam Khan having resigned office, the Nabob directs Jemmadar Bhai to look to the case; and give to the person resigning (pension as supposed) according to custom.

6. Those Cuddapah Nabob directs land to the annual value of 34 huns, to be given to Syed-din Khan, in approval of his faithful services in the revenue department, dated Hegira 1186.

7. *Vencata rao* having represented that certain lands which had been granted to his ancestors as *Puróhita* Brahmans had been seized. The Cuddapah Nabob writes to Mulamir Sahib, directing him to investigate the matter, and to restore the said lands, according to former usage, dated in Hegira 1119.

8. Dated in Fusly 1172, an agreement from four persons to rent certain lands, and to pay, to the capital, the tax, or tribute thence arising, to a greater amount, and more faithfully than had been before done.

9. A farmer under the Cuddapah Nabob writes to his agent, or steward, to remit balance due on the *Vélùr* talook, dated Fusly 1174.

10. The same person writes to two other factors, ordering them to pay up arrears due.

11. The same person gives instructions to spend 25 huns for the construction of a *cshétram* (or *serai* for travellers).

12. Order to give some lands as an endowment to the said *Serai*, in order to supply it with food. A person is nominated to superintend the charity.

Order of *Baji rao* and *Ranganátha* addressed to *Séshâchala nayak*, directing him to go and assume charge of *Garamconda* village, and to remit its proceeds, amounting annually to 3,500 Rupees to the said Mahratti rulers. Date of month, but not of year.

From the same to the same. Stating that his message, sent by an individual named, had been received, and understood; assuring him that false representations against him, had not been attended to; instructing him to go on with his duty; and if he had anything very special to state, he might personally come to their court, and detail it before them.

The book is a thin quarto, country paper, half-bound.

VI. Jaina.

1. No. 897. (No. 14, C.M. 638.) *'Adi puránam* by *Mahavíra* otherwise *Vartamána svami* as related by his disciple *Gáutama*, and subsequently collected by *Jinasénácharya*.

This legendary account of kings, and *Tirt'hacaras* begins with *Bharata* the first emperor, and with *Vrishabha* the first pontiff of the *Jainas*. Matter of the wildest extravagance follows. It seems to supply, with the *Jainas*, the place of *Hindu puránas*; many of them equally veracious.

The book is a small folio, of medium thickness, Europe paper, half-bound.

VII. Lexicographical.

1. No. 901. (No. 6, C. M. 643.) *Ganésvara krita-sabda-cha pariyaya*, a lexicon of difficult words of various meaning, from the *Mahratti* version of the *Bhagavat gita*.

The book is a small and narrow folio, thin country paper, half-bound.

VIII. Mahatmyams.

1. No. 891. (No. 46, C.M. 736.) Account of *Vencatésvara svámi*, at Tripety.

Reference to the pauranic legend of a dispute between *'Adi sésha*, and *Vayu*; in the course of which they passed over many mountains, and were told by *Vishnu*, that their dispute should be ended at *Vencatáchala*. At this hill *Sésha* performed penance; and on *Vishnu* desiring to know what gift was wanted, *Sesha* replied, with a request, that *Vishnu* would reside there; which petition was accorded; and from the residence both of *Vishnu* and *Sésha*, the hill is called both *Vencatáchala*, and *Sésáchala*.

In *Caliyuga* 499, *Tondamán Chacraverti*, coming hither, determined on building a fane; being directed to do so, in a vision. He, in pursuance of his purpose, erected one; and provided the means for celebrating annually a

nine-days festival. The bestowing of grants to this fane, is thenceforward the leading subject. A few descendants of *Tondamàn* gave some largesses. The *Rayer* dynasty of *Vijayanagaram*, made munificent donatives; and some grants are said to have been accorded by the Mahomedans. The shrine is stated to be frequented by numerous pilgrims; and some detail is given of the sacred pools, and other local features of the hill of Tripety. There is a reference to a local incarnation of *Vishnu*, at *Srì Permatùr*, near Conjeveram; and some matters connected with the incarnation of *Vishnu* as *Ráma* the son of *Dasarat'ha*.

Remark.—The date of *Tondaman's* founding this shrine, is the point chiefly of value in this document. His offspring of two or three descendants, are only mentioned by the appellative of *Tondamàn;* and then *Acása raja* is spoken of as having ruled at *Narrayana varam*. The *Anagundi*, and the Mahomedan, rulers superseded all antecedent ones. The mention of them is however a secondary object. The contents seem derived by abstract of portions of the *st'hala mahatmya* of Tripety.

The book is a thin quarto, country paper, bound in sheep.

2. No. 902. (No. 5, C.M. 650.) *Panduranga mahatmyam*. A legendary notice of a temple of *Panduranga* in the *Mahratti* country, apparently a place of great repute: balbund letter.

The book is a thin quarto, country paper, half-bound, damaged. See Telugu 1st Family, No. 39 and 49.

3. No. 898. (No. 16, C.M. 647.) } *Cálika puranam*.
4. No. 899. (No. 15, C.M. 646.) }

The *Cálika puranam*, is ranked as third of the *Upa-puranas*, and it is *sacti* in kind. These two books are *mahátmyams* of the *Jaina* class. It is ascribed, in the usual mendacious fashion, to *Gautama*, as delivered to *Srenica*, a king: the real author, or compiler, being *Dévéndra kirtti*, the latter word being Tamil, and meaning fame. In a note, on No. 899, Mr. Brown states that it is a portion of the *Padma puranam* translated into Mahratti prose.

Both volumes are quarto, of medium size, country paper, half-bound.

IX. Miscellaneous.

1. No. 833. (No. 3, C.M. caret.) Nine sections.

Section 1. Papers transmitted from Aurungabad.

Do. 2. Victory of *Sivaji raja* of *Sattara*.

Do. 3. Account of Poonah.

Do. 4. Campaigns of the Peishwah *Baji rao*, and his general *Trimbaca rao.*

Do. 5. War between the Peishwah and the Nizam.

Do. 6. Battle at *Curucshêtram* (Panniput?)

Do. 7. Death of *Raghonát'ha ravu.*

Do. 8. Memoir of Scindiah.

Do. 9. Memoir of Holkar.

The book is a quarto, country paper, half-bound.

2. No. 851. (No. 19, C.M. 931.) Six sections.

Section 1. Account of *Sivaji raja* a Mahratta prince.

This is a panegyrical poem, in praise of *Sivaji;* containing, of course, much of hyperbole, and flattery. I have had a copy of it made, merely as a record; as it may be worth consulting, should any one take the trouble to write a biographical account of that successful chieftain. There is also a duplicate copy in the book.

Section 2. Account of the five tribes of Mahratta Brahmans.

This paper contains a specification of the *Pancha drávida,* being according to this authority, *Maharashtira, Carnátaca, Telingana, Tamil, Gujerat.* The names of the five tribes of Mahratta Brahmans, are—1, *Mahrashtira,* 2 *Deshasta,* 3 *Conganasta,* 4 *Carádi,* 5 *Chitlapavan.* An account is given of their occupations. The first class, are sepoys, troopers, school-masters, doctors, mendicants. The second are said to receive their name from quitting their country; and have similar occupations. The third have their name from being born in the country formed by *Párasu ráma.* The 4th or *Carádi* Brahmans are of the *Sacti* class, or worshippers of the supposed female-creative energy. They professed hospitably to receive Telinga Brahmans, and then in the festival of *Nava ráttiri* (or Dasra), by stratagem cut off their heads in the fanes of *Dévi* (or *Dúrga*). They had an idea that if they did this, for twelve successive festivals, they would acquire great wealth, and power. This practice was put a stop to by *Nana Sahib*; at least so as to make the practice become comparatively unfrequent. They disguise themselves; and in Poonah, as also in some other places, professing great hospitality, they mingle poison with the food of their guests; and thus offer them as a sacrifice to *Dévi.* The 5th class derive their name from a legend connected with *Párasu Ráma,* they are worshippers of the *Sacti.* They marry females from the other four classes; but do not give their children in marriage to those classes.

Remark.—This paper being badly written in pale ink, and on paper torn, in several places, it was restored. It is a singular and remarkable document, especially with reference to the *Carádi* class, whose practices appear to have been, and still to be, characterised by the deepest atrocity.

Section 3. Account of the battle of Panniput by *Ragonauth rao Yádava.*

This is an account of the remarkable battle; and, with other particulars, contains a detail of persons killed in the engagement. It is in a good state of preservation; and by consequence has not been re-copied.

Section 4. Account of *Raghoji Bhosala,* the ruler of Nagpore.

Mention is made of the ancestry of the chief in question, from the time of *Sivaji,* and his brethren. *Raghoji Bhosala* was sent by the Nizam to the south; where he captured Arcot; and, subsequently, returned to Nagpore. Some further details are given of his warfare, with another chief named *Makoji;* and there is the promise of sending a further account.

Note.—This document is in good preservation; and relating to times, and matters, already treated on, by various historians, it does not seem, in this place, to demand further attention. It is very brief.

Account of *Anangundi.*

[Not sectionized in the table of contents, at the beginning of the book.]

Kr̤ishna rayalu ruled over the whole of the country, south of the *Nirmathi* (Nerbudda) river. He had a hundred thousand troops. A subordinate viceroy of *Anagundi,* ruling over twenty cosses of land, and having charge of the elephants of *Kr̤ishna rayalu,* was ordered, by the latter, to quit *Anagundi.* Two *Gossavas* (mendicants) pleaded on his behalf, representing his charity and virtues; but *Kr̤ishna rayalu* was inexorable. The *Gossav̤a* taught *Krïshna rayalu* some moral instructions; but being imperatively ordered to quit, he denounced on *Kr̤ishna rayer* the doom of being childless, and without a direct successor; which accordingly occurred.

Subsequently, while *Rama rayalu* was ruling, a Mahomedan Fakir came, and bathed in a sacred pool; and, being taken, while doing so, was carried before the ruler, at whose command the Fakir himself, and two others of his class, were beaten, and allowed to escape barely

with life. They went to Delhi (a word often loosely used for Mahomedan power) and represented that if *Vijayanagaram* were not taken, the Delhi ruler was no Mussulman. In consequence of this incident, preparations were made to go against *Vijayanagara;* which was captured. The successors of that race, held a petty sovereignty over *Anagundi,* and, in the time of Tippu Sultan, the descendant, then alive, retired to Sholapore.

Note.—This brief paper, being in good preservation, does not need to be restored.

Section 5. Account of the Mahratti prince *Sahu raja.*

The paper commences with a reference to the time of Acbar, who fought with *Unida singh,* and overcame him; and contains some notice of affairs downwards. The paper has in it details of transactions, connected with Mr. Elphinstone's proceedings at Poonah; which ended in the war against the Peishwah, and the conquest of his dominions.

Note.—The document is in good preservation.

Section 6. Account of the war of *Saddobha* (correctly *Sadà Siva bhavu*) at *Curucshétram* near Delhi.

This document relates to war between the Mahrattas and Mahomedans; the former under *Sadà Siva bhavu* and *Visvasa ravu;* and the latter under Abdali. In these wars, the Mahratta chiefs, commanders under the king at Poonah, had the advantage; made extensive conquests; and levied tribute over many countries. The whole of the details are, I conceive, of importance in any historical account of the Mahrattas. The document is in good preservation, and by consequence, can be at any time referred to; either for information, or full translation.

The book is a folio, Europe paper, loose from the back, half-bound, damaged.

3. No. 856. (No. 12, C.M. 878.) Four sections.

Section 1. Memoir of Hyder Nayak.

This paper contains a somewhat lengthened account of the life and actions of Hyder Ali, but it is not complete, breaking off abruptly.

His origin; family connections; rise from obscurity, in being made a commander of 2,000 cavalry are mentioned; and the various

steps are then detailed by which he acquired additional power, and set aside his former master; the wars in which he became engaged are specified. The abrupt breaking off is at the period of an interference with the Coimbatore province; at which time he was sixty years of age.

It does not seem necessary to make a minute abstract, seeing that the general events of Hyder's life are tolerably well known. A translation in full, might nevertheless be curious. The document is written on French paper, which insects do not touch, and the ink is permanent; consequently nothing further is needful to be done with it, for the present.

Section 2. Account of *Siva samudram.* This is a legend of a district, with its fanes; not very far distant from Seringapatam.

The origin is dated beyond the era of *Ráma Chandra;* who, it seems, visited the spot, when dwelling in the wilderness. There does not appear to be in it any thing of importance. The papers concerning Mysore seem to agree in stating, that *Ráma* went by way of the Mysore country to *Lanca.*

The document is in sufficiently good preservation; but it is not complete, and breaks off abruptly. A pencilled memorandum, by Colonel Mackenzie, dates its receipt, by him, in 1800.

Section 3. Memoir of Tippu Sultan.

This paper commences with a reference to the siege of Trichinopoly. The presence of *Nanda raja* of Mysore, the capture of a province, the power acquired by Hyder, the intention of the latter to capture the town of Madras, his negotiation with the Mahrattas of the Peishwah, to keep them off; and the pecuniary terms on which they consented to be bought off, are narrated. The document is then somewhat full in its details of Tippu's operations; chiefly against the English. His conduct at Vellore, his ill treatment of his prisoners, alliance with the French, are stated. Affairs at Trichinopoly are detailed. The document breaks off abruptly; without a proper close.

Note.—It is written with permanent ink, on French paper, is quite uninjured, and can be easily made the subject of reference. By consequence it claims, from me, no further attention. It is endorsed in Colonel Mackenzie's hand-writing.—"Life of Tippoo Sultan, from Colonel Close, September 7, 1800."

Section 4. Account of *Budda Ballapùr* in Mysore.

This document relates to a district locality, of which the proper name seems to be not *Ballapùr,* but *Bakhta puri.* In fusly 948 (A.D. 1539-40.)

Remark:—On the document is an English endorsement as follows:—"Account of 16 *Chóla rajas*, procured at *Cabistalam*, in which three pages are lost." The apology of the author, at the close, must, be weighed; for it implies his own consciousness of possible errors, or deficiencies. It is, however, to be noted that the passage, about killing *Surásuran*, illustrates a section of the *Sevendhi st'hala puranam*, wherein the first founder of *Uriyùr*, and Trichinopoly, is termed *Súra váthittan*, or "the slayer of *Súra*," and is therein described as the first ruler. The term of 1159 years for the *Chola* dynasty, is too great: divided among 18, it would give about 65 years to each; and we otherwise know the term to be too great. As regards the *Cunumbi* tribe, I understand that *Cunumbi* is a common Mahratti term to express a tribe, or caste, which is not of Hindu extraction.

This document besides being incomplete, wanting a leaf in the midst, and some others at the end, is also greatly damaged, by insects eating away portions near the outer margin. It is only not quite so far gone, as the first section in the book; and a complete, or connected, restoration of what remains of the document is not practicable. Nevertheless as all versions of the *Chola* dynasty, are, desirable; as this document throws a ray of light on the *St'hala purána* of Trichinopoly; and is needful to support, on reference, the abstract herein given; I have had its restoration attempted: which, upon the whole, has been sucessful.

See folio volume 5, page 695—714.

Section 4. Account of the establishment of *Tonda mandalam*.

According to this paper, there were only four or five huts of *Kirata* people (wild savages) previous to its subjugation by the *Chola* king. He is herein said to have been long childless; and, at length, to have had a legitimate son whom he established in a separate palace. A vision of the god is introduced as appearing to the *Chacraverti* who first ruled the *Tonda mandalam* (i. e. *Adondai*, name herein not mentioned) directing him to a certain place, whence he was to invite, and introduce the *Go-brahmans*, and he did so. He went on a pilgrimage to *Sri-sailam;* and died soon after his return.

The document then adverts to *Sri-rangha yadava rayalu*, and after him to *Vira náráyana rayalu*, *Déva rayalu*, and others, as rulers of great power; the whole being 18 in number (the *rayer* dynasty). The *Góbùr* people, from the north, are next said to have come, and acquired power. Afterwards the Mahomedans from *Hastinápuri*, or Delhi, fought with the *Góbùr* people, conquered them, and extended their own dominion over the *Dacshin*, or south country.

Remark.—This document is complete, and has escaped destruction, by having a large outer margin, partly destroyed, but leaving the

writing within only slightly injured. The paper varies, at the outset, from Tamil documents, concerning *Adondai;* but agrees in the general outline. The pilgrimage of *Adondai* to *Sri-sailam* has not before appeared, in previous documents. The mention of the *Góbùr* people seemed to point to the Mahrattas; and, on inquiry, I am told, that there is a class of Mahrattas, at Poonah, who bear that appellation.

Note.—As the document, though now recoverable, would very soon cease to be so: and as it has some value, taken in comparison with other papers, I had it restored.

Section 5. Chronological account of the former *rajas* with dates, &c.

This document is a collection of matters gathered from the *Puranas*, of the *Vaishnava* kind; but put together very much at random, and making the site of all early transactions to be Ougein; which we otherwise know to have arisen from obscurity, only towards the decline of the *Magadha* kingdom. There are, I think, gleanings to be gathered, concerning times subsequent to *Vicramaditya;* but the authority of the document seems to me very low, and the writer, at the close, says he had gathered the materials from old books, to the best of his ability. The writing is very legible; but the paper much injured by insects. On the whole, it has seemed expedient to rescue it from destruction, by re-copying it; leaving its measure of value, as an authority, to be adjusted at some other time.

Section 6. Account of *Chola simha puram.*

Legend of a shrine, on a hill, named *Gadakáchala;* offering nothing, that I can perceive of consequence.

There is a deficiency in the book; and the correspondence of the papers, with the table of contents, is henceforward doubtful.

Section 7. Account of grants.

Corresponding with this section, as I suppose, is the mention of nine village districts, said to have been made over by the Honorable Company for the support of the fane, adverted to in the preceding article.

Section 8. Account of *rajas.*

There follows a list of some kings, and afterwards a list of towns; but after section 5 the correspondence of papers, with the index of contents is obscure, and doubtful. With the exception of section 10, promising "an account of the war of *Chengi* kings with the Moguls," which is not to be

found in the book, I do not perceive any other loss to occasion much regret. Generally speaking, however, it is a pity that the collection has suffered so much injury.

The book is a folio, country paper, half-bound, damaged.

5. No. 857. (No. 59, C. M. 749.) Eleven sections.

Section 1. Account of *Srihara cota* in *Telingana*: derived from verbal accounts of the Carnics, and other revenue officers. Anciently it was a forest. Legendary reference to *Trisancu*, a king of the solar race; to whom the first building of a town is ascribed. Mention of *Pánduranghа* fane, to which a sea-shell annually went, by a subterraneous passage from the sea, yeilding certain sounds; and attended with fabulous circumstances. Great rewards being offered for the shell, it was at length found. As a result the sea-king being incensed, sent a flood; which destroyed the town of the other king aforesaid. People say that beneath the waters the remains of a town can be seen. Further account of the derivation of the name. The Mahomedan rule of the country is adverted to. It is added that a *Saiva* fane, and a *Vaishnava* fane, are situated in this locality.

Remark.—The legend seems intended to account for the Pulicat lake.

Another account follows, relative to the same place. In this *Rama* and *Hanumàn* are mentioned, and the bridge connecting the continent with Ceylon. The purport of the tradition is to commemorate an inroad made by the sea on the coast.

Section 2. Account of *Muga-raz-patnam*, in *Telingana*.

Verbal account from the Carnic. Reference to the reign of *Druhca*, who is made to visit Vellore, and to have established the town of *Mugaraz*. Many came to it, in trading. The name of *Sadà Siva rayer* occurs in reference to a local change. The place afterwards was under the Mahomedans of Golconda. A detail is given of towns, and forts built by different kings. All have gone to decay. *Timmaraz* had them restored. Little else of importance appears; previous to the mention of the rule of the Honorable Company.

Section 3. Account of *Vendanapuni*,

It is three miles south of Nellore. Reference to the formation of the *Svarnamuc'hi* river by *Agastya*. All seems to be the merest legend, down to the mention of *Tondaman chacraverti*, who, as herein stated in S.S. 518, (A.D. 696), had the neighbourhood cleared, and

built a town with a fane; wherein all usual appointments were made, and the customary observances followed.

Remark.—The above date is of importance. It is later than other accounts mentioned, but very probably near the truth.

Section 4. Account of *Guda-liki.*

Anciently a hill, near at hand, was called *Bhímésvara;* and thereat *Brahma* performed penance. *Rishis* resided there. The name arose from the junction of the *Svarna muc'hi,* and *Bhimanadi,* rivers at this place. Nothing further occurs of the smallest consequence.

Section 5. Account of *Cóta* village in *Telingana.*

This section is in Telugu, to be noted in another place.

Section 6. Account of *Malpatnam* in *Telingana.*

A dispute occurred between *Brahma* and *Subrahmanya;* in consequence of which the latter took from *Brahma,* his implements of creating, and himself set about doing the handy work of a creator, at *Séshàchala* (Tripety), with the said implements. *Brahma* preferred a complaint to *Siva;* who decided that it was proper for every one to attend to his own work; and directed *Subrahmanya* to return to *Brahma* his implements, and to leave off creating.

The name of that place was *Vinaca vanam:* it was a wilderness where *Málásura,* a *ràchasa* did penance to *Siva,* and obtained the boon, that he should not be liable to be killed by any one, either by day, or by night; with the privilege of conquering all with whom he might wage war. After obtaining such a boon, he greatly molested the ascetics that dwelt in the wilderness; to relieve whom *Subrahmanya* came, and killed the said *Málásura,* in the *sandhi,* or short twilight-interval between day and night; not however without first complying with a request proffered by the *asura,* to the effect that a fane should be built there, bearing his name. Some time after the *Chóla raja* came to that neighbourhood, and directed the forest to be cleared, which was then thickly set with bamboos. One day, when the workmen were engaged in cutting away the wood, blood copiously flowed, consequent to their doing so, in a certain place; inducing them to leave off, and report the circumstance. The king came in person to investigate it; and, on looking further, an image of *Subrahmanya* was found to have been grown over by the wood, having its arms cut off, from which blood flowed in profusion. Efforts were made to deprecate the anger of the god; a vision of whom appeared to the *raja,* instructing him to build a fane on that spot, and to call it by the name of *Málásura;* which was accordingly done. *Visvacarma* superintended the

work: and a *Mantapa* built there, was so particularly handsome, that people who came from Conjeveram wished to have it removed thither. A young man, the son of an architect, engaged to effect this transit, and had prepared a machine for the purpose with some horses; but his father learning the design, cut off the horses legs, and so the *Mantapa* remained immoveable.

At a later period when the fanes at Conjeveram had gone to decay, and all allowances to them had ceased, *Sancarácharya*, having become incarnate, formed an image of clay at that place, and appointed certain observances; which were effected chiefly by means of the tribe of weavers. It is said that the original shrine is neglected; and that formed by *Sancarácharya* alone honored.

After the Mahomedans had acquired power at *Vencatagiri* they came hither, and learning the celebrity of the fane of *Subrahmanya*, under the name of *Málásura*, they gave it jaghires, or gifts of land. There are some inscriptions; which however, could not be successfully read, or copied. Tradition stated that they commemorated grants by *Chóla rajas.*

Remark.—This paper, with its fabulous wildness, contains one or two points worth attending to; the document is in extremely good preservation.

Section 7. Account of commercial ports, and factories, on the coast.

This section merely contains the names of some obscure places, in the Nellore district, where trading used to be carried on by vessels; with the nature of imports, and exports, and mention of places to which exports were made.

Section 8. Division of the Carnatic.

A list merely of the names of 112 places, under the title of "Pergunnahs," into which the Carnatic, in revenue matters, was divided by the Mahomedans.

Section 9. Statement of revenue.

This is merely a statistical memorandum of the revenues of the Arcot-Soubah, or kingdom under the Mahomedans.

Section 10. Duties of various offices.

A mention of nine official situations of revenue, or police, under the Arcot-government, when Mahomedan: with a definition of the duties attached to each office.

Section 11. "General history of the Carnatic by the Muzamdar," (or accountant of the country.)

This title is copied from the handwriting of Colonel Mackenzie. It has a reference to some very early matters; with a legendary story to account for the existence of the *Dandacáranya,* or great Peninsular wilderness. A transit is made to *Rama,* and his son *Lava.* Some matters, lower down, adverted to; the authenticity of which may be estimated by *Sálivåhana* being made to follow the *Chóla rajas.* The *Rayer* and *Yádava,* dynasties are mentioned, as also the transition of power to the Mahomedans, and finally to the English.

Remark.—The document does not seem of much consequence, nor yet to have been drawn up with much attention to accuracy. The above outline is very brief; but the paper remains in good preservation, for further reference, if thought at any time desirable.

The book is a folio, Europe paper, half-bound.

6. No. 860. (No. 9, C.M. 875.) Seven sections.

Section 1. Account of Asubjah (Asuphjah) Nizam-ul-moolk, collected in Mysore.

This paper wants eight half-sheets at the beginning, and is not complete at the end. It contains a statement of the Nizam's proceeding at Delhi, and in the south; mentioning the places subdued, or brought under him, and paying tribute. There is a full specification of his officers, civil and military, and of the districts controlled by them. Mention is made of Monsieur Bussy, and of the interference of the French, in the affairs of that part of the country. A combination of various powers was formed; in which Hyder, the Peishwah, the Guicowar, and others, were concerned; who fought with the Nizam, and took Hyderabad. Some other affairs with Delhi, and wars; in the midst of an account of which the document abruptly breaks off.

Note.—It is written on good French paper, with permanent ink; and is in perfect preservation, though incomplete.

Section 2. Some account of *Anagundi,* collected in Mysore.

This paper relates to a period subsequent to the overthrow of the *Rayer's* power. A Mahomedan collected a few people, and pretended that he was authorized from Delhi to assume the feudal principality of *Anagundi,* of which the shadow of royalty there, being afraid, bought him off with a sum of money. On a subsequent reference to

Delhi, the ruler there, disclaimed any knowledge of the transaction, and any intention to disturb the Hindu prince, in the possession of his fief. On learning this circumstance, the said Hindu ruler became greatly incensed; and wreaked his vengeance on all whom he could lay hold of, that had been concerned in the plot, and imposition, practised upon him. A list is given of the persons whom he put to death.

Note.—The document is uninjured.

Section 3. Account of *Hastinávati* or Delhi.

This is a brief statement commencing with the era of the *Cali-yuga*, and coming down to the time, when the name was changed to Delhi; with the mention of some kings. *Sálivákana* and *Bhója raja*, are adverted to, as distinct persons; and, after the latter, *Kailása raja*, which seems to be a titular name.

Note.—The document does not appear to be of much consequence, and it remains uninjured.

Section 4. Account of the arrival of Tippu Sultan, at *Dévanahalli.*

A very short, and unfinished paper; containing a memorandum of some of Tippu's proceedings; but breaking off abruptly; and of no value.

Section 5. Account of a tobacco contract with Tippu Sultan.

Notice of a farming transaction. Tippu leased out lands to cultivators of the tobacco plant, on certain conditions; whereby he obtained a considerable revenue.

Section 6. Some account of the settlement of Tippu Sultan.

According to this document an attempt was made to establish what is now called the ryotwar system of cultivation, which failed; so that the system of *mirásidars*, or zemindars, was re-established. Some other mention of revenue transactions; in the investigation of which Tippu was greatly incensed, and hanged two of the principal persons concerned.

Section 7. Account of Bijnagara, collected in the Mysore country.

The commencement is legendary. A Brahman unable to sustain the pressure of a famine which prevailed, did penance with a view to obtain wealth. The god at first refused his request, but afterwards granted it, when he had no longer any desire for it; so that he bestowed it on a *Cshetriya*, or *Rajputra*, who built a town, and made himself a district chieftain. At a

later period transactions, in which Mahratta generals were concerned, occur; but the narrative breaks off abruptly.

Note.— This document is written in pale ink, and is slightly damaged. As there is something of real history contained in it, I had it re-copied.

The book is a folio, Europe paper, loose, half-bound, damaged.

7. No. 862. (No. 38, C.M. 950.) Five sections.

Section 1. On the four classes of women, i.e. *Padmini, Chitreni, Sank'kini, Hatini.*

Do. 2. *Bhúcólam;* legendary geography.

Do. 3. Notice of *Druhva*; *hodie*, the polar star.

Do. 4. Account of the *Kalburga bahmini* dynasty.

Do. 5. *Pancha búda*, on the five elements.

The book is a folio, Europe paper, loose, half-bound, damaged.

8. No. 864. (No. 44, C. M. 734.) This book is in a disarranged state. The following is an outline of the contents.

Chronology commencing from the *Krüta yugam*, a fragment from page 92—113 in Mahratti numbers, and English numbers 213—247. The present contents are not the whole of the book: a part having been subducted.

1. Notice of the four *yugas.*

Krita-yugam 172,800 years, *Vishnu* made four *avatáras*; *Matsya, Cúrma, Varáha, Narasinha*; 14 *Chacravertis* ruled. *Varada raja cshétram* was the chief *Vaishnava* temple. *Cachälésvaram* was the chief *Saiva* fane. Men were 32 cubits high, and lived 400 years, no injustice; a curse immediately told.

Tréta-yugam 129,600 years; *Vámana, Párasu Ráma, Sri-Ráma,* 3 *avatárams*, 12 *Chacravertis, Sri-rangham,* and *Jambukésvara* fanes. Men 16 cubits high, age of men 300 years: Justice 3, evil 1. A curse told after one month.

Dwápara-yugam 864,000 years; *Vishnu* made two *avatárams, Bala Rama,* and *Krishna*; 10 *Chacravertis, Mallicárjuna,* and *Purushóttama* fanes. Men 8 cubits high, lived 200 years. Justice half, evil half. A curse took effect after six months.

Cali-yugam 432,000 years: *avatáras Buddha,* at the end of *Cali-yugam, Kalki avatáram,* 23 rulers: after 4,436 years *Caliyugam,* the Mahomedans ruled some time. *Vencatáchala* and *Cálahasti* were chief fanes. Men 4 cubits high, 100 years their age, Justice 1, evil 3. A curse took effect at the end of a year.

2. A fragment 92—113 pages.

It relates to *Vencatáchalam,* or Tripety: and refers to the marriage of *Padmávati* daughter of *'Acása raja* to *Srinivása* (or *Vishnu*) in the *Náráyana* forest, the thirty-three crores of celestials, and the nine planets. being present; as narrated by *Vaisampáyana* to *Janaméjaya* in 18 chapters. *'Acása rajá's* younger brother was *Visvasena,* and *Tondamàn* was son of *'Acása raja.* These two disputed the succession: *Srinivasi* as their relative interposed to save the peoples' lives, and made peace; dividing the lands equally between both. Afterwards he gave to *Tondaman* full instructions as to building, and endowing *Séshádri* (another name of Tripety). He did so; and established many festivals; many *rishis* were called, and they were all fed; full details of the eating.

The book is a quarto, thin, country paper, eat into by termites and loose from the boards.

8½. No. 866. (No. 3, C.M. 889.) Three sections.

Section 1. Legendary account of the fane of *Varada-nát'ha,* and of the *Sunda* river.

Legendary and pauranical reference. When *Siva* and *Parvati* were on *Cailása*-mountain, *Náreda* came and represented that, since *Brahma* had five heads, he was by reason thereof very proud. To lower his consequence *Paramésvarer,* cut off one of his heads; and then in order to expiate this crime, he wandered about for twelve years as a mendicant, asking alms. He did penance at this abovementioned place. *Náráyana múrti,* knowing this circumstance, came hither; and taking up some water from a pond, with the ordinary drinking vessel made use of by *Brahma,* he with it, poured water over the head of *Siva;* and by doing so, removed the guilt of his crime. By virtue of the touch of the said vessel the pond became a river. Hence all who bathe in that river will, by doing so, wash away all guilt, or defilement whatsoever.

2nd. *adhyáyam.* Several persons, came hither, and formed in all twenty-four *tirt'has* or pools; the names, and virtues of which are specified. Among them are the names of *Brahma, Vishnu, Siva, Indra, Agni, Cubéra, Isáni,* and others.

3rd. *adyáyam.* A Brahman, to whom the titular name of "hearing the *védas*" is given, came hither; and, by bathing evening and morning in the different pools, was favored with special visions of the deities, whose names they respectively bear, and obtained beatification. *Vishnu* after bathing in all these pools, went and succeeded in destroying the *rácshasa,* named *Saugata*-

rana. In the war between the *dévas* and *daityas*, many of the latter, by bathing here, obtained beatification. The entire 330,000,000 of celestials bathed here. Near to the river is a fane called, *Varada nat'ha cshétram.*

Remark.—Local mythology apart, the only point of notice is, that *Vishnu's* destroying the above-mentioned *rācshasa*, seems to be a symbol of the ever-recurring subject—the triumph of Hinduism over the *Báuddhas;* the term *Sáugata* being somewhat synonymous with Giaour, or infidel.

Section 2. Account of *Mayura verma*, a king of the *Cadamba* dynasty.

1). The account is put into the mouth of *Suta rishi*, as related to a Brahman. The destruction of the *Cshétriyas* by *Párasu Ráma;* his disgust with the Brahmans, and retiring to a hermitage: several *rishis* followed; and looking on the western sea, advised him to reclaim land from it. The sea-king promised to render to him land, as far as he could cast an arrow. He thus reclaimed a tract of land of three *yojanas* (30 + miles) in breadth westward; and in length, from *Nisica* to *Canyacumari* 300 *yójanas* southward, or more than 3,000 miles. He located Brahmans therein, turning the *Boyi jati* into Brahmans; settling one thousand of them there; and appointing to them lands for their support. He told them that if they had any cause of sorrow, or regret, they might think on him, and he would appear. He then retired to the fane at *Gokernam.* The said Brahmans, to test his veracity, recalled him, without cause; whereupon, being angry, he condemned them to lose the power of assembling together in council; and to become servile. They accordingly mingled with *Sudra* females; and became a degraded race.

About this time one named *Mayura verma*, considering those Brahmans to be contemptible, sent for others from *Háicshétram*, and located them at different places in his dominions.

2). *Sóna muchi* inquiries of *Náreda*, why *Mayura verma* so located the Brahmans, and whose son he was. In reply, a legend is stated, to the effect that *Siva* and *Parvati*, on *Cailasa*, agreed to come down, and look at this newly formed country. In consequence of their doing so, an infant was afterwards found under a *Cadamba* tree, in the wilderness; to whom the epithet of *Cadamba* was therefore applied. It happened that the *Mulata* country being without ruler, the people placed a pot of water in the trunk of an elephant; agreeing to elect the person on whom it should be effused. The elephant went to the *Cadamba* wilderness, and poured it over the head of the young man there; who was proclaimed king of that country, and also of *Cáurashtaca** *désam.* He went to the *Kerala désam*, to perform homage; and,

* By a modern corruption, Gujerat.

at a shrine there, was confirmed in possession of the kingdom. He was married, and his son was *Mayura verma.* He complained of the degeneration of the country-Brahmans; and invited others to come, and purify his country. A few other particulars are added, as to the location of the colonist Brahmans.

Remark.—This section, being rectified from its legendary admixture, is of value.

Section 3. Account of *Srinivasa* fane, in the village of *Balamuri*, in Canara.

Bhishacácharya relates the excellency of the *Cáveri* river. It is presumed that here *Cáveri* (like *Ganga*), is used generically for a river. The purport of the paper, written partly in Balbund, partly in Mahratti letters is legendary; intended to account for the homage of *Vishnu* under the name of *Srinivasa*, as the lord of *Lacshmi*. Mythology excepted, there seems to be nothing of consequence in this section.

General Remark.—The book is injured in the binding; but the country paper, within, is but slightly perforated by insects; the ink indelible. It may therefore pass, as not requiring, for the present, any further attention.

It is a quarto, country paper, half-bound, injured.

9. No. 867. (No. 10, C.M. 876.) Ten sections.

Section 1. The *St'hala puránam* or local legend of *Sangama cshétram*, at or near *Chunchuna* in the division of *Yeli* in Mysore.

In ancient times, a *rishi* named *Trinabindhya* was doing penance, when *Vishnu* appeared, and told him he could not yet obtain beatification; but that when he *(Vishnu)* came hither as *Rama*, then that gift should be bestowed. About the same time a *Kirata*-man (or savage) was labouring to get wealth, when the *rishi* advised him to cultivate the *tulsi*-plant, that when *Rama* came, it might be used in his service. The *rishi*, and savage, both received gifts from *Rama*. The *rishi* obtained leave to remain at this place, and to build a shrine, with an image of *Rama*; which he accomplished.

A *Pándiya* king having greatly troubled the "divine Brahmans," and being greatly afflicted in consequence, travelled to different places on pilgrimage, to get rid of his visitation; and, at this place, the god met him in the form of an old man, and directed him to build a fane, which he did. This fane, having gone to decay, was repaired by *Hari-hara rayer*.

Náreda, having visited many places, went to *Cailása*, and there inquired of *Siva*, an account of their origin. Some Pauranic references are introduced,

as if stated by *Siva*. There would seem to be a reference to a *Saiva* fane at this place; but the reference is not clear, owing probably to the legend not being complete.

Note.—Though the paper on which this section is written is damaged, yet it does not seem to be worth restoration.

Section 2. Account of *Periapatnam.*

Such is the title in the English heading of the section, and a similar one is written at the commencement of the mauuscript. The cause of such a title seems to have originated in the manuscript having been copied (as stated at the end in the Mahratti postsciipt) from earlier documents by *Naráyana bhatt*, and *Capavi bhatt*, living in *Periapatnam;* and supplied, through their instrumentality, to the collection.

The contents of the document trace the genealogy of *Raja Krishna udiyar* of Mysore, up through the *Rayer* dynasty, and some intervening races, to *Bhoja raja*, and preceding kings as high the era of *Yuddhishst'hira*. But in its order, it follows the descending series.

It commences with the mission of *Agastya* from *Cailása*; his reducing the *Vindhya* mountain, with an obscure reference to the king of the country southward, whom he rendered harmless; * and his going on pilgrimage towards the south. The subject is then confined to the *Caliyuga*. The era of *Yuddhishst'hira*, with inclusive reigns, is given. The era of *Vicramáditya*, and of *Sáliváhana*, down through *Bhója raja*, the *Chalúkyas*, the rulers of *Déva giri*, the *Rayer* dynasty, to the royal line of the native Hindu sovereign of Mysore.

Note.—The chronicle is but brief; though relating to a great extent of time. Being damaged, through damp and insects, I have had it restored, since it is a document of some considerable importance; and as such it ought to be fully translated.

Section 3. Account of the *Goruckńáth'ha* religion, in the Mysore country.

This paper offers nothing, beyond some local regulations for different classes of people, in visiting the shrine of a local numen, at a place termed (by accommodation) *Curucshétram* in Mysore. It is not in very good order; but does not seem to be worth restoration.

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* Compare with Abstract of No. 27.

Section 4. Account of the *Cápála* religion in Mysore.

This paper relates to the shrine of a goddess named *Cápála mátri*, in the same neighbourhood, being a local form of *dévi*, or *durga;* and is chiefly occupied with panegyric on the said image. It is of no valuable consequence.

Section 5. Account of the fortress of *Balála raya durga*, at *Coppa hobhalli* in Mysore.

This is a short account of Roydroog (or Royacottah as we now commonly term it.) Its origin, in this paper, is ascribed to one named *Bakhtala raya*, under the following circumstances. A *Jaina* ascetic greatly troubled the people of the neighbourhood; and the said *Bakhtala*, professing to become his disciple, did homage at a shrine of *Rama;* and, by virtue of that penance acquired the power of killing the ascetic; and, for so doing, the people gave him rewards. With the measure of wealth so acquired, he gathered people around him, and plundered: by the accession of means so acquired, he further strengthened himself; conquered an extensive district; and first built the fortress of *Rayadurga*. He was named *Déya-vina-áthi raya;* and he had three sons named *Bakhtala raya*, *Vishnu verddhana*, and *Déya-vina raya*, of whom the first was a *Saiva*, and the second a *Vaishnava*. At an early period the place seems to have been subjugated by the Mahomedans; and some mention occurs of changes under their rule.

Note.—This paper appears to be an imperfect account of the originof the *Oyisala* dynasty, which ruled at *Hobhalli;* and was at one time of considerable consequence. The paper is brief; complete as far as it goes; and, being somewhat damaged, was restored, for its better preservation.

Section 6. Account of *Chandragupta cshétram*, in the province of *Bidanùr*.

A legendary reference to the sacrifice by *Dacsha;* the self-immolation of his daughter: the anger of *Siva*, her husband; and the formation of *Vira-bhadra*, in consequence. The paper is incomplete, and seemingly worthless.

Section 7. Legend, or *St'hala purana* of *Killadi*.

This is a mere local legend; apparently of little, or no consequence.

Section 8. Account of *Halla-bede* in *Bidanùr*.

This paper entitled as above, in the English heading, is another, and fuller, account of the *Balála* rulers at *Rayadurga*. The like account, as in a

former paper, is given of the killing of a *Muni*, herein termed a *Saiva*. The account of the posterity of the founder of the dynasty is more full, than in that paper (section 5), and it is herein stated that, as one part of that posterity was of the *Saiva*, and the other part of the *Vaishnava* persuasion, they fought with each other. One of the race was cured of leprosy by building a great many *Saiva* fanes. Another of the race, marrying a Mahomedan woman, was driven away by his father. He went to the Padshah, who came and took Roydroog; and, causing the before expatriated son, to be crowned at *Vijayanagaram*, he placed him as feudal chief at Roydroog. A list of his descendants, and details of their wars, with other proceedings, follow in the book.

Note.—This paper being much damaged by insects, and damp, has been restored; and it merits full translation, as a valuable document, relative to the Oyisala kings.

Section 9. Account of *Copam* in *Bidanùr.*

A reference to the anger of *Siva* in consequence of the self-immolation of his wife, at the sacrifice of *Dacsha;* the place receiving its name from that circumstance, as if it had occurred there. A *Saiva* named *Cópa*, built there a hut; and afterwards *Jinadanda raja* made it a metropolis, building a fort there. Having no offspring he gave it to a Brahman. *Siva-danda nayak,* afterwards ruled. A few other names are mentioned, who by their cognomens, would seem to have been Brahmans.

Note.—The document is much damaged; and as it may have some historical value, it was restored.

Section 10. Account of the *Cávéri,* in the *Cannaba* district.

The account of the Caveri is only promised, but not given. It is little better than the legend of a fane; chiefly having reference to a leprous king, who it may be anticipated, was to lose his disease by bathing in the *Cáveri;* but the document is unfinished, and appears to be of no importance.

The book is a quarto, country paper, loose from the binding, half-bound: partly restored, in folio volume IV.

10. No. 871. (No. 41, C.M. 793.) Two sections: these are headed, 1 Legendary account of *Tirucalcudi,* in the *Sivaganga* district. 2 Account of the kings of *Pándya désam*; but this matter is erroneous: the following is a brief abstract.

Section 1. Vellore. In a town near it, named *Palavanchi, Timma reddi* and *Bomma reddi* his brother, lost their mother when young: their

father married another wife, by whom he had a daughter; the two brothers, with their father's leave, travelled about the country. At length they came to a fane of *Durga* ; who as *Cáli*, appeared to them in a dream ; telling them that in a cave, nigh at hand, much treasure was buried ; that, taking it, they should carry it to *Basa bandha* a statuary at Trinomalee. He built a fane to *Jalakandésvara.* He also built a fort at *Anagundi*, which he made over to the Rayer; who gave four townships to the two brothers, as a jaghire. They ruled in *Raya vélúr ;* but Mahrattas came from Poonah and Sattara, who took their fort. Two *Mahratta* women named *Sátara bháyi* and *Gojara bháyi* built two forts, called after their names, and ruled some time. Afterwards *Hiroji Hingola*, from *Conga nád* took the forts, and ruled: he repaired the fane of *Jalakandésvara.* The Delhi padshah took the country ; and ruled. Hyder Khan next ruled. In the time of Mr. Græme it came into possession of the English.

Section 2. *Viringipuram* was equitably ruled by the aforesaid two brothers, who built a temple to *Sahadésvara.* The Padshah dispossessed them.

Section 3. *Vélur*, anciently was a forest. The aforesaid two brothers brought great treasure, and built a fort. In the time of *Appaji* the minister of *Kṛishna raya*, the Mahrattas took the place ; next the Padshah : finally the English took it from Murtiz Khan.

Section 4. *Pennaconda. Kṛishna raya* sent orders to instal an illegitimate son of the late king by a *dási.* Opposition to this order, on the principle of not setting a bad precedent, led to wars against *Kṛishna raya.*

Section 5. *Chaturanga patnam* (Sadras): *Davud khan* ordered its traders to pay a certain tribute, with which he bought muskets, and gunpowder, in favor of the Dutch. In the war, between the English and the French, the place came under the power of the latter.

Section 6. *Chanji* (Gingee). The Delhi Padshah, being friendly to Jaya Singh, sent him to rule at Gingee ; but as he would not pay tribute to Sadatulla Khan of Arcot, the latter went against him with great force, and reduced him : the place afterwards came into the possession of the English.

Section 7. *Tiruvattúr.* Anciently a forest. In the time of *Chennapa nayaka*, he recovered *Adipurésvara* from the sea, through a dream. In consequence the name of the town was called *'Adipurésvaram.* A *Chola* king troubled with *Brahmahatti* came thither : he built a fane; establishing many festivals, which are specified. The 33 crores of Celestials, and many *ṛishis* attended ; which festivals continued down to the time of Place Sahib.

The book is a quarto, of medium size, country paper, half-bound.

11. No. 875. (No. 6, C.M. 872.) Seven sections.

Account of Mahomedan exports and imports, from *Bidanùr*; horticultural matters in *Bidanùr;* sorts of grain in Do.; musical instruments in Mysore; weights and coins in *Bidanùr;* on the hunter tribe, in *Bidanùr.*

The book is a quarto, country paper, which is worm-eaten, and loose from the binding, half-bound.

12. No. 882. (No. 4, C.M. 916.) Eleven sections.

Section 1. On the war of *Sáliváhana* against *Vicramáditya.*

In this section the usual enigmatical account of the birth of *Sáliváhana* is given; his mother herein being described as the daughter of *Bhascara*, a Brahman. The difference from other accounts is that, after the battle, *Vicramáditya*, having survived, sent messengers to treat with *Sáliváhana*, and agreed to pay tribute, on condition that each should rule on either bank of the Nerbudda river; that is *Vicramáditya* to the north, aud *Sáliváhana* to the south. In another Mahratta document, such a division of one kingdom into northern and southern is mentioned, with some details of posterity, on either side; and there really may be truth in such a simple statement, respecting a remote period, greatly mystified by Hindu writers. As to *Sáliváhana*, having for father a *nága*, or snake, it is a mere symbol. The illegitimate son of *Kulóttunga* named *Adondai*, the conqueror of the *Curumbars* is, in several Tamil manuscripts, said to be the son of a *Nágacanya*, or female-serpent; which, plainer books tell us, means a female slave, or dancing girl, of *Kulóttunga* Chola's court. To build any wild deductions on such figurative terms in Hindu writings is nonsense. The Brahmans have their "slang" language; just as much as the gipsies, or others. To get at their meaning, where they purposely conceal it, is the problem. Colonel Mackenzie seems to have had a hint given him; since he has written in pencil on the document, "A tantrum, or specimen of fabulous history." Such no doubt it is; and the meaning seems to be that the glorious *Vicramáditya* was beaten by the son of a slave, or wild forester.

At the end of the document, it is stated to have been expressly compiled from other books by *Sripati rao*, and *Chimmanaji appa*, in November 1805, at Ahmednuggur.

Section 2. In the injury to which the book has been exposed, this section appears to have been lost.

Section 3. Account of *Dámaji pant,* a person remarkable among the *Vaishnavas.*

About 700 years ago, one *Damaji* was employed as a gomastah, or factor, at the court of the Delhi Padshah; and, as a reward for the skill which he displayed, a small district was made over to him, as a zemindary; subject to a tax. On going to his district, *Damaji* greatly abounded in liberality to *Váishnava* Brahmans; multitudes of whom in consequence resorted to him; and could not be refused. The result was that *Damaji's* tax ran on in arrears; until, at length he was compelled to write to the Padshah, and explain his insolvent situation. The Padshah sent officers to take him; put him in fetters; and bring him to Delhi. But the deity at *Panrapùr* (or Panderpore), hearing the misfortune of his votary, represented the case to *Rucmini,* his spouse, and borrowed from her, all her golden, and jewelled, ornaments. Assuming then the appearance of a relative of *Dámaji,* the said *Krishna* went to the presence of the Padshah; offered payment of *Dámaji Pant's* arrears; and demanded a receipt, and full acquittal. The Padshah was so struck with the surpassing beauty of the messenger's countenance, that for a time he was unable to give orders; but, at length, he directed the requisite documents to be made out; and, on signing them, sent word to *Dámaji,* that he wished again to see the messenger. When the message, and acquittal reached the insolvent, he was much embarrassed; until, pondering over all the circumstances, he discovered that it was a manifestation of the numen, whom he worshipped at *Panripùr,* that had interposed in his behalf. He then vowed a pilgrimage to that shrine; and, as the document states, the Padshah went with him: they together bathed in the *Chandra bhaga* pool, at Panderpore. This account was expressly written for Colonel Mackenzie, by Shani rao, on the 24th December 1805, at Ahmednuggur.

Section 4. Account of *Prasanna prabhu.*

This is merely an inane legend concerning a devotee of modern time; written to satisfy the curiosity of Colonel Mackenzie; but apparently not of the slightest value. The person referred to, had signalized himself by devoteeism of surpassing character.

There follows a tale, or fable of an ape and an alligator; taken from the later portion of the *Panchatantra* tales, as narrated by *Vishnu sarman.*

Remark.—According to the table of contents, prefixed to this book, there ought to be in all eleven sections; but all the matter, now found in it, is specified in the foregoing notice. The binding is broken; part of the book appears to be lost; and what remains has the margins,

and some part of the writing, devoured by termites; their mode of doing mischief being easily distinguished from that effected by worms. A sufficient notice of the contents has been given. The account of *Vicramáditya* and *Sálivâhana*, is like other narratives; save the difference already indicated.

The book is a quarto, country paper, damaged, half-bound.

13. No. 884. (No. 35, C.M. 789.) Eleven sections.

Account of *Bhojapúr*—of *Curumba* hamlets near *Canchi*. Account of *Tiruvacúdi*—of *Capist'halam*—of the tomb of *Mirsaheb*—of a *pálliyacaren*—of *Pandanalúr*—of two villages in *Killúr* district—of *Jainás* at *Tiruvalúr*.

The book is a quarto, country paper, half-bound.

14. No. 886. (No. 1, C.M. 913.) Ten sections.

Notice of *Bejapúr* Padshahs, and their revenues—of *Gopichand rája* of Bengal—of *Guzarat*; three statistical sections.

Notice of *Hemanda pant'h*, of the *Bhonsalas* and *Peishwas*; also of Poonah.

The book is a quarto, country paper, much damaged by termites, tied with a string.

15. No. 904. (No. 60, C.M. 859.) Eight sections.

Agriculture in *'Ananda pura*, and *Tadpartri* district, notice of a poligar, of two villages: of *Krishnapa nayadu:* manufactures in *Tarapati* fane, and reservoirs on *Srihadri* in the Gurum konda district.

The book is a quarto, of medium thickness, country paper, half-bound.

16. No. 912. (No. 34, C.M. 784.) Six sections.

Section 1. Allowances to the *Saiva* temple at Madura. 2. The same to *Mínácshi*, the goddess. 3. Allowances to the *Vaishnava* fane of *Arhagiri svámi* near Madura. 4. Notice of villages and of jaghires. 5. Legends of *Déva Indra*, and of *Nahusha*. [These are both given in my early work, Oriental Historical M.SS. translated, 1835-36.] 6. Notice of *Lava* and *Cusha*, sons of *Ráma chandra*.

The book is a quarter transverse-cut demy, country paper, half-bound, damaged.

17. No. 969. (No. 21, C.M. 933.) Six sections.

Notice of *Béjapùr*—of *Rama raju*—of *Dēva giri*—of three shrines—of the revenue of *Béjapùr*—of *Déva giri*—of Poonah.

The book is a quarto, country paper, half-bound, damaged.

X. Reports.

1. No. 872. (No. 50, C.M. 740.) Report of progress of Narrain row, in the *Vencata giri* district, for 1814.

The book is a large quarto, country paper, half-bound.

2. No. 874. (No. 69, C.M. 866.) Six sections.

1, 2.) Two sections contain letters from *Ananda rao,* for 1810, and report of progress in the Ceded Districts, for 1811. Section 3—6, are communications from Narain rao, for 1811—1813 in the same locality.

The book is a quarto, country paper, half-bound.

3. No. 879. (No. 65, C.M. 862.) Four reports of Narrain rao from 1810—12, in the Ceded Districts.

The book is a quarto, country paper, half-bound.

4. No. 881. (No. 66, C.M. 863.) Two reports of *Ananda rao* for 1811, and 1811—1813 in the Ceded districts.

The book is a quarto, country paper, half-bound.

5. No. 885. (No. 39, C.M. 951.) Reports of *Ananda rao,* and Narrain rao for 1805, 1806.

The book is a quarto, half-bound, country paper, much damaged by termites, tied with a string.

6. No. 906. (No. 64, C. M. 861.) Report of the progress of Narrain rao from August 1809 to July 1810; in the Cuddapah district.

The book is a quarto, thin country paper, worm-eaten, half-bound.

7. No. 910. (No. 40, C. M. 952.) Reports of *Ananda rao,* and *Nārrāyan rao,* for the years 1806 and 1807.

A continuation of the preceding journals (5, No. 885) written on French paper; and in remarkably good preservation. The contents do not require to be abstracted. The book will last for a long time; with only common care.

The book is a quarto, of medium thickness, country paper, half-bound.

XI. ROMANCE historical.

1. No. 880. (No. ..., C.M. ......) Romance of *Bharata raja.*

A romance of the *rajas* of *Bharatapùr.*

This book was found to be in so wretched a plight, that as in one or two preceding cases, it became necessary to submit it to the process of restoration, as far as practicable, before its contents could be fully appreciated: which seemed the more desirable, as the beginning of the Mahratti promised to yield an account of the rajas of *Bharatapùr* (or the famous Bhurtpoor). The process of restoration, though not complete, yet has been so far effectual, as to preserve the general sense unimpaired.

The perusal however has led to the impression that it is not an historical document, but a romance, under the guise of an historical veil. Its object seems to have been to offer moral instructions (according to Hindu notions of morals) to the children of kings; warning them of dangers to be shunned, or evils to be avoided, under the inviting form of a narrative. In this respect, and so far, only, it is like the Telemachus of Fenelon; but not in a too closely drawn resemblance. Such being the case, an abstract of particulars does not seem to be called for. Among Hindu romances, translated and edited, it might find a place; but that is not my task. The incidents, in their tone and bearing, savour of a very early stage of society; occasionally assimilating, in manner, to some of the tales of *Mahabhárata;* and differing from anything pertaining to the more modern localities of the Peninsula.

The book was copied by *Náráyana rao,* one of Colonel Mackenzie's servants, from another one in possession of *Nana Sancara* at Poonah; and the copy so made, is dated August 23, 1806. At some subsequent period, white-ants seem to have fed on it with little mercy.

The book is a quarto, country paper, half-bound.

2. No. 893. (No. 1, C.M. 644.) *Calpatara.*

The book is a medium sized quarto, bound in sheep.

3. No. 894. (No. 2, C. M. 645.) *Calpatara,* an abridgment of Hindu legends from the *itihasas, puranas, &c.*, by *Kr̥shna Yajanaválkya.* The work is divided into seven sections, mostly relating to *Kr̥shna,* and his family; but there are some more general matters on Hindu geography, and legendary history.

The book is a small, but thick quarto, Europe paper, bound in sheep.

4. No. 900. (No. 13, C.M. 651.) Account of *Srenica,* a king of *Magadha.*

By *Brahma gunadása.*

The work is of *Jaina* caste, and relates the legendary history of a king, who was contemporary with *Vartamana svámi,* the last of the *Jaina tirt'hácaras.*

The book is a long, narrow, and thin folio, country paper, half-bound.

5. No. 911. (No. 3, C.M. 652.) *Parasu Rama charitram;* or account of the sixth *avatàr,* the conqueror of the *Cshetriyas,* and founder of the fane, named after him, on the western coast.

This is a thin folio, in extremely good preservation, written with indelible ink, in the *Bálband* character, and in language, prevailingly Sanscrit, but with Mahratti intermingled, and forming a local *Pracrit.* The subject is the story of *Párasu Ráma,* heretofore given: it contains the solar, and lunar lines of kings.

This book is a large sized, thin quarto, superior country paper, loose; sheep-leather cover.

XII. Statistical.

1. No. 14. (No. 10, C. M. ...) Account of *Inams* and jaghires granted to Selladars of the Mahratta army in lieu of pay for Fusly 1204, a few memoranda on each page.

[An *inam* relieves an owner of land from paying the government tax; a jaghire, or *zótriyam* enables the possessor to claim the government share from owners, or cultivators].

The book is a folio, Europe paper, half-bound, damaged, tied with a string.

2. No. 852. (No. 62, C.M. 752.) A general account of the revenue of the Carnatic, together with former rules, copied from records.

It includes the close of Hyder Ali's life, continued from IX, 3, No. 836, section 1.

The book is a folio, Europe paper, half-bound.

3. No. 861. (No. 7, C. M. 873.) Revenue settlement of the *Rayers,* for the *Danikota* district.

The book is folio, Europe paper, half-bound, damaged.

4. No. 863. (No. 16, C.M. 928.) An estimate of the Aurangabad Soubah, with its dependencies. It contains nothing of importance, in the present day.

The book is formed by demy sheets, cut across into halves, thick; Europe paper, half-bound.

5. No. 870. (No. 5, C.M. 917). An account of revenue of fifteen Soubahs of Hindustan under Acbar, Padshah of Delhi.

The like remark applies to this book.

The book is half-demy as above, Europe paper, loose, half-bound.

6. No. 876. (No. 39, C.M. 947.) Account of Arcot.

This also is unimportant; as various notices of that locality have appeared in this work.

The book is a quarto, country paper, half-bound.

XIII. Tales.

1. No. 908. (No. 25, C.M. 937.) *Vicrama raja cat'ha.*

A version of the tales of *Vicramárca,* and his familiar demon; very often noticed in foregoing portions of this work.

It is a medium-sized quarto, country paper, bound in sheep.

2. No. 915. (No. 36, C.M. 948.) Tales of a *Vétála.*

Contents. Another copy of the 25 tales of a *Vétála.*

With a few slight exceptions at the beginning, and at the end, this book is in tolerably good preservation. It is a version of the tales of *Vicram-áditya's* attendant-demon, or *Vétala.* They deserve no serious notice in researches of the present kind; and it is to be regretted, that the commonness and popularity of such kind of tales, have a tendency to detract from the general value, such as it is, of Hindu literature. A vitiated, and morbid, taste can alone be gratified by such kind of productions; and they convey a low estimate of the people among whom they are popular.

The book is a one-sixth royal paper, cut across, country manufacture, half-bound.

XIV. Theological.

1. No. 892. (No. 9, C.M. 648.) *Nigamágama sáram,* essence of religious books.

By *Náráyana guru.*

This book contains the *Vaishnava* view of the universe, with a leaning towards a material causation; though not to the extent of the *Saiva sactis.* It is on the eternity of matter, that such a book chiefly differs from Christian theology.

The book is a quarto, country paper, half-bound.

2. No. 903. (No. 12, C.M......) *Vivéca sindhu,* intellectual thought.

By *Cumudu raja.*

A work on the *Védánta* system—all things existing in deity—nominalist in mental philosophy.

The book is a quarto, of medium thickness, Europe paper, bound in sheep.

XV. Vira Saiva.

1. No. 868. (No. 51, C.M. 488.) *Bháiravésvara cadha garbha sútra retnacáram.*

Saiva legends of an ultra class; the sole supremacy of *Siva:* various pauranic legends, exaggerated.

The book is a quarto, country paper, half-bound, damaged.

Addendum.

Manuscript book (without mark or number.)

In this book a quantity of loose leaves, containing Mahratti and Canarese papers, seems to have been put in at random; possibly, because, having been scattered, their order was unknown. On looking at the contents of the Mahratti, it appears that some part of the pages should belong to book, No. 4. These relate to some Hindu auxiliaries of the Mahrattas, and legendary miscellaneous topics; and some part relates to contents of M.S. book, No. 35, in those sections that refer to the *Bala Rámáyana,* to *Bhója raja,* and to the birth of *Sita.*

It is not now possible to extract order out of so much confusion. Happily the contents of the papers, so disarranged, do not seem to be of consequence. A perusal leaves the impression, that everything material, in reference to the Mahrattas, is found in other documents; and as to the legendary, or mythological matter, this need excite very little regret: the quantity of details, on such subjects, being superabundant.

A few other loose sheets not included in this book, or any other one, are found on examination to be wholly legendary, and worthless. Not knowing any better place for them, they are put along with the other loose papers, in this book; and the whole must be passed, as incapable of receiving orderly, and complete adjustment; at the same time not meriting restoration; even supposing it could be successfully effected.

MAHRATTI BAKHIRS.

These are narrow slips of country paper, pasted together at the ends, and afterwards rolled up, when written on. They are so fragile as not to be suitably classed with books of more lasting form. When first seen by me in 1838, they were in better condition. Some of them are now in pieces, and others crumble at the touch. The following notices given *as far as practicable*, will indicate their measure of value.

No. 918, 919, 920, these Nos. are marked on pieces rolled up in a cloth: there are six of them; but each one is become bisected.

The following brief notice is from my former analysis.

Mahratta Bakheer, No. 31.

Account of the marriage of *Rucmini.*

This is a somewhat large roll of frail material, in tolerable preservation, but not complete. *Rucmini* was a princess carried off by *Krishna;* and afterwards married to him; the tale is told in the *Bhágavata*, in the supplementary portion, and needs no further notice here.

Mahratta Bakheer, No. 32.

Another copy of the same tale; also incomplete, and in not so good preservation.

Mahratta Bakheer, No. 33.

Account of *Sud'hauma*, a poor friend of *Krishna*, enriched by visiting him.

A roll apparently complete, but damaged. It is not of a kind claiming restoration; being a mere tale, or romance.

No. 921, (other Nos. wanting) this is in a manner crumbled to rottenness; and its contents cannot be ascertained.

No. 922. (No. 34, C. M. caret.)

"Account of the battle of *Gajéndra*, a large elephant, against an alligator in the former age; at the conclusion of the battle, the former was protected by *Vishnu*, the latter, was slain."

A roll complete; but damaged, in several places, by insects. The above title, copied from the heading of contents, is possibly quite sufficient. A similar legend is still commemorated at Conjeveram; both in records, and in public processions. In its orgin it may have been allegorical; but if so, we want the clue to the explication. It may help towards finding it, perhaps, if a brief outline be given.

A king named *Indra-dyuma*, becoming weary of royalty, devolved his crown on his son, and retired to a desert to perform penance. While so occupied, *Agastya* came that way; and, enquiring into his circumstances, received from the ascetic no answer. In consequcence *Agastya* denounced on him the doom of becoming an elephant. The ascetic alarmed, made excuses for his ignorance, and asked when the spell would be broken. The other replied, that it woutd be by means of an alligator, the same being an imprisoned chorister of *Indra's* world; and, till then, the ascetic, metamorphosed, would be king of elephants. In the course of time a battle of a thousand years occurred, between the elephant and an alligator; ending in a dissolution of the spell by which both had been bound.

The above is from my former analysis. I was not then aware that the tale is an episode of the 7th book of the *Bhágavatam*. It has ocurred frequently under the title of *Gajéndra möcsham.*

No. 923. (No. 27, C.M. caret.) This is a document of same value: the following account of it is taken from my former analysis.

It is entitled in an English heading "Modes of discourse between *Cali* and *Paricshit mahà raja;*" which refers to the opening portion, abstracted from the *Bhágavatam.*

The title in the Mahratti is, a detail of the rulers in the *Carnátaca désam,* from the earliest times.

The following is an abstract of the contents:—

Mana Paricshitu of the *Pándava* race ruled down to the year 46 of the *Caliyuga.* While so ruling, a cow, in a certain forest, was weeping on account of having three of its legs broken. A *Kirata* man (wild savage) going up to the cow, and considering that its three legs had been broken in the three preceding ages, thereupon thought it right to break the remaining leg in the present age (or *Cali-yuga*). The above king, then doing penance in the forest, saw the *Kiratan* breaking the cow's leg, and had him put into prison. He said to the king "since I am come by divine appointment, why do you molest me?" The king inquiring who he was, he replied "I am

Cali (or a personification of the *Cali-yuga*.") The king said " while I am alive I allow you to do nothing." *Cali* then requested a place wherein to remain, and the king said, 'go dwell with *Himsa*,* *Asatyam*,† *Dhermaviródha*,‡ and *Visvásapátaca*.'§ While the king lived, *Cali* gained no entrance, or ascendancy. The king had four sons, *Janaméjaya*, *Srutusena*, *Bhîmasena*, *Ugrasena;* who, according to this manuscript, all exercised sovereign power alternately.

Details of their rule are given, and to the second *Bhîmasena* is ascribed the killing of the *rácshasa*, *Jarasandha*, (*Jarasandha* of the race of *Sudherma* is otherwise stated to have been killed by *Krishna*). Twenty descendants of *Bhîmasena* are enumerated, filling a space of one thousand years; they all bore the epithet of *Brahma hatti*, from the above crime.

[Possibly the writer being a devotee of *Krishna*, may have wished to shift the guilt. Moreover the names appear to be given at random ; several of them belonging to a later period; and some even subsequent to *Chandragupta*]. The minister of *Ribanjaya* named *Munica* (by Sir W. Jones, or by a misprint, *Sunaca*) killed his master, and placed his own son *Pradyota* on the throne. (This event belongs to the *Magadha* kingdom). Five successions of this dynasty occurred. In a metaphorical manner *Nanda* is said to have had no child; and his wife, in consequence, threw herself into the *Svarnanadi* (or golden river); and, by reason of doing so, produced eight sons.

[We know otherwise somewhat of the deposition of *Nanda*, by his minister, leading to the accession of *Chandragupta*; and, by the way, we may gather from the manuscript in hand a useful hint as to the mode in which metaphor, and allegory are made to cloud either ignorance, or the truth, as may suit the writer's convenience or caprice. To write the simple truth in simple language, does not by any means appear to have been at any time the Hindu method of composition.]

The said eight sons, ruled during 137 years. Afterwards a female named *Sada Vrihadra* reigned, and was killed by her minister named *Chacrati*, who placed his son *Srugu* on the throne, which he held for 45 years. (This must designate the *Sunga* dynasty). The minister of *Sruga* named *Canna*, who killed his master, and reigned in his stead, was killed in turn by *Susamas* (otherwise *Susarman*) who ruled 456 years (designating him, and his whole dynasty; otherwise stated to have consisted of 21 kings). A servant killed him (his last descendant) and ruled the kingdom, and to him

* Slaughter, violence, malice. † Want of truth, or integrity.

‡ Opposition to equity and mercy.

§ Falling from trust or confidence; the sin of treachery.—All the terms are Sanscrit.

is given a period of 334 years. In his time (or that of his dynasty) the kingdom was reduced to great distress. About that time four females of the four colours (castes) came to the *Triveni* (or conjunction of the Ganges, Jumna* and Sarsoostee rivers) at *Prayaga,* or Allahabad. These, while bathing as an act of devotion, had each one a secret wish, which was sought to be accomplished. The wish of one of them was that she might have a son who should be emperor of the world. At the same time a poor *Brahman* formed the wish, while bathing and meditating the *Pranava* (or sacred name), that the said woman might be his wife. His wish was accomplished; and their son was born at *Uchchini* (Ougein) being the famous *Vicramáditya,* who married the aforesaid four females, and ruled 2000 years.

[Here again we have the Hindu mystic, or enigmatical mode of writing; it seems to denote, what is more directly stated in other books, that *Vicrama* was the son of a *Brahman,* by a woman of inferior tribe, the daughter of the king of Ougein. The marriage of *Vicrama* to the four females, beng disentangled from the possibly intentional absurdity, means that he married wives of the four tribes.]

Subsequently *Sálivàhana* fought with, and killed *Vicramáditya.* *Sálivàhana* ruled, on the north side of the *Narmati* (or Nerbudda) and had a son named *Manivàhana,* and the son of the latter was *Avad'harina:* some others of the race ruled on the southern side of the Nerbudda. At that time a Rajpoot named *Gunt'hivipati* ruled on the other side of the said river, and the Mussulmans began there by degrees to acquire power.

Subsequently *Bhója raja* ruled in a large town (*nagara*) named *Baranagara* [in a Telugu account by *Ravipati,* the name is written *Darapùr*].

The names of eight of his descendants are given as follows :—

1. Nanda rayalu 5 years,	5. Malata rayalu 9 years,
2. Uchita raja 5 years,	6. Varada rayalu 6 years,
3. Dor rayalu 3 years,	7. Vishnu pálacu 7 years,
4. Kerula rayalu 4 years,	8. Tiruvapi rayalu 8 years.

These ruled over the whole of the Southern kingdom ; and after them it was divided into two parts. In the *Púrva bhága* (or Northern part†), *vira Pratápa maha deo* ruled over a country called *Ada malun.* The Mahomedan ruler at Delhi, acted perfidiously with the son of *Pratápa;* and took possession of the country. Some descendants of *Bhója rája* ruled in the country to the west, as follows :—

Pauna mali rayalu 1 year,	Vil parti rayalu 15 years,

* *Ganga, Yamuna, Sarasvati.*

† Any mention of the Southern Division does not appear.

Narasimha rayalu 3 years,	Krivegal,
Podhi rayalu 5 years,	Paratunama chalu rayalu 6 years,
Hari hara raye 5 years,	Trimishi rayalu 8 years,
Ana purna raye 9 years,	Chera rayalu 10 years,
Yelagevi raye 11 years,	Vishnu rayalu 12 years,
Namivise raye 13 years,	Alatagiri rayalu 14 years,
Chaulata raye 15 years,	

in all fifteen reigns: they ruled 188 years in the town called *Baganagara.*

Subsequently some persons, descendants of *Bhója rája,* such as *Nandi rayalu,* and others, ruled as follows :—

Nanda rayen,	Kanda rayal 6 years,
Rama rayen, 11 years,	Sauma rayal 26 years,
Vira rayalu, 3 years,	Kanda lada rayal 4 years,
Rama rayalu 5 years,	Iravata rayal 7 years,
Cutta nadi rayen 8 years,	Sindhi d'hana rayal,
Chaya muttu rayen 10 years,	Vira vasata rayal 12 years,
Chanda rayen 13 years,	Bucka rayal 14 years.

In all fourteen persons, who ruled in *Daranagara ;* but, at the same time, suffering from insufficient means and privations. At length many other persons took away different portions of their kingdom. The violent partition occurred in S.S. 987, A.D. 1065.

Afterwards one named *Vindhya ravu* performed a penance on the hill of *Sri sailam* to *Dévi,* in order to obtain wealth; whereupon the said goddess appeared to him, and told him his wishes could not be accomplished, in the present life; but would be granted in a future birth: he increased the severity of his penance, when *Dévi* again appeared; and gave a small district around the site of *Vijayanagaram.* The names of his posterity (being the Rayer dynasty) are given as follows :—

Deva rayal 1 year,	Gopal rayal } 4 years,
Hari hara rayal 3 years,	Chokanda rayal } 4 years,
Bucka rayal 5 years,	Hatti rayal 6 years,
Kepa rayal 7 years,	Chaimutu rayal 8 years,
Cumal kota rayal 9 years,	Kumbalata rayal 10 years.

Being in all ten rulers; the termination of their dynasty was in S.S. 1350 (A.D. 1428). They ruled in all 350 years.

Afterwards *Vira Baktala raye* was seated on the throne at *Vijayanagaram,* in S.S. 1391. Subsequent to him the country came under the rule of the Mahomedans, and various other persons. Here the manuscript refers to a former communication; and adds, that the account was drawn up in compli-

ance with the wishes of Major Mackenzie ; but it has no date ; and does not give the name of its author.

Note.—This document being a mere roll of country paper, already partially damaged by insects, and liable to early and rapid destruction, was restored, on ascertaining the nature of its contents. The absurd English heading could have induced no one to suppose those contents to be of any value. As the case now is, the question is as to authenticity. Some matters, at the outset, throw a doubt upon the subject. We have accounts of the *Mágadha*, and subsequent, dynasties, in which there are minor differences from this ; still the main outlines are preserved ; and are in both the same. The list of kings of *Vijayanagaram*, a few names being excepted, differs from the more usual lists, and the names are fewer in number. These considerations are stated, because of the very great importance—if authentic—of the middle portion of this manuscript. Of that portion, from the mention of *Sálivàhana*, down to the violent partition of the *Dara nagara* country, the account herein given is a translation. Should this portion be authentic, and be proved to be such by other documents, then, so far as my knowledge extends, a chasm in a part of the past history of this country will be in some measure filled up. But I hesitate as to resting more weight of confidence on the document ; previous to further confirmation of its statements. The Mahratti language is calculated from the locality of its usage to give more information on that period, and concerning that neighbourhood, than any other ; the *Gujerati*, or *Hala Canada*, perhaps being alone excepted.

The restored copy (in folio volume 4, No. 27, p. 669), will last very many years: the preservation of the roll itself is of no consequence.

No. 924. (No. 23, C.M. caret.)

This document is incomplete, both at the beginning, and the end. From the remaining middle portion of the fragment it is found to relate to revenue, and other, details of the Peishwah. His treasurer had made false accounts ; and, these being detected, he was summoned to follow the Peishwah to a place, whither the latter annually went on pilgrimage. The treasurer did not do so ; and forcible measures were resorted to, in order to compel his attendance. There are further some details of marches, and mention of some towns, or places, taken.

The document is damaged, by insects and damp ; but, as being a mere fragment and without matter of permanent interest, its restoration has not been deemed requisite.

No. 925. (No. 28, C.M. caret.)

A large roll of paper "Genealogical account of *Malogi* and *Vitogi Bhosala*, princes of the Mahratta dominions."

This document has the beginning; but is not complete at the end. As far as it proceeds, it contains a somewhat full, and curious detail of the origin of the Mahratta chiefs from *Babaji Bhosala;* whose two sons *Vilogi* and *Malogi,* were soldiers of fortune. Their adventures and services are mentioned, especially under the Delhi Padsha; until, by an adroit use of circumstances, their descendants became princes.

The important part acted by the Mahrattas might perhapes render the genealogical detail worth full translation. The document is in tolerably good preservation, with a slight exception at the beginning; and its restoration does not seem to be urgent; though it may possibly hereafter claim attention.

No. 926. (No. 29, C.M. caret.)

Fable of *Súrpanac'ha* "a giantess."

This is a tale formed on an episode in the *Rámáyana.* It is much injured by insects, and could not be successfully restored; even if it were worth the pains, which perhaps it is not.

No. 927. (No. 34, C.M. 944.)

So damaged as to be illegible, and not capable of being restored.

No. 928. (no other No.)

The contents of this roll consist of copies of three letters addressed by *Raganátha yadava* to *Nána Farnis,* relative to a disputed succession to the throne at Poonah. In answer to communications from *Nana Farnis* (the minister of state) his correspondent *Ragonauth* gives him details of the strength, and munitions of the subordinate *rajas* and chiefs, the Nagpore *raja,* and the *Guicovar,* or *raja* of Gujerat being among the number. Various details are added as to battles, and connected circumstances. The letters are written in the midst of the circumstances which they describe, and might be of use to a historian engaged in narrating the events of that particular period, comparatively recent; but they are too minute, and local, to admit of abstract: which besides does not appear needful; since a brief index pointing to the existence of such correspondence may here very well suffice.

The roll attracted attention from its decayed and injured condition. A little trouble being sufficient to put it into a permanent form, it was restored in folio volume 3, page 665; for papers of such a sort may acquire an additional value with time.

No. 929. (no other No.)

Another roll, a little larger in size was found on examination to have been filled with statistical details, concerning the boundaries, products, revenues, and similar matters, of the Peishwah's dominions; of which Poonah was the capital. But being torn, damaged, transposed, and in part lost, any attempt to restore it was given up; and the loss probably is not of any consequence.

No. 930.} Four rolls; but they appear to be one, only the parts
No. 931.} unglued.

(No. 8, C.M. 920.)

A roll of country paper, entitled "Genealogical account of Nanah Saheb of the Peishwahs."

This document contains a rather full historical detail of the branch of the Mahrattas, established at Poonah. At the beginning *Appaji saheb* is represented as enquiring into the past history of his race; which is narrated to him by the author. At the close, a copy of this document is said to have been made, by special request, for Major Mackenzie. The roll of paper is a large one; and it is surprising that the matter should have been written on such a fragile material. It is damaged in various places, and words are eaten away by insects. The matter, however, is for the greater part recoverable, and the document is complete. For these reasons, and especially from viewing the details to be of considerable consequence, the document was restored in folio volume 4, page 691; and, I am of opinion, that it merits full translation.

No. .. C.M. caret. Paper roll, No. 9, C.M. 921.

This is a roll of country paper, bearing the above number, and native title. Inside it is labelled, "account of *Shahu raja*, a Mahratta prince, and his victory.

On examination it was found to relate to the war between the Mahrattas and the Moghuls. The Delhi Padshah received information from Gujerat, that the Mahrattas were forming combinations against him, which led to an embassy of inquiry; but the Mahrattas denied the truth of the allegation. A war was the consequence, attended with various alternations on either side; but at length *Shahu raja* was thoroughly humbled, and reduced to the necessity of giving one of his daughters in marriage to the conqueror.

So much, with intermediate matters, can be made out; but the document is so greatly injured by insects, leaving sometimes only a word or two legible in a line, that any connected restoration of this document is not practicable; and it has of necessity been passed by as irrecoverable.

Another roll without number or mark.

This roll is in a still worse condition, and like the last irrecoverable. From such portions as remain legible it is found to relate to Poonah affairs, and the wresting a dominion from the power of the Mahomedans. The origin of the *Colapùr raja* is given. He distinguished himself in fighting against Guzarat; and received the fief of *Colapùr*, with a district, and the title of *Cshetriya putra.*

The word *Colapùr* has been written on the roll, by way of distinguishing it from others.

F.

Mixed.

Manuscript Books of Miscellaneous Inscriptions.

There are several of these books in the collection, containing copies of inscriptions in two, three, or more languages; so as not well to allow of being arranged under the usual order. By consequence they are here placed, as a distinct subdivision, according to language. The order will be—Persian, Mahratti, Canarese, and Telugu: the Library No. is marked in the margin.

1. Persian.

757. M.S. Book No. 9, C.M. 978. Ancola and Gokernam districts.

1. Dated 1044—Hegira. A firman addressed to Cazi Ahmed, assenting to the request of the said Ahmed, who had stated that, in consequence of his own great age, he wished his situation to be given to his son Taju' Din Mahomed. Issued by a Divan whose name is not in this copy.

2. Firman of a Divan addressed to the inhabitants of Agra, dated in 1068—Hegira. It directs that all things, as before observed in the fane of *Rama chandra* be continued; and is perhaps a renewed grant, at the commencement of a new reign.

3. Order of Sultan Mahomed Padshah to the Amil, or Collector of Agra, to renew a sunnud, or grant, as before customary, for allowances to a mosque. Dated in 1079 Hegira.

4. Dated in 1077 Hegira. Order to continue a charitable grant of 124 huns arising from a village, to a person mentioned; descending to his children, and grand-children.

5. Order to an Amil in 1088, to continue, as before, all allowances customary to the Ramani mosque, in charge of Hafiz Mahomed.

6. Another copy of I, addressed to Cazi Ahmed.

534. M.S. Book, No. 13, C.M. 982. Nellore and Vencatagiri districts.

1. Dated 1002 Hegira. Order of Asuph-u-Dowlah Syed Mahomed Khan, Mahomed Alemguir Padshah, and Mir Hussein Khan, addressed to *Bangára Yáchama nayadu, raja* of *Vencatagiri,* directing him to collect,

and forward the entire tribute of that principality; amounting to seventeen lakhs, seventeen thousand, nine hundred and five daums (a kind of weight) which *Cumara Yáchama nayadu* had neglected to transmit in due time.

2. Seal of Asaph-ú-Dowlah, conferring a title, with an office, on *Bangára Yáchama nayadu.*

3. Seal of Asuph-ú-Dowlah, Amir of Inde; a letter to *Cumara Yáchama nayadu* of *Vencatagiri,* condoling with him on his father's death; assenting to his succession to the principality; with an injunction, requiring careful obedience.

4. Order of same on the death of *Cumara Yáchama nayadu,* conferring authority, and the succession upon *Bangára Yáchama nayadu.*

Sundry items and memoranda follow of very minute details, as to pergunnahs, and revenues.

557. M.S. book, No. 32, C.M. 1001. Sedhawattam in the Ceded districts.

1. Date of death of Bismilla Shah (in 1186 Hegira) the head of a company of Mahomedan mendicant devotees.

2. Dated in 1181, as that of the building of a mosque, and of another, in the time of Nabob Abdul Mazid in 1204. Another in 1114 Hegira.

3. Confirmation by Nabob Sadut-ulla khan of a grant in the pergunnah of *Sidhùr,* to a Derveish, and his family. Dated in 1143 Hegira.

4. Another copy of the same document.

5. Title of an agreement in the name of *Rama Krishna;* a memorandum.

6. Order to the Amils of Balaghat from Nabob Hakim Mahomed nabi, to permit Papa rao to bring certain waste lands in *Sidhùr* into a state fit for cultivation. Dated in 1776.

7. Date 1183 of the building a mosque in the fort of Cuddapah; in the dominions of Alemguir.

8. Date 1130 of the building of a mosque, by Nabob Bahalul khan.

9. Date 1149 Hegira, as that of the death of Ameen-ú-Din Shah.

10. A few loose names; scribblings by individuals, like those more or less common in all countries. The dates 1109 and 1159, appear attached to three names.

— M.S. book, No. 38, C. M. 1007. *Garamconda* in the Ceded districts:

A Parvannah, or order, from Sadat-ulla khan relative to the fane of

Ecámbésvara and *Cámácshi* at Conjeveram, empowering one *Acása Bonji* to collect the revenues from lands, made over to the said fane; and, after paying all needful expenses, to hand over the balance to the revenue manager of the district, with a strict injunction to all inhabitants of the neighbourhood, to respect the orders of the said *Acása Bonji*.

567. M.S. book, No. 42, C.M. 1011 Cuddapah.

A Parvannah of Nabob Syed khan under Alemguir Padshah; a tract of land, of the annual value of two crores; confirmed in the possession of Sheikh Makhdum.

538. M.S. book, No. 27, C.M. 996.

1. Order from a king (name not mentioned) to a military chief, dated in Hegira 1092; giving a commission, and instructions, with reference to an accompanying councillor.

2. Oder of Nizam-ul-Mulkuzuph jah, to discharge a servant, and to put Syed alla-u'din in his place, dated 1206 Hegira.

3. Dated 1140 Hegira. Abdul nabi khan gives an order to Malla reddi, directing him to keep a proper watch over a certain district, and to apprehend the robbers by whom it was molested.

4. Order to *Malla reddi* to collect the revenue; and to see the army supplied.

5. Order to *Verd reddi* to collect the sum of 355 huns, in the district of Ginjee.

6. Order to *Malla reddi* to regulate the needful matters at *Singhapatnam*.

599. M.S. book, No. 28, C.M. 997.

1. Dated in Hegira 1152. Order from a Khan, or chief, to the Amil (or Collector) and inhabitats of Ginjee; to give possession of a certain extent of land, to the daughter of a derveish, after the father's death.

2. Order from the same, to the same; to make over to Budr-u'-din, son of Sheik Mahomed, a garden and a mosque, which had been held by the father in the fort of Ginjee.

3. A memorandum respecting a transfer of property, situated in, or near, the same fortress.

4. Also an unimportant document relative to a transfer of land in the neighbourhood of the same place.

5. Order to give some ground; the proceeds to supply oil for a mosque.

6. Dated in 1117 Fusly. An order, in two languages, respecting transfer of land to be given in free-tenure.

7. Order of Zulfecar khan to the commander of Ginjee, to supply needful matters of expenditure in a mosque; chargeable on the revenue of a village.

8. A revenue grant to the Cadi of a mosque, dated in Hegira 1184.

9. Order of Tippu Sultan to the commander of Ginjee to supply 30 huns from a certain revenue, to the revenue officer; and to give all other proceeds for the maintenance of lights on Friday, in a large mosque.

10. Deposition of witnesses that an individual possessed a grant which he had since lost.

11. Order to make over a certain extent of land; the proceeds to supply oil to a mosque for lights.

12. A similar order, relative to a village mosque.

13. An appointment of an individual to be Cazi of *Candicotta.*

14. Order of Zulfecar khan to supply one Rupee, daily to a Cazi, named Mahomed Hussan.

15. A precisely similar order.

16. A similar order, dated Hegira 1134.

17. Order to transfer the allowance of Mahomed Hussan (No. 14) to his grandson, dated Hegira 1177.

18. Order to give land; the proceeds to supply oil for a mosque, dated in Hegira 1186.

19. Agreement by *Raja Chandu làl,* in the name of another person, to cultivate certain lands carefully, and peaceably to render in the revenue due thereon.

20. Order of a Padshah to the Amil of Candicotta, to give a certain village district, in lieu of another one, which had been assumed; the order is in favor of Mahomed Derveish, son of Sheikh Ali. Dated 1074.

21. Gift of twenty bigahs of land to Sheikh Mahomed Derveish, conformably to his petition, to supply lights to the mosque.

22. Order of Satkhan to give a small piece of land, to a person that had the charge of keeping the mosque, in Rajpallam. Dated in Hegira 1149.

23. Order to give a portion of land in the said village of Rajpallam, to Mahbu Ali Derveish. Dated Hegira 1164.

24. Direction to repair certain water reservoirs, and fit them for assisting cultivation. Dated in Hegira 1149.

25. A similar order relative to tank repairs; and directing to give a fourth part of proceeds, as tax, to the revenue. Dated in Hegira 1157.

26. Order to give fruits of a specified garden to Rosham khan. Dated Hegira 1162.

27. Commission to the said Rosham khan to be commander of a fort and troops, from Mahomed dil khan, servant of a Padshah. Dated in Hegira 1122.

28. Order of Mahomed khan, in the kingdom of Bijapur, in favor of *Raghaváchári;* giving to him a piece of land. Dated in Hegira 1127.

29. Order to take annually 70 huns, as a tax from *Nanáchary.* Dated in Hegira 1152.

30. Order of Zulfecar khan in favor of *Tattácharya;* giving a grant of land for his subsistence.

31. Order to give a revenue of 125 huns to *Tattácharya,* from a village. By whom given not stated. No date.

32. Restoration of a former grant in favor of a Brahman, directed to be made by the assistant of Chandu lal. No date.

878. M.S. book, No. 33, C.M. 1002.

1. Order of Tippu Sultan, to give a village to Binachary in the Cuddapah district, on the condition of his paying an annual tax of twenty huns.

2. Relates to Madras. Purports to be a promise, from the Governor, to *Mallapa nayadu pálliyacarer,* to restore to him certain patrimonial lands; on condition of his accompanying the army sent against Mysore, and obeying the order of the English General; the restored lands be subject to a tax. Dated in Hegira 1305.

3. Order to supply one fanam daily to a heathen fane at *Vencatapùr.* Dated in Hegira 1214.

4. Dated in Hegira 1277. Order confirming a former allowance of two fanams daily to the same fane.

5. Commemorating the building of a mosque, in order to dissipate heathen superstition. Dated in Hegira 1128. It is a writing on the wall of the mosque.

6. Donation, by Alemguir to *Mallapa nayadu,* of certain proceeds from a village. The order is directed to Ananta rao.

7. Gift of an office to Kistna Pandit.

8. The said Kistna Pandit is ordered to pay annually one hundred *chacrams;* as a tax on a village which had been made over to him. Dated in Hegira 1144.

Mahratti.

757. M.S. book No. 9, C.M. 978.

No. 6. At the town of Mirjaun: copy of a revenue letter, or order, directing one *Maniji rao, Ganapati* to pay up arrears of tax, or tribute. Dated in Hegira 1104.

No. 7. At Mirjaun. A reply apparently to the foregoing, stating, that 40 huns are sent out of the 200 due.

Copy of Inam, or deed of gift, from Sadu Rustam khan, a servant of the Visiapur Padshah, making over land to *Krishna bhat*, son of *Náráyana bhat.* Dated in S.S. 1578.

The Nayak of Angola, with his tribe, made over certain allowances for food and support to *Krishna*, an astrologer. Dated in S.S. 1561.

Two Hindu *employés* of the Visiapur Padshah, built an *agrahāram* for *Krishna bhat*, an astrologer, and along therewith gave to him land, producing a yearly revenue of 54 huns.

Copy of the document was written in S.S. 1571, and transmitted to the Padshah.

Certain *Congani Brahmans* of the Angola province, have met in council, agreed to build a *matam*, or residence, for their preceptor, *Vedhésvara*, and to purchase some land to be attached to it, to provide ordinary support, for the preceptor, and his pupils: apparently a minature college. The copy was written by Ibrahim khan, in S.S. 1521. The document is Canarese, in the Mahratti character.

Copy of an inscription from the fane of *Mahábaléshvar*, recording a donation of land made by *Singhaiya pant*, to the daughter of the Peishwah. The date given, is S.S. 1738. The language is Canarese, with Sanscrit *slócas* intermingled: the whole written in the Mahratti character.

588. M.S. book, No. 27, C.M. 996.

A commission from *Baji rao* and *Raghunatha*, dated from Poonah; giving the village of Gutivigam, as revenue charge, to *Náráyana rao*; and directing him to collect, and remit the proceeds arising therefrom.

Order to the villagers of the same place to obey *Naráyana rao*; as revenue collector.

Receipt from *Madhva rao*, treasurer to *Náráyana rao*, aforesaid for 3,000 Rupees, which had been paid into the Peishwah's treasury.

599. M.S. book, No. 28, C.M. 997.)

Commission from *Baji rao* to *Sesáchalu pant,* to discharge the duties of subadar of the distrtct of Cudakol. Date of month, but not of year.

Specification of accounts from *Sesáchala pant,* and two other persons of the Cuddapah district. Sent into the government of the day.

Grant of the village of Jemmalabad, to one named Hussein. Dated in Fusly 1180.

Informations to inhabitants of the said grant.

Gift of land from Mahomed Shah, to a Brahman. Dated in Fusly 1182.

Gift of Mapul village to *Srínivasa Brahman,* with the condition of paying one fanam, out of every three fanams, to the sircar, or government.

Gift of some lands, to the same individual, in free tenure.

Gift of land to *Krẖshna pandit* from *Vencata rao.* Dated in 1188 Hegira.

Order, dated Hegira 1128, addressed to an individual, directing him to collect and transmit certain arrears which had fallen behind in the district of *Pembavapettah.* Issued by the Visiapur ruler.

Order from Visiapur to the inhabitants of *Pembana* village, to pay up all arrears to *Raghunát'hácharya.*

584. M.S. book, No. 43, C.M. 1012.

This book is labelled like the preceding one, and inside "204 grants in the Chamur district." The larger portion of the contents is in Persian and Canarese. Small portions in Mahratti, are scattered throughout; and they relate to trifling matters. Such things as the grant of one Rupee weekly to a Mahomedan ascetic; of two annas daily to another; and of one fanam *per diem* to maintain lamps in different mosques, are the prevailing contents. A few grants of no great importance appear. The whole relates to Mahomedan transactions with Mahomedans, or with Hindus; and the parsimony of Mahomedan donations compared with those of Hindus to their own idols (as seen in inscriptions before reported) is very apparent. There are some orders, (or sunnuds) authorizing certain Hindu Astrologers to receive eight pice daily; in other cases half a fanam daily. A receipt is prescribed to be taken.

This book is in an extremely good state of preservation.

602. M.S. book, No. 44, C.M. 1013.

A similar label, and entry. The contents are chiefly Canarese. There is a little Mahratti, as follows :—

1. Dated in S.S. 1670. Gift, in free tenure, of land to the value of 25 pagodas annually from the *Sénápati*, or general of the Peishwah, named *Mádhava rao*, to a Hindu named *Vencata bhatt*.

2. Order from *Baji rao* to give, in a specified instance, a marriage portion according to the custom of antiquity.

3. Order from the *Sidhavùr* capital to give to a Brahman, an estate producing 100 pagodas annually.

4. A similar order, from the same place to give to a *Súdra* jemmadar, an estate of 50 pagodas per annum.

5. Corresponding orders with the two last, certifying the same to villagers, and others concerned.

666. M.S. book, No. 41, C.M. 1010.

This book, with like label and inner title, is much damaged. The greater portion of the contents is in Canarese; but there is some Mahratti. The whole of this last, has been carefully examined; and is found to contain grants, for the most part in free-tenure, to individuals; usually worth about 50 pagodas per annum. This being the uniform character of the grants, any minute specification, of matters of such small consequence, is not required.

692. M.S. book, No. 45, C.M. 1014.

Like label and title. The Mahratti forms but a part only of the contents, with a few grants of similar character to those just indicated; the remainder is occupied with agreements, and transactions of Sayers, or petty renters, and farmers, of ordinary commodities.

They claim no detailed notice.

657. M.S. book, No. 17, C.M. 986.

There are only three small leaves of Mahratti writing in this book; and the contents relate solely to the petitions of four individuals, to have lands restored to them, which had been seized. One estate was worth 50 pagodas annually, and one worth only five. Their claims were conceded.

592. M.S. book, No. 30, C.M. 999.

There is only a little Mahratti scattered through this book, and the subjects of these brief notes are transactions of Mahomedan chiefs and

managers, in matters of local revenue: One or two foundations of Brahmans' alms-houses are mentioned; and are the most important part; but the whole amounts to very little.

The book is in good preservation.

757. M.S. book, No. 9, C.M. 978.

Inscriptions in Ancola, and Gokernam districts.

1. Dated in S.S. 1661. Gift to the fane of *Viknésvara* at *Upinapatnam*, both of money, and lands by *Appaji nayak*.

2. No date of year. *Vira bhadran* made a gift land to the fane of *Abhaya-aster*.

3. Dated in S.S. 1307, (erroneous.) A gift by *Krshna rayer* of *Vijayanagaram*, of a village to *Ramachandra*, a spiritual preceptor.

4. Cycle year only mentioned. Gift of a piece of land, under permission, from the capital at *Anangundi* to the monasterium at *Upina patnam*.

5. No date. Gift of land to the same place, by one named *Bhadram* in *Basava puram*, confirmed by a sanction from *Anangundi*. The inscription is stated to be sealed with the *Saiva* symbol; indicating the said monasterium to have belonged to the *Jangamas*.

6. A similar gift to the same place, under like sanction, from *Anangundi*. A cycle year only is specified.

7. A similar gift of a piece of land, which was purchased at the cost of twenty-five huns, or pagodas; the inscription bearing the like seal.

8. Gift by *Basavapa nayak* of the line of *Sadásiva nayak*, a local chief, of some land to the monasterium of *Mahenti*. No other than the cycle year.

9. Dated in S.S. 1638. Gift of twelve huns or pagodas, to the aforesaid place, by the said *Basavapa*.

10. Dated in S.S. 1643. Gift of sixty huns to the *Mahenti matam* in *Upina patnam*, by one named *Conapa nayak*.

11. Dated in S.S. 860. Gift of a village in the district of *Pindivalam* to a fane in the time of *Rama déva arasu*, a king of the *Cadamba* dynasty.

12. Gift of a piece of land purchased for 12 huns, in order to build a fane to *Hanumàn*, afterwards constructed thereon. Cycle year only specified.

13. Gift of a small piece of land, which cost 3 huns to *Gokernam*, by a woman who went thither to bathe at the time of an eclipse. She was the mother of *Sómasèc'hara nayak*, a local chief; who confirmed the grant.

14. Gift of a piece of land which cost 28 huns, to another fane, on the banks of a river. Cycle year stated.

15. Gift of land, bought for 32 huns, to the fane of *Mahábalésvara* at *Gokernam* by *Basavapa nayak.* Cycle year mentioned.

16. Gift of land bought for 50 huns to carry on the car-festival, in the fane of *Sadásiva,* on the banks of a river.

17. Land which cost 3 huns, given to the fane of *Gokernam.*

18. Land, which cost 12 huns to *Mahábalésvara* fane, at *Gokernam.*

19. Land of the value of 3 huns, given to the fane of *Cumb'hakerna ísvara* at *Gokernam.*

20. Cycle year. Gift of 6 huns to the fane of *Galagatésvara,* at *Gokernam.*

21. Gift of land to the value of 9 huns by a devotee, in consequence of his coming to perform the *rudra namascára;* a ceremony of homage to *Siva,* at *Gokernam.*

22. Gift of land, by a servant.
23. Gift of land to *Gokernam,* worth six huns.
24. A like gift to the value of 12 huns.
25. A similar small gift, worth 4 huns.
26. The like; value 3 huns.
27. The like; value 6 huns.
28, Ibid, 9 huns.
29. The like; value 10 huns.
30. Ibid, 6 huns.
31. Ibid, 12 huns.
32: Ibid, 12 huns.
33: Ibid, 12 huns.

34. Dated in S.S. 1475, in the time of *Sadásiva rayer.* Gift of a village to the fane of *Gokernam;* but this inscription is not complete.

The preceding ones, from 17 to 34, all relate to the fane at *Gōkernam;* being presents by votaries. The fane is of great repute; but, either the value of the huns must be greater than in the Carnatic, or else the liberality, or means, of votaries much less than in the farther south.

The Canarese copies of inscriptions in this book, are comparatively fruitless.

887. M.S. book, No. 26, C.M. 995.

There is only a little Canarese in this book.

1. Dated in S.S. 1620. Gift of land to two musjids, or mosques, in the village of *Combacachi* in the hands of Mir Hussein.

2. Relates to a restoration of rights; usurped by Tippoo Sultan; and returned by Colonel Reid, when Collector in the Ceded districts.

— M.S. book, No. 11, C.M. 980.

1. Dated in S.S. 1469 in the time of *Sriranglia rayer.* Gift of a village to a fane.

2. Dated in S.S. 1353. Gift of five villages to a fane of *Virapácsha* by *Accana nayak,* and *Madhana nayak.*

3. Dated in S.S. 1195. Gift of a village to a fane, by two local chiefs of the *Chóla* kingdom.

4. Dated in S.S. 1122. Commemorates some repairs to a *Saiva* fane in *Déva Nallùr.*

5. Dated in S.S. 1327. A copper plate inscription. A gift of land by *Timma rayer* to a fane, and to Brahmans; with heavy denunciations appended, against any alienation of the gift to other purposes.

6. Dated in S.S. 1339, In the time of *Déva rayer;* commemorates a gift of land to the fane of *Múlavácal,* by the minister of *Déva rayer.*

7. Dated in S.S. 1389. Gift of same lands to conduct ceremonial worship in a fane, by a private individual.

8. Dated in S.S. 1439. Gift of land to the value, annually of 30 huns by *Krishna rayer* to *Narasimha pattar,* in the district of Gooty.

9. Dated in S.S. 1564. Gift of land to a Brahman.

10. Dated in S.S, 1666. Commemorates similar gifts to Brahmans, by a local chief, named *Basavapa nayak.*

11. Dated in S.S. 1620. Gift to *Bhíma pattar,* a Brahman, from a local chief of a village.

12. A letter on revenue affairs.

13. Another letter, on the like subject.

14. Dated in S.S. 1586. Gift of a village to a Brahman from *Chicka déva raya.*

15. Dated in S.S. 1484. Gift by some chiefs, or courtiers, in the time of *Răma déva raya.* Gift of a village to *Timmana pattar,* a Brahman. Recorded on a copper plate.

16. Dated in S.S. 1487. A similar gift.

17, 18, are of no consequence.

19. Dated in S.S. 1336. Gift of a village by *Déva rayer* to a *Vira Saiva Brahman.*

20. Dated in S.S. 1437. Gift of land to a Brahman, in the time of *Krishna rayer.*

21. A fragment.

22. Dated in S.S. 1196. Gift of land.

23. Gift of land, no date; except a statement, that it was in the time of *Bukha rayer's* son, named *Hari hara raya.*

24. Dated in S.S. 1486. Gift of a village in the *Sante Benùr* district, to a Brahman, from two local chiefs.

25. Unimportant.

26. The same; being merely copies of two letters, on an insignificant gift.

A note was before made on the Mahratti contents of this volume. The entire contents of the book do not seem to be of consequence, though a few of the dates of Canarese inscriptions are of value.

COLLEGE,
AND LITERARY SOCIETY, MANUSCRIPTS.
A. SANSCRIT language.
a. Grant'ha letter.

I. ACCOUNTS.

1. No. 2076. Section 2. Various rough memoranda of accounts, as to lands, &c., with erasures; the language is Tamil, but in the midst of a Sanscrit book. For Section 1, see III, for Section 3, see VIII.

II. DRAMATIC.

1. No. 2080, Section 2. *Vicramorvasîyam* Sancrit and *Pracr̥ta, slocas* and prose, in both—two *ancas* the 4th and 5th.

   By *Cāli dása.*

Translated by Professor Wilson, a superior drama, of the heroic-amoroso caste. For Section 1 see IX.

2. No. 2093, *Mahà nátacam.*

By *Nimmadi déva raya Nr̥ipati.*

Slócas—incomplete—from the *Ayoddhya* to the *Yuddha cándam* epitomized, and reduced to a drama: the intermediate *Bála cándam* is wanting. The work is stated to have been done in parts, by others; but adjusted by the above:, possibly somewhat like Pope's, Odyssey, the language, as affectedly over-refined, is censured by the late Professor Wilson: leaves 1—43.

The book is long, of medium thickness, narrow palm-leaves, recent, without boards.

III. EROTIC.

1. No. 2076, Section 1. *Gîta Góvinda,* otherwise *ashta padi;* original with a comment—incomplete. On the amours of *Kr̥ishna* with *Rádha.*

Appended is musical matter on the *ashta túlam,* or eight modes of beating time with the symbol, such as *éca, sáma,* and others.

For Section 2, see I, for Section 3, see VIII.

IV. Law.

1. No. 2078: *Smṛti Chandrica, slocas,* and prose, with a *tica* to both. It contains only the *áchára cándam,* or sacerdotal law. On auspicious, and funeral ceremonies: various kinds of *sraddha* described; times for them; ceremony at each new moon, on behalf of ancestors. The proper ceremonies on each *tithi,* or day of the moon's age. On the *écádasi,* or tenth lunar-day fast, with other fasts.

On the *mahalya amávási,* explained in various preceding notices of sacerdotal law-books. On the *mála mási,* or two new moons in one month; what may, and what may not be done in it; and like matter; but the *cándam* is not complete the *vivahára* and *prayaschita cándams* are wanting: leaf 1—158.

The book is of medium size, but thick, on broad *talipat* leaves, in good order.

As a law book it is an authority, and in repute in *Telingana;* north of the Tamil speaking country.

2. No. 2081. *Akhanda ádarisamam,* or boundless mirror; *slócas* with prose, and *tíca* to both.

The principal portion is on the *daya bhágam,* or division of ancestral property, with matters of *prayaschita,* or punishment. Many kinds of inquiry as to facts, and as to punishment. On paternal property, how to be divided among the children, who are brothers. Mode of dividing money, lands, &c. On the examination of bonds before witnesses. Modes of punishing theives, adulterers, false witnesses; leaf: 1—36.

The book is of medium size, but thin, on broad talipat leaves, no boards, in good order.

V. Logical.

1. No. 2084. *Dinacara bháttiyam.*

By *Dinacara bhatt,* prose, incomplete.

It contains the *pratyacsha, anumána* and *upamána cándams;* but wants the *sabda cándam.*

It is on the modern system, holding only 7 *padart'has,* from *dravya* onwards; these are described by *lachanas,* or properties.

By knowing the truth of the *padart'has* (or universal genera) *mukti* or beatification is acquired (*sic*).

Leaf 1—95. The book is rather long, of medium thickness, very narrow palm leaves, teak boards.

VI. Miscellaneous.

1. No. 2091. *Bhartrü hari, slócas,* incomplete; otherwise *Subháshita nivi,* weft of good language.

By *Bhartri hari yógéndra.*

It contains the two best *satacas,* the *níti* or ethical, and *vairácya,* or ascetical, divided into *padadhis,* or decades.

See various notices, especially in volume 1: leaves 1—29. The book is of medium size, thin, without boards, and much damaged by insects.

VII. Puranas.

1. No. 2083. *Brahmóttara khandam* of the *Scánda puranám, slocas.* 1—40 *adhyáyas.*

On the beauty of *Siva,* his glory, on the glory of his followers: excellency of the sacred ashes, and of the eleocarpus beads—honor of wearing them.

A description of *Cailasa*: excellency of the *Siva púja,* and the like topics. See other foregoing notices.

Leaf 1—91. The book is of medium size, talipat leaves, no boards, injured by insects.

2. No. 2090. Section 1. *Nila kant'ha vijayam.*

By *Nila kant'ha dicshada,* 1—5 *asvásas* complete; *champa grant'ha* or book for minstrelsy. The main subject is the *Cúrma avatáram.* On the glory of *Siva.* War between *Indra* and *Bala chacraverti.* Hence the churning of the ocean to procure the *amrịtam,* to strengthen the *dévas* against the *asuras.* From this churning proceeded *Lacshmi, Chandra, Kalpaca vricsham,* or tree of plenty. *Dhanvantari, Airávatan, amrịtam,* &c., leaf 1—77.

The book is of medium size, without boards, much worm eaten.

VIII. Romance historical.

1. No. 2076. Section 3. *Adhyátta Ramáyanam;* represented as a discourse, between *'Uma* and *Mahésvara;* and so giving a *Saiva* turn to the poem: from the *Ayoddhya* to the *Sundara, adhyayam;* leaves 164.

The book is short, thick, and much worm eaten.

IX. Tales.

1. No. 2080. Section 1, *Naishadham.*

By *Sri Harisha;* the *múlam* only, incomplete, six *sargas* from the 11th to the 16th inclusive,

Rejection of five suitors from the gods, by *Damayanti;* and her preference for *Nala:* leaf 1—53. For section 2 see II.

The entire book is long, and somewhat thick, very old, no boards, much damaged.

2. No. 2090. Section 2. *Kandilya cat'ha sáram; slócas,* complete.

The subject is the war between *Chandragupta,* and the nine *Nandas. Chandragupta* had been shut up in a cave, or subterranean house. He contrived to get out; and overcame his opponents, leaf 1—50. For section 1. See VII.

X. Vedaic.

1. No. 1701. *Rig, veda sanhita,* prose, *mantra* form, incomplete; 4 *ashtacas*; that is the 5th, 6th, 7th, and 8th; these contain 32 *adhyayas,* leaves 1—225.

The book is long, thick, on talipat leaves, with teak wood boards, in good order. See the two following numbers.

2. No. 1702. *Rig véda sanhita,* as above. From the 2nd *ashtaca* and 1st *adhyáyam,* down to the 4th *ashtacam,* and 8th *adhyáyam,* leaves 1—169.

The book is long, thick, on talipat leaves, small-hand writing, in good order.

3. No. 1704. *Rig vēda sanhita,* as above. The 1st *ashtacam* in 8 *adhyáyas.* Hymns by different *rishis* to *Indra,* and other personifications; leaves 1—79.

The book is of medium size, on talipat leaves, thick blackwood boards, in good order.

Owing to the random mode in which the Library numbers appear to have been affixed, these books have been transposed. They bear endorsements by the donor.

"No. 1704. Volume 1. Rig vedah, C. M. Whish.

Calicut, 1825.

1702. do. 2. Rig vedah.

2nd 4th ashtacas, C. M. Whish.

1701. The Sanhita of the Rig vedah, grant'ha characters, in three volumes, C. M. Whish.

Calicut, 1825.

"Here ends volume 3 of the Rig vedah. This volume contains the fifth, sixth, seventh, and eighth aztakas of the Sanhita of the Rig vedah: complete in thirty-two addhyayahs, C. M. Whish.

Calicut, 1825."

4. No. 1705. *Sāma véda,* prose, *mantra* form, incomplete, from the 1st to the 3rd *parvam,* 6: 1—211.

The book is short, and thick, on talipat leaves, in good order, teak boards: this portion is much displaced. *vide infra.*

5. No. 1706. *Rig vedam,* prose, a complete portion, 1—8 *panchacas,* containing in each 5 *adhyáyas,* in all 40 *adhyáyas.*

It bears the following endorsement.

"Volume 4, of the Rig veda. This volume contains the Baho vricsha Brahmana, a portion of the Rig vedah, complete, in 8 panchacas,

C. M. Whish.

Calicut, 1825.

"Here ends the Baharicha Brahmana of the Rig veda, grant'ha character.

Leaves 1—132, C. M. Whish.

Calicut, 1825."

The book is of medium size, on talipat leaves, mango-wood boards, in good order.

6. No. 1709. *Rig védam,* the *āranam,* 1—5 *āranas.*

"The 1st has 5, the 2nd 6 *adhyáyas.*
3rd „ 2, 4th 1 *adhyáyam.*
5th „ 3, *adhyáyas.*

end of *áranam.*

C. M. Whish."

The book is long, thick, on talipat leaves, small-hand writing, in good order. *vide infra.*

7. No. 1711. *Yajùr védam,* prose, *mantra* form, incomplete, *'Aranam.*

1—53 *anuvácas,* divided into *panchadis,* or quintaines: leaves 1—139.

"This volume (containing 164 leaves?) Comprehends the 'Aranyam of the Yajur vedam.

Here ends the 'Aranyam of the Yajur vedam. Complete in 13 *prasnas.*

N.B.—The Upanishada, "San no mehah, &c., though cited as one, contains *three prasnas.*

C. M. Whish. Calicut, 1824."

The book is of medium length, thick, on narrow palm leaves, and with mottled bamboo boards, in good order.

8. No. 1713. *Yajur védam, sac'ha,* prose, *mantra* form, incomplete, the third *cándam,* 86 *panchadis:* leaves 1—124.

["Volume 3 : this volume contains the 3rd *ashtacam* of the *sakhà* of the *Yajur védam,* complete in nine *prasnas.*

Here ends the *sakha* of the *yajur védam,* complete in 3 volumes.]

This note by the donor is to be compared with the following Nos. 1714, 1715.

The book is of medium length, somewhat thick, no boards, very old, a little injured at the edges only.

9. No. 1714. *Yajur védam, sac'ha,* prose, *mantra* form, 1—8 *prasnas.*

["This volume contains the first *ashtacam* of the *sakha* of the *Yajur véda,* complete in 8 *pransas.*

Near the end. Here ends the first *ashlacam.*"] leaf 1—82.

The book is of medium size, without boards, old, in good order.

10. No. 1715. *Yajur védam, sac'ha,* prose, *mantra* form: the 2nd *ashtacam,* complete in 8 sections; with very many other minor subdivisions: the matter relates to sacrifices; leaf 1—105.

The book is of medium size, old, but in good order, new bamboo boards.

[*Ordo,* 1714, 1715, 1713.]

11. No. 1717. *Suc'la Yajur védam. Samhita, Vajasancya, mantra* form. 1—40 *adhyáyas,* so far complete, including 18 *anuvácas:* leaf 1—161.

["Chapters 40 with Index of pages.

Memorandum.—This *Véda* has 328 *anuvácas,* and 2082 verses.

Memorandum.—This is the *Kánva sác'ha* of the *veda.* Here ends the *Samhita* of the *Vajasancya* of *Yajur vedah,* complete in 40 *adhyáyas.*

C. M. Whish. 1826, Calicut."]

The book is of medium size, on middle sized talipat leaves, in good order, neat writing, rose-wood boards.

12. No. 1718. *Sáma védam,* prose form, complete 1—8 *adhyáyas;* containing 155 *khandas:* leaf 1—184, and 1—40.

The 8 *adhyáyas* are termed *ashta brahmanam.*

[Index of the *ashta brahmanam* of the *Sáma véda,* an excellent copy.

1. Dasa prat'hama,
2. Devadasakan,
3. Ekaham,
4. Akinam,
5. Sutram.
6. Shadvimsan,
7. Sáma vidhánam,
8. Arsheyam.

Samhitopanizad,
Devatádhyayam,
Vamsa brahmanam.]

These five form the Maha Brahmanam.

The book is of medium length, thick, on talipat leaves, in good order, teak boards.

13. No. 1720. *Sáma védam,* prose form, incomplete: leaf 101—225.

Samavatsaram, echam, sutram, paribhashan, and other books, or divisions.

Towards the end. ["Here ends the *'Uhan,* a portion of the *Sáma védam.*

C. M. Whish. Calicut, 1825."]

Other side of leaf,

1. Dasa rahan,
2. Samvatsanam,
3. Ecahan,
4. Ahimam,
5. Satram,
6. Prayacshitan,
7. Cshutram,
8. 'Uhan.

Here ends the Pari bhasha, a portion of the Sama vedam.

C. M. Whish. Calicut, 1825."

14. No. 2082. *Sáma véda rahasyam,* with the *sváras,* or accents, the *rahasyam* complete.

["This volume contains the *Rahasyam,* a portion of the *Sáma védah.*

C. M. Whish. Calicut, 1825."]

1. Dasaratran,
2. Samavatsaran,
3. Ecahan,
4. Ahiman,
6. Prayacshitan,
7. Kehudran.

The rahasyam of the Samaveda has 25 chapters, containing 205 sámans, in seven books: end of the Index,"

near the close.

"Rahasyam ends: contains 205 samans.

["Then follows the collection Index: complete only to the end of the book satram."]

The book is of medium length, thin, on talipat leaves, in good order, teak boards.

COLLEGE,
AND LITERARY SOCIETY MANUSCRIPTS.

A. SANSCRIT.

b. Telugu letter.

I. ARITHMETIC and ASTRONOMY.

1. No. 1308. *Vácya ganitam,* reckoning on the southern system of astronomy: *slocas* and prose, incomplete.

Objections to the system, by *Mána vaji* considered. *Dherma sástram, Pásupatam, Pancha rátram,*—concerning the pathway (orbit) of the sun, (zodiac): faults found with various writers, as to all the planets; and on the taking hold, and letting go (eclipses) they are erroneous. Causes why some eclipses are seen in some places, and not in other latitudes. Various calculations. *Ganita sanki.* On the orbits, and places of the nodes. Much of objection to other systems.

[The *Vācya* system is followed in the south; as the *Súrya siddhantam* is in the north. They differ somewhat in the minutiæ of times, and calculations. It is stated that this book is common at Madras; in the hands of those that calculate, and compile almanacs.]

The book is of medium length, thin, has no boards, slightly injured.

2. No. 1319. *Kirana sreya vacyam; slocas,* prose: figures in calculation.

Rules for the calculation of almanacs. Modes of calculation in in any year of the cycle of sixty years.

The *ayana* (hemisphere), *másam* (month), *pacsham* (lunar fortnight), *tit'hi* (lunar day), *váram* (solar day), *nacshētram* (lunar asterism.) Calculations are given to settle these with exactitude, in a way only understood by *Jyotisha Brahmans.*

This book also employs a mode of using words instead of figures; which is tolerably well known, and is used sometimes in historical dates.

For section 2, see IV.

II. Art of Poetry.

1. No. 1307. *Madhu mati,* a *tica,* or glossary on the *Cávya derpanam.*

1—8 *ulásas*, 7 complete, the 8th not so.

Sabda lacshana and *dósham,* or proprieties and faults, as to the use of words.

Art'ha lacshanam and *dósham,* the like as to the sense, or meaning of any passage.

The like as to rhetorical ornament; whether trope, or figure.

The like as to *yemaca* repetitions of sounds; alliteration or rhyme.

The like as to *slésha,* or equivocations; and also, as to *vyengyam,* covert meaning "double entendre," and *vyenjacam,* the plain and direct meaning

On the nine *rasas,* or poetical emotions, or sentiment; from *sringara* forwards. [see vol. I.]

The character, or properties of four classes of the hero of a poem as to firmness, &c., known by modes of conduct; as

Dhîródháttan, naturally firm, persevering.
Dhíralattitan, firm, by aid of counsel.
Dhîra zántam, guided by another.
Dhîra yuddhatan, unjust, cruel, ferocious: so far only, leaf 1—300.

The book is long, of medium thickness, narrow leaves, no boards, injured by insects at the beginning.

2. No. 1309. *Cávya pracása vîmar zini.* The *cāvya pracasam* is the title of a book; to which this is a *tîca,* or glossary.

By *Bhatta gópala*: 1—10 *ulásas;* the last one only defective.

Cávya surūpam, is the general form, or nature of a poem; *p'halam* its fruit, or effect. A general division is into beauties, and defects or faults.

Beauties are, *slésha,* or a twofold meaning; *yamuca* harmonious versification, *chitra* fanciful form, as that of a cow, of a serpent, and the like. Faults are termed *dósha,* which may be as to words merely, or as to meaning, or general contents. I noted the discrimination between *váchyam,* or, in the name of an object, and *vachacam* in the

object itself. A book is *váchyam* the science, or knowledge it conveys is *váchacam ;* a mango fruit is *váchyam*; its flavor, or its medical effect as *váchacam*. Hence *váchyam* appears to designate the concrete, and *váchacam* the abstract. Again *gunam* is quality, and *guni* the person, or thing possessing the said quality; as a *white* garment; this last is *guni*, and *gunam* is the color. Further *vyenjya* is the giving two meanings, or showing another meaning; and *vyenjaca* having only one meaning.

The inventing hard names, with subtile distinctions, is a conspicuous part of native knowledge.

On the *rasas*, or poetical sentiments, with the *stayibhavam*, or fixed dispositions, and *vibichára*, or loose, unsettled state of mind. Some properties of *alancaram*, or rhetorical ornament, that is figures or tropes; such as *upama, utprecsha, nidharisana, ananvaya;* and other technical matters: leaf 1—149.

The book is long, thick, injured by insects.

3. No. 1316. Two subjects.

Section 1. *Alancára sangraham, slocas*, with a prose *tica*, 1—5 *parich'hedas*, complete; by *Amritananda yogi.*

On the 64 *angas*, or members of any dramatic composition, (not *ancas* acts.)

Upachépa, brief indication at the beginning.
Parikaram, partial amplification.
Parinyasam, the proper, or fitting end of *ancas*.
Vilobhana, amplification, full detail, and others similar.

On four kinds of heroes, as *Dhîródhattan*, &c. *v. supra*, 1, No. 1307. On classes of women, as *mugda, madya, prakalbhà*, and others; their tempers, actions, and the like; gait in walking; and, with reference to *suya* and *parakriya*, an own, and another's wife.

On the nine poetical emotions, or sentiments, from *sringára* amorous, onwards.

On *upamánam* comparison and other figures of rhetoric, details of properties; and the like: leaf 1—20.

For section, 2 see III.

The book is long, and thin, without boards, slightly injured.

4. No. 1322. *Chitra mîmamsa, slocas,* and prose, incomplete.

Three kinds of *cavyam*, or superior poem, described: as *dvani cávyam*, having two meanings; or, by implication, conveying another meaning; *guni bhúda cavyam*, giving one exact meaning, though with the *rasas*, or poetical sentiments; *vyengya cavyam* double meaning, ironical, sarcastic.

On the *gunam* of *nayaca*, and *nayicà*, or temper of hero, and heroine.

Some rhetorical figures, or properties; such as *upamà, utprécsha, adizaya yucti, dìpaca, sandéha, smarana, slésha*, and others, with *slocas*, in exemplification: leaf 1—31.

The book is long, and thin, neat writing; boards made of the palm-tree spatha.

III. Ascetical.

1. No. 1316. Section 2. *Vairácya satacam* only, 54 *slocas*, on 4 leaves, incomplete.

On relinquishing the evil dispositions *káma* lust, *cródha* cruelty, *lóba* avarice, *móha* sexual bewilderment, *matam* fanaticism, *mátsaryam* envy, malice, and the like. Against the use of flowers, garlands, perfumes, sexual union, and similar matters: importance of not fixing the mind on such things; on the acquiring religious zeal; and on the need of making progress in wisdom.

IV. Astrology.

1. No. 1317. Two subjects.

For section 1 see under VI.

Section 2. *Matrüca guna bhūshana; slocas*, and prose.

It is thought to be by *Mandalésvara cavi;* and to be named after the *sacti*, or goddess, which he served.

1—6 *adhyayas;* 5 are complete, the 6th defective.

On the special influences of the twelve zodiacal signs; and those of the nine planets, and of the lunar mansions from *asvini* onwards.

On planetary influences, as to time of birth. On the bad results, as to being born at a time of solar, or lunar eclipse, as to child, parent, house, &c. On a discrimination of good, or propitious times, and other like astrological details: leaf 46—93.

The book is of medium size, has no boards. is in good order.

2. No. 1318. *Mégha mata manjeri,* or cloud flower-wreath; on natural astrology.

On the *sancranta purusha,* a being who is supposed to measure one, or more than one *marcàl* of rain; which is decided at a solstitial time.

[A *marcàl* in this sense is a circle 300 miles in diameter, and to the height of the column of the atmosphere.] Some details of this measure; among the rest, that it is 1,000 miles in circumference. On the proportional distribution of rain, to the sea, to the earth, to clouds, &c. Properties of heavy rain. *Kála mégha* (black-cloud), sometimes produces abundant rain, at other times only wind. On the *sancranti,* or passage of the sun from sign to sign; such of these passages as will cause rain are specified.

If clouds, accompanied by rain, thunder, and lightning, occur at unusual times, or out of season, this circumstance portends great evils to the country.

On winds proceeding from the eight points of the compass; which of these are favorable, and which unfavorable to the growth of corn.

Mégha surúpa form of clouds: the form is caused by the union of three things, 1st heat of the sun, 2nd water, 3rd wind, or air.

Account of rainy seasons; at what times they occur in different parts, or countries; and how long they last in each of them.

Sacunas, omens, or indications as to times. On what day any one may go on a journey; and when it is advisable not to go.

Svalpana p'halam, a chapter on dreams, with their interpretation: leaf 1—92.

The book is short, of medium thickness, without boards, in good order. [A translation would be both curious, and useful.]

3. No. 1319. For section 1, see I.

Section 2. *Sarvatóbhadram* universal safeguard. It chiefly contains rules for framing a horoscope, or figure of the heavens, on any occasion, especially that of birth; and determining probable results from the various combinations ef astral influences: 52 leaves in all.

The book is short, of medium thickness, without boards, slightly damaged.

4. No. 1320. *Sarvatóbhadram,* or *nádi grant'ham,* by *Vivéca martanda: slocas* with a *tica,* and Sanscrit prose. Various calculations, incomplete.

The figures of horoscopes are wanting; but, it being supposed to be formed, directions are given for locating the planets, and the like. *Chacra* is the general name for the figure of the horoscope; and various kinds are specified; as *avagada,* times when trouble may be expected; *amsa,* power, force, capability, indicated; *kúrma* (not found) *rāghu kálála,* the effect of the dragon's head, or ascending node, in certain zodiacal signs, with time and period of influence. *Súrya kálála,* effects of the sun's influences. *Chandra kálála,* influences of the moon; *ghóra kálála,* times of dread, excessive trouble, or fear; *kéchara chacram,* a general estimate from the motion of the planets, and good, or evil thence deduced at different periods: 32 leaves, but they are not numbered.

The book is of medium length, thin, without boards, in tolerable order.

5. No. 1321. *Dwādasa bhava p'halam,* extracted from the *jātaka kála nidhi, slocas,* complete.

On the influence of the 12 zodiacal signs from *mésha* (aries), to *mína* (pisces).

On the pathway, or orbit of the sun, and of the planets.

Drishti bhāva p'halam, results of the opposition-aspect, whether *vakra drishti,* by retrograde motion, or *ruju drishti,* direct motion; supposed to be the same with the mundane direction converse, and direct, of European astrologers.

The effects of opposition by planets, each to each, in the several cases: the opposition taking its character from the nature of the planets.

The effect of being born under each one of the *nacshétras* (*asvini, &c.*) in different individuals, as to length of life, learning, wealth, and the like; which are thence foreshown.

The book is of medium size, without boards, slightly injured.

V. Dramas.

1. No. 1066. *Cumara giri rajeyam,* a *tica* to the drama of *Sacontala;* the said glossary being by *Véma bhúpati:* complete as to 8 *ancas,* or acts, the 7th defective: leaf 1—83.

The drama, founded on an irregular amour of king *Dushmanta* with *Sacontala,* a female ascetic, is generally known.

The book is long, of medium thickness, without boards, slightly injured.

2. No. 1329. *Málati Mádhava vyakyanam,* a comment on a drama by *Bhava bhuti;* and without the *múlam,* or original.

The drama, which possesses considerable interest, was translated, and published by Professor Wilson, in his *Hindu* theatre : the glossary, of course, is a subordinate matter ; it contains some 4 *ancas.*

The book is long, thin, without boards, and injured by insects.

3. No. 1332. *Véni samháram,* destruction of the hair-lock : 1—6 *ancas,* complete.

By *Damaruka cavi,* alias *Bhatta naráyana,* Sanscrit and *Pracrüti;* both *slocas* and prose.

The general subject is the revenge taken by *Bhîma* for an insult to *Draúpadi* in cutting off the long tresses of her hair.

The dramatis personae are some of those in the *Bháratam,* and a few others. *Draúpadi* is termed *Pánjáli.*

When *Dherma raja* was enticed to play at dice with *Duryóddhana;* both in the end, pledged their wives, and on *Dherma raja* losing, *Duryóddhana* commanded *Pánjali* to be brought; when *Dussashana* seized her by the hind locks of hair, and dragged her out of the presence of the princes. Thereupon the five *Pandavas,* and especially *Bhíma* made a vow to avenge the insult, by the death of the parties concerned ; and thus to *restore* the hair, the word *samhára* being equivocal. *Duryóddhana* was slain by *Bhíma,* and *Draúpadi's* hair, being first dipped in the blood of those that had insulted her, was then rolled up in the usual way: leaf 1—41.

The book is long, of medium thickness, without boards, in tolerable order.

4. No. 1333. *Murari nátacam,* or *Anarga rághavam, slocas* and prose.

By *Murari cavi,* 1—3 *ancas,* orthers wanting.

This drama is founded on the *Ramáyanam,* but not following the same order ; and considered to be over affected, as to refinements of style. The portion herein contained, is from *Rama's* birth to his breaking the bow, in the royal assembly of *Janaca :* leaf 1—26.

The book is long, and thin, without boards, in tolerable order.

VI. Grammar.

1. No. 1310. *Vyakarna bhásyam,* a commentary on *Pānini's sutras:* incomplete.

By *Patanjali,* the 6th *adhyayam,* 1st *pátam* down to the 8th *adhyayam* 4th *patam*: (the word *patam* is applicable to the *sutras.)*

The comment is conducted on the principle of bringing distant *sútras* into comparison with like parallel passages.

Tighantam, pertaining to verbs.

Parasmâi pati, active or causal.

'Atmanè pati, in personal, or neuter, or intransitive; there are two classes of *dhátus,* or roots. The form of the three times, or tenses is derived therefrom.

Subhantam, pertaining to nouns; form of *samásas,* form of *tatpurusha;* a few have verses in exemplification.

Avvyaya pátam, indeclinable words without (*vibhacti*) case, or other inflection.

On the genders of some nouns, and on the coalition of words, ending both with vowels and consonants. Managed in the way of objection and answer: leaf 1—246, in regular order.

The book is long, very thick, palm-spatha boards, injured by insects.

2. No. 1311. *Pracríya cáumudi, sutras* and *tica:* by *Rámachandrácharya.*

The *subhantam* and *tighantam* are both completed.

1.) *subhantam,* from the *sangnà praharana,* or chapter on letters, down to *sváti sandhi,* details of six kinds of *sandhi,* or junction of letters.—Nouns exemplifying the three genders, and also declensions by cases, details on indeclinable words, or particles. *Tatpurusha,* and other six kinds of *samása rúpa bhéda,* different forms of compound words.

2.) *tighantam: parasmi pati,* causal or active verbs, *átmanè pati,* neuter verbs, or on action from self, not from others.

Specification of roots in order to show the formation of the three tenses, or persons of verbs: leaf 1—165.

The book is long, and thick, with palm-spatha boards, slightly injured.

2½. No. 1312. *Dhátu pradyaya prabhanjica,* details concerning roots; otherwise termed *rúpavatáram,* manifestation of forms.

It relates to the *tighantam* part, on verbs; having *sutras* and *tîca,* incomplete.

There are three kinds of roots,

1.) *parasmái pati,* of active or causal meaning.
2.) *átmanè pati,* personal, active, neuter.
3.) *ubhaya pati,* both causal, and personal; hence termed *ubhaya,* or double.

Various details on these kinds of roots, modes of affixes, formations of tenses, and of three numbers, *éca, dwi, bahu,* or singular, dual, plural.

The book is long, of medium thickness, without boards, a little injured.

3. No. 1313. *Praudha manōrama,* a *tica* to the *sidhanta caumudi,* and relating to the *subhantam,* both *sutras* and *tica :* incomplete.

Chapter of contents and letters:—

Paribhasha prakarana, chapter on various modes of *sandhi;* as of vowels, of consonants, of the *visarga* and *svati sandhi,* or increment on roots. *Sabdádhikaram,* words ending in vowels, and in consonants, their genders, and forms of declension, in seven cases.

Avvyaya patams, details on indeclinable words.

Samasa, six kinds of forms, termed *tat-purusha, carma, dharyam, bahu vrihi, dvija, dvandva, avvyaya :* leaf 1—100, and 10 blank leaves.

The book is long, of medium thickness, without boards, very slightly injured.

4. No. 1314. *Laghu sabda manórama,* a *tîca* to the *siddhanta caumudi,* incomplete.

Sangnà prakarana chapter of contents, and letters: *paribhasha* chapter on *sandhis,* as *acha, hal, visarga, sváti, sandhis. Sabdádhicaram,* list of nouns as exemplars, with genders and declensions, by seven cases. *Sútras* and glossary: leaf 1—110.

The book is long, of medium thickness, spatha-boards, injured by insects.

5. No. 1315. *'Andhra sabda chintámani, sutras,* with a double *tîca,* Sanscrit and Telugu. It follows the Sanscrit grammar: divisions into *subhantam* and *tighantam.*

The design of the treatise seems to be to show the proper mode of making Sanscrit and Telugu words agree as to coalition of letters, and as to syntax.

Thus, *ninda bhayapadi;* the two first words are Sanscrit, or *pracrüti*, the last word Telugu. The book also contains the declension of Telugu nouns, and pronouns. It seems intended to facilitate an acquisition of the Telugu language, by persons acquainted with the Sanscrit; such, for instance, as come from the north, as many Brahmans did: leaf 1—24.

The book is of medium length, thin, no boards, damaged at the beginning.

6. No. 1317. Two pieces.

Section 1. *Prakrîya caumudi, v. supra.*

2. No. 1311. For section 2, see under IV.

The book is of medium size, without boards, in good order.

7. No. 1335. *Bhásya pradipata sp'hurti.*

By *Triratra yajin : sutras* with *tîca.*

From the 1st *patam* of the 8th *adhyayam* to the 3rd *patam;* not more.

The places in the mouth, throat, &c., whence the sounds of vowels and consonants proceed *svara nirúpanam* detail of accents, these are three, 1st *udáttam* acute; to wit *hrisva* brief, *dírgham* long, *plotam* prolonged; and 2nd *anudáttam* grave, to wit *hrisva, dírgham, plotam;* also 3rd *svaritam* or monotone, *hrisva, dírgham, plotam.* On the *ganas,* or class letters, final; discriminated into masculine, feminine, neuter.

On cases of nouns.

Vowels and consonants are *guna* brief, and *vriddha* long; some are doubtful, or, in usage, both short and long. On *sandhi,* or coalition of letters, and elision of some letters in such coalition. Some augmentative letters.

The above, relates only to the *subhantam,* nothing of the *tighantam.* Leaf 33—133.

The book is long, of medium thickness, has no boards, damaged at the beginning.

8. No. 1336. *Bhasya pradipa sp'hurti.*

By *Nirátra sarvató muc'ha yajin, sutras,* with *tîca.* A comment (as if a lamp) on a work entitled *Bhasyam (Patanjali).* By consequence a comment on a comment.

8th *adhyayam.*	1st *patam.*	1st *ánikam.*
book.	part	comment.

In this portion, the five *prayogas* were noted. One *prayóga* is when

subject, object and predicate are complete; another one is when either one of the three is wanting. A further *prayóga* is when for one subject there are two objects; as, "he put *another* person in such a place."

The meaning of a few *dhátus* or roots, is given; affixes are required to form tenses.

Krîdantam when a noun acquires a verbal termination, as *Kumbha krṭtu* a pot-maker; that is a potter. 62 leaves not numbered.

The book is somewhat long, of medium thickness, has no boards.

9. No. 1339. *Bhasya pradîpa sp'hurti.*

On the *subhantam*, 5th *adhyayam.*

1—3 *patam* of the original, and

1—3 *ánikam* of the *tica*, or glossary; there is also a little of the 4th *patam*.

On vowels and consonants, the three *lingas* at the end of words, *i.e.* genders.

Seven cases *(vibhacti)* to every noun,

pratyayam is the name of an affix to form, number, whether singular, dual, or plural.

forms of *samásas*, or compound words.

examples of *avvyaya*, or indeclinable words.

terminations such as *tra*, and others, which do not admit of affixes to form cases.

A list of words which, by their termination, are known to be masculine, or feminine. Leaf 1—141.

The book is long, and thick, neat writing, without boards, in good order,

10. No. 1398. *Bhásya pradîpa sp'hurti.*

By *Nirátra yajin*, *sutras* with *tica.*

From the 6th *adhyayam*, and 4th *patam*, down to the 8th *adhyayam*, and 1st *patam*, with the corresponding *ánikam* to each *patam* of the original.

This portion relates to both *subhantam*, and *tighantam.*

1.) *Subhantam*, on *sabda*, or nouns; *svara prakriya*, on the various accents.

avvyaya, or indeclinable words.

samásas, or modes of connecting words, as far to ten, without sign of inflexion, except in the closing word, with other matters.

2.) *tighantam*, some rare, or unusual roots.

mode of forming the three tenses by adjuncts.

krṭanta sabda, composition of two roots; altering thereby the meaning of both.

Some roots in which the mode of adding the *pratyam* to the *pracrüti*, or affix to root, causes the affix to alter the meaning of the root. Various examples, managed by way of question and answer. Leaf 1—164.

The book is long, thick, neat hand-writing, in tolerable order.

VII. Law.

1. No. 1306. *Vivahára mayúkam.*

By *Nila kant'ha*, a comment on the *slocas* of *Yajnya-válcya manu*, complete.

Definition of *vivahara*, or civil law, its office is to produce a *just*, not a *crooked* decision. How the chief, and assistants are to be seated, relatively to each other. The *mantri vidvàn*, or counsellor. With these assistants at what time a decision should be given; and when not to be given, *e.g.* not at night.

On written contracts: discrimination between *jána patam*, if a country bond, on land, or *nagartca* a city bond; the former being rude, by ignorant people, but the citizens knowing how to write a bond.

On examining the writing, as to whether it is old, or recent, or other indications, as to its being genuine or forged. On testing witnesses, punishment of false, or perjured witnesses.

Fraud, or robbery of goods, adultery with the wife of another: punishment in each case.

Law as to division of property, as land; that is, the law of social contracts, with rules and also punishments, for faults, or crimes, thereto pertaining. Leaf 1—54.

The book is of medium size, on broad talipat leaves.

2. No. 1323. *Sarasvati vilása, slocas,* and *tica* prose.

Only one chapter the *daya pracaranam* (in other books termed *daya bhágam*) on the partition of ancestral property.

Dayam defined, as division by a father, (or from a father) of property among his children.

Property of a father, and acquired by himself is of two kinds; as regards a Brahman; that is, 1) personal property which he can at once

apportion, or in defect thereof 2) his rites to certain offices, or performance of *carmam* (ritual service) giving to each son a different portion, or distinct office.

General rule.—While a father is yet alive, a division of property cannot be made ; but if he be much enfeebled by age, a part may be assigned to him, and the remainder divided.

The four classes appear to be arranged as *Cshetriya, Vaisya, Brahman, Súdra*, and of these four, a division of property must be equally made, between the wife of the deceased, and every one of the children (sons) to each one, an equal portion.

At the time of division, if there be any creditor, the debt is to be first cleared off; that is before division. It is now stated that female children inherit nothing, no division is to include them.

Some authorities state, that the deaf and dumb ought to have no share: this book determines that they have a right to equal shares. If any son having gone to a distant land, without taking away any portion of his father's property, return with property of his own, then the sons, that remained behind, have no right to share in that so acquired property; but, if the aforesaid son took with him any capital derived from his father, and traded with it for a return, then the other sons have a right to share in the profits on that capital. The said son has also a right to share in the division of his father's property.

Adoption—if a father, long without a child, adopt a son, and afterwards have one of his own, then both the adopted, and the other son have a right to share; but the adopted child's share is not to be equal to that of the other son.

If when there are several sons, one among them die, and the ancestral property is divided, while the father is yet alive, then the widow of the deceased son does not share ; but, if the father be dead, before a division takes place, then the said widow has a right to an equal share with the sons. Leaf 1—80.

The above are merely crude specimens, and may possibly be subject to mistake.

This is an important chapter in the code which (with the *smṛti chandrica)* is in force in Telingana; and as such, it merits an accurate, and full translation.

The book is of medium size, without boards, slightly injured. It bears an old Telugu No. 1325.

VIII. Lexicography.

1. No. 543. *Amaram:* the 2nd *Cándam, slocas,* with English meanings.

Ten *vargas* from *bhu* to *súdra;* the last defective. The names of *vargas* and meanings of words are given in *native*-English; with references to book and leaf of some other book. This is an index to find words; here briefly indicated by the subject. Leaf 1—191.

This book was found in Mr. Brown's collection; though not belonging to it, and is now restored to its proper place.

It is long, thick, narrow leaves, without boards, damaged by insects.

2. No. 544. *Amaram,* 3rd *candam.*

It bears no No., but is evidently a continuation of the foregoing; was found with it, and is re-transferred.

As before an English index to another book, 3 *vargas* that is *viséshanigna, sangirna, nánart'ha.* Leaf 1—42.

The book is long, somewhat thick, without boards, a few leaves are damaged.

(See the Next No.)

3. No. 1054. *Nama linga anussásanam,* that is the *Amaram,* 1—3 *candams.* By *Amura sinha.*

1	*Cándam,*	12 *vargas,*	*svarga* to *vári*
2	Do.	10 do.	*bhù* to *súdra.*
3	Do.	4 do.	*viséshanigna* to *avvyaya.*

It includes the *nánart'ha varga.* containing words of various meanings.

Leaf 1—77 and 86—105, different leaves, but so put together as to complete a copy; the leaves are longest towards the end.

The book is of medium size, somewhat long, without boards, slightly injured.

IX. Medicine.

1. No. 1324. *Vaidhya chintámani, slocas.*

By *Indrakara vallabha,* with a *tíca* in Telugu, incomplete.

Diagnosis of certain diseases, their symptoms defined; such as fever of various kinds *sani páta dosha,* or convulsions, *atisára,* diarrhœa, bilious disorders, phlegm, mucus in the throat; and others.

Prognosis, on probable results: according to the severity, or otherwise of the symptoms.

Cure, remedies, a few are noted: *síta jura tailam* is an oil given in dysentery, also against *rakta pitta dosham*, or vomiting bile, mixed with blood.

A remedy for white-colored urine, which is thought to be occasioned by a dissolution of the substance of the bones (more probably a solution by acids of chalk in the bladder.)

A remedy for *rakta kásam*, cough, with spitting of blood.

Gulmam, a difficult disease of the female womb, *súla vyáti* arthritic pains in the side, *mahódhara* swelling of the abdomen, remedies for these, and various other disorders.

Also composition of various *chúrnams*, or powders.

Two leaves at the beginning have the Tamil names, and weight of various medicines in the bazar.

The book is of medium size, without boards, in tolerable order.

X. Miscellaneous.

1. No. 1330. Four subjects.

1) *Sabda pustacam*, prose; incomplete.
From *Rama* down to *Máhirudo*, earth-produce.

2) *Samása chacra*, prose, complete; but illegible in some places, where damaged.
Six kinds of compound words, from *tatpurusha* to *avvyayam*, exemplified. Leaf 1—22.

3) *Mágham*, the *múlam*, or original only, 50 *slocas* of the 5th *sargam*, containing a description of the six *rutus*, or seasons, 5 leaves.

4) *Amaram*, *slocas* with *tica*.

A little of the *vanáushuti varga* containing the names of some birds; from the 2nd *candam*. Leaf 1—11.

The book is of medium length, thin, without boards, much eaten into, on one side, by termites.

XI. Puranas.

1. No. 1327. *Bhima khandam* said to be from the *Scánda puranam*, *slocas*: *Suta* to a *rishi*, 1—32 *adhyayas*.

The glory of some special places, or temples; such as that of *Visvanát'ha* at *Cási*, or Benares *Sapta Gódareri*, seven rivers—*Dacsha-brahma*, his sacrifice destroyed. Fame of the shrine of *Annapúrni* at *Cási*, a *Sacti*

of *Siva,* superiority of *Saiva bhactis,* votaries of *Siva:* description of *Bhîma nát'hésvara.* This is diffuse, and appears to be the main, and ultimate object. The site is supposed to be Cuttack; where there are a great number of *Saiva* temples under this name, built by a king when sick. Leaf 1 —67.

The book is of medium size, without boards, in tolerable order.

2. No. 1334. *Kakúla cshétra mahátmyam* from the *Uttara cándam* of the *Brahmánda puranam: Nāreda* to a *rishi.*

1—13 *adhyayams.*

Kakúla a king was a devotee of *Vishnu.* He made a sacrifice. *Brahma* and other gods requested that *Vishnu* might be born from the sacrifice. Accordingly *Vishnu* was so born; and praise was rendered to him by the said gods. Close of the sacrifice.

On the sacrifice-ground; and, on certain propitious days, if any gift be made, it will have special effect.

Chacra tirt'ha a pool, *punya nadi,* a river: excellence of both. If penance be performed there, the object or intent of it will be speedily accomplished. Leaf 1—47.

The book is short, of medium thickness, without boards, much worm-eaten.

[The site is supposed to be north of *Vizagapatam*: *kákulam* with *sri,* for sacred, prefixed; corrupted into Chicacole.]

—— Local Puranas.

3. No. 1325. *Vencatáchala mahátmayam, slocas* without *tica.* Nine extracts from different *puranas,* on this one subject.

1) from the *Márcandéya puranam;* as delivered by *Márcandéya* to *Garuda.*

1—7 *adhyayams.*

2) from the *Brahmánda puranam,* spoken by *Dúrvasa,* concerning *Dilípa.*

1—10 *adhyayams.*

3) from the same *puranam,* the *tirt'ha khandam* including the *Vencatáchala puranam: Náreda* to *Bhrigu.*

1—10 *adhyayams.*

4) from the *Cshétra khandam* of the *Vámana puranam.*

1—44 *adhyayams.*

5) from the *Varáha puranam, Súta* to other *rishis.*

1—17 *adhyayams.*

6) from the *Scánda puranam*, *Súta* to other *rishis*.

7) from the *Scánda puranam*, *Bhagavàn*, otherwise *Agastya* to *Bháradwaja*.

1—10 *adhyayams*.

8) from the *Cshétra khandam* of the *Padma puranam*, *Dévala rishi* to *Déva darisana*; from 24th to 34 *adhyayam*.

9) from the *Gáruda puránam*.

1—5 *adhyayams*, not fininshed.

All the previous eight extracts are complete, as to this topic. The main outlines in all are—a general description of the hill, with the temple built on it.

— the cause, or reason why the god came to dwell there.

— notices of *tirt'has*, or bathing pools; their fame and value.

— excellency of the temple, and of *Srínivasa*, a name of the god.

— certain devotees specified, who paid their devotions at that place, and obtained various benefits. Leaf 1—202.

The book is very long, and thick, without boards, much worm-eaten.

4. No. 1326. *Vaisya puranam*, stated to be from the *Uttara khandam* of the *Scánda puranam*, *slocas*; 1—32 *adhyayams*, complete.

Salangayana rishi, to a *Vaisya muni*.

On the banks of the *Sarasvati* river, and in the *Naimisara vanam*, some *rishis*, such as *Vasishta*, *Gálava*, *Suca*, *Parásara*, *Sura bhanga*, *Dyábála*, *Cásyapa*, and others, made a sacrifice. A god was born: the *Vaisyas*, were produced from his thighs, they divided, and spread over the earth, and that by tribes, which are afterwards specified.

Story of *Siva's* penance, *Manmata* slain; but on the intercession of *Rati*, his wife, the god was restored to life; yet so as to be visible only to her.

Tale of *Parvati's* penance, and subsequent marriage to *Siva*.

Kirrti canyaca born: the chief subject of this *puránam*.

Notice of *Vishnu Verddhana* of Talcad, and an account of his conquests.

He desired *Vásava canyaca* (another name of the above female,) and was refused.

The virgin burnt herself on a funereal pile; as did several of her people; others fled. The subject has occurred, more than once, in foregoing volumes.

Towards the end is a detail of the *gotras*, or tribes of the *Vaisyas;* as,

Ravi sashta gotra.	Rangha kula gotram.
Anupála kula ,,	Ghana ,, ,,
Inchu ,, ,,	Mit'huna ,, ,,
Gónrà ,, ,,	Mani ,, ,,

and various others.

The book is of medium size, without boards, damaged at the beginning.

XII. ROMANCE historical.

1. No. 1303. *Sata kant'ha Ramáyanam, slocas;* stated to be from the *Uttara candam* of the *Vasishta puranam,* 11th to 13th *adhyayam.*

In the course of five revolving *yugas*, and during one of them in particular, the following circumstances occurred.

An aerial voice said to *Rama*—beyond *Jambu dwipa, Placsha dwipa, Kusa dwipa,* and *Kràuncha dwipa,* is *Sáppa dwipa;* situated in which is *Mayapuram,* surrounded by a sea of milk-curds. Its ruler named *Sata-kant'ha* (one thousand necks) is very cruel to his subjects; and is a fitting person to be killed by you.

In consequence of this communication, *Rama* mounted on *Hanumàn;* and, accompanied by *Sugriva,* set out with a great army. A bridge over the sea was made by means of *Hanumàn's* tail. After a two months' contest with *Sata kant'ha, Rama* slew him, and then returned. *Sita* distinguished herself in this war.

The book is long, without boards, much worm eaten.

[It seems to be of a class with Homer burlesqued, Milton travestied, &c.]

2. No. 1331. *Naishadam,* a *tíca,* named *Jivuta,* on the 1st *sargam,* no *mūlam.*

By *Kolachéla malli nat'ha suri:* the glossary is in 52 *slocas. Nala's* bravery described, his personal beauty, his love for *Damayanti, &c.* Leaf 1—15.

— One leaf 5 *panchati* stanzas from the *Yajur védam,* on the giving betel-leaf, &c., after the guests, and others have eaten.

— One leaf Tamil, a list of students as *Vencatáchala nayak, Rama nayak, Baba nayak,* &c.

This book is long, thin, without boards, injured by insects.

COLLEGE, AND LITERARY SOCIETY, MANUSCRIPTS.

B.

TELUGU LANGUAGE, and letter.

I. ART of POETRY.

1. No. 587. *Rághava pandariyam.*

By *Surya cavi,* a leading poet at the court of *Krishna raya* of *Vijayanagaram.* In composite metre, four *asvasams,* complete.

It is a translation, and imitation of a Sanscrit work, bearing the same title, which two words are patronymics of *Rama,* and of the five *Pándavas.* Each stanza bears two meanings; if read in one sense, some of the leading facts of the *Ramáyanam* are presented; and, if read in another sense, like facts from the *Bhárαtam.* Hence it is an artistic display; thought very highly of, on account of its difficulty: the good taste may be questionable.

The book is long, and thin, without boards, partially worm-eaten.

II. EROTIC.

1. No. 42. *Vasu charitram,* a comment on two *asvasams,* complete, the 3rd not so.

By *Sóma nat'hayya cavi.*

This does not appear to relate to the famous poem by *Bhatta műrti;* but to some other work, of similar character.

The book is long, and thick, in good condition.

2. No. 566. *Bhogini dandacam.*

By *Potu raja.*

At a festival of *Gópalu déva* (*Krishna*) at the capital of chief named *Singhana bhupala, Bhogini,* a daughter of *Vára yoshà,* while gazing on the procession became enamoured of the god; and devoted herself as a *dási* to his service. In consequence of going to the pagoda, and praising the god—the progress of the amour being described—the god appreciated her devotedness, and married her. The poem is got up to please a court; but is considered as a piece of religious hymnology.

The book is long, thin, injured by insects.

3. No. 589. *Mitra vinda parinayam.*

By *dasa Vencata nat'hayya cavi,* composite metre, 6 *asvasas,* complete.

A king, having no child, did penance to *Siva;* who appeared and granted his request. A daughter was born, and named *Chitra.* In due time a *Swayamvaram,* or proclamation of her being marriageable, was made. She contrived to send a message to *Krishna;* who pleased thereby, came in the midst of many others. She chose him, and he called her *Vinda.* He took her, and proceeded towards *Dwáraca* (his capital) conquering kings by the way. In due time he had children by her. After this fashion *Krishna* had eight regular wives.

The tale seems to be an imitation of the *Rucmini parinayam.*

The book is long, and thin, without boards, slightly injured.

4. No. 597. *Tarasa sanc'ha vijayam.*

By *Vencatapati cavi;* a fragment from the 1015th to 1036th leaf; the 1st, 2nd, and beginning of the 3rd section being wanting.

An amour of *Tára,* wife of *Vrihaspati,* with *Chandra;* leading to the birth of *Budha.* In the *puránas* this is some astronomical enigma; but, in this Telugu poem, a very different affair is represented. For fuller notice of complete copies. See volume 2.

This book is of medium length, thin, without boards, in tolerable order.

5. No. 598. *Rasa manjeri,* garland of sentiment, composite metre, only 34 leaves.

On the intercourse of the sexes; women describing men agreeable to them, and men the like, as to women: some railing at each other. Matters pertaining to *dásis* and *vésis,* or temple slaves, and common prostitutes. *Chants* adapted to their dwellings. Modes of sexual intercourse, and the like.

The book is of medium length, thin, without boards, in good condition.

6. No. 915. *'Usha kanyaca parinayam,* composite metre, in five *asvásas,* complete.

It founded on a passage in the *Bhágavatam,* hence stated to be told by *Suta* to *Paricshita,* and by *Savunaca* to other *rishis.*

In *Sóma puram,* the eldest of one hundred sons of *Bali chacraverti,* was *Bánásura.* His daughter was named *'Usha.* In a dream she saw a young man; and was enamoured of his person. She told her attendants to

look out for such a one. They employed a crafty woman, named *Chitra rekha*, who procured likenesses of neighbouring kings to be taken, and shown to *'Usha*. Among these she selected the portait of *Aniruddha*, grandson of *Kṛshna*, as agreeing with the person seen in her dream. *Aniruddha* was brought in disguise, and was kept concealed. The consequences of this amour induced *Bánásura* to seize, and imprison *Aniruddha*. On hearing of the circumstances *Kṛshna* became incensed, and made war. He had first to conquer *Siva*, and his attendants, who where warders to *Bánásura*. A cruel war was waged; but at length, *Kṛshna* gained admittance; and then *Bánásura* humbled himself, and released *Aniruddha*. He and *'Usha* were afterwards brought together; and, by the consent of all needful parties, publicly married; which is the chief point in the work.

The poem is to be distinguished from the *Anirudda charitram*, which is another work.

This book is long, and thick, without boards, a very good copy.

III. PURANAS.

1. No. 916. *Bhója canya charitram: padyas.*

By *Kottisvara cavi*, 5 *asvasams*, from the *púrva bhágam*, 10th book of the *Bhágavata puranam*. Sometimes termed *Rucmini parinayam*. Her father is herein named *Bhoja*; commonly *Bhîshma*, narrated as if told by *Suta* to *Paricshita*.

Birth of *Rucmini*. In order to her being married, her father made a *svayamvaram*, or marriage proclamation. She learning the intention contrived to make her mind known to a *Brahman puróhitan*, who conveyed the same to *Kṛshna*. He came and took her. By the way he fought with *Sisupálan*, to whom she had been affianced. *Krishna* carried *Rucmini* to *Dwáraca*. There *Dévica* and *Vasu déva* his parents, agreed to the marriage; which was accordingly celebrated.

The book is long, of medium thickness, without boards, in tolerable order.

PURANAS local.

2. No. 556. *Halasya mahátmyam*, prose, 72 *adhyayams*, complete.

By *Nanja raja cavi*.

Here said to be from the *Scanda puranam;* but the substance of the book is the same with that of the Madura *st'hala puranam* containing the 64 *tiru-villiădals*, or sacred amusements of *Siva;* as abstracted by me in Or. Hist. M.SS. translated, volume 1.

There is some prefatory matter in this book, concerning excellence. Among sacrifices the *asvamédha*—among *mantras*, the six lettered—among gifts, food—among hills, *Himaout*—among castes, *Brahmans*—among devotees, *Saivas*—among charities, the *Siva dhermam*—among days, Monday—among gods, *Mahésvara*—among trees, the *Calpa vricsha*, or tree of plenty—among cows, *Cãmadhénu*—among bathing pools, the *Hima padmini*—among fanes, the *Hálasya cshétram*; of which the male deity's name is *Sundarésvara*, and the goddess *Minácshi*. *Indra* did homage at that place. The merit of worshipping there, at different periods of day and night. Then follows the matter on the god's sacred amusements.

The book is somewhat long, very thick, old, on broad talipat leaves, in good order.

3. No. 590. *Vencatésvara mahatmyam*, or legend of Tripety; *padyas*.

By *Tarikonda Vencamma*, a female; only the 6th *asvasam*.

4. No. 599. *Cálahasti satacam; 62 padyas;* incomplete. A poem, which should contain a hundred stanzas, in praise of *Siva;* with some marvels recorded. It often occured in volume 2.

This book is of medium length, thin, is without boards, and worm-eaten.

IV. ROMANCE historical.

1. No. 70. *Bhóratam:* the *Salya parvam*, and *Sauptica parvam*.

1.) *Salya parvam; 2 asvasams.*

Bhíshma commanded for 10 days, *Drona* for 5 days, *Karna* for 2 days, *Salya* for half a day. Then *Duryóddhana* and *Sacuni*. When *Duryóddhana* was nearly dead, *Asvatt'háma* the son of *Drona* came forward and promised to conquer the *Pándavas*, if he were crowned; with which action the book ends.

2.) *Sauptica parvam; 2 asvasams* only.

On the 18th day *Pándu*, who was blind, received from *Sanjaryya*, a narrative of the 18 days fight from the beginning. In the 18th night *Asvatt'háma* set out for the place where the *Pándavas* stayed. *Krishna* removed them to another place. *Asvatt'háma* came, and killed the five sons of the *Pándavas*, and others with them, and returned.

The *Pándavas* were deeply grieved on learning what had occurred. *Arjuna* went out to fight with *Asvatt'háma*, who secured several *astras*

(fire-arrows) and launched others; one of which struck *Subhadra;* another one struck *Sundari* causing the premature birth of *Paricshita.* In the contest some blood was taken from head of *Asvatt'háma;* but, being a *Brahman,* he was not killed.

The above are two small portions from the celebrated version of *Tikhana somayajin cavi.*

The book is long, thick, old, and worm-eaten.

2. No. 196. *Jaimini Bháratam; padyas;* the *asvamēdha parvam,* 8 *asvasams,* being the version from Canarese into Telugu, by *Vira bhadra cavi.*

Dherma raja made a great horse-sacrifice, thereby claiming empire. It was followed by *Arjuna,* who fought with many kings; and among others with his own son *Bapiraváhana,* born to him by a daughter of the king of Madura. Neither one knew the other, as a consequence of a curse, by *Ganga.* The son killed his father; but *Krishna* came and restored *Arjuna* to life. Afterwards *Bapiraváhana* was about to cast himself into a pit of fire. *Krishna* appeared, and told him not to do so; as he had acted in ignorance. The affair ended peaceably. This, rather absurd fiction has nothing properly to do with the *Bháratam,* being an addition in the Canarese version of *Jaimini.*

The book is long, of medium thickness, without boards, in good order.

3. No. 588. *Harischandra Nalópákhyam:* 4 *asvasams* complete, 5 others defective; ascribed to *Rama raja cavi.*

This celebrated work, being read in one sense, gives the tale of *Harischandra;* and, when read in another sense, the tale of *Nala:* both are popular episodes in the *Bháratam.* The work is a play of intellect.

The book is long, and thin, without boards, looks recent.

4. No. 917. *Uttara Ramáyanam; dwipada cavyam,* complete.

When *Ráma* was reigning in *Ayóddhya,* he was visited by *Agastya,* of whom he inquired the genealogy of *Rávana. Agastya* narrated his descent from *Pulast'hya* a *rishi,* in which detail much is mingled to please the Asiatic taste. *Rávana* was cursed by a woman, named *Vedavati;* whom he injured in a forest. The war is described to *Ráma.* Transition to the affairs of *Ayóddhya* and the banishment of *Síta* on suspicion. *Ráma* made an *asvamédha* sacrifice, claiming empire. The horse was seized in a wilderness by

Kusa, and *Lava*, born therein; sons of *Rama*, and living with *Síta*, their mother, in the hermitage of *Válmiki*. *Ráma* with his brother *Lacshmana*, came with an army: *Kusa* and *Lava* killed them. *Síta* went to *Válmiki*, who gave her instructions, by which they were restored to life.

[This last portion is apocryphal, and doubtful.]

The book is long, and thick, looks old, and is worm-eaten.

5. No. 918. *Rama táraca satacam.*

By *Rama dása cavi;* 102 stanzas, complete.

Legends of persons specially protected in the ten manifestations of *Vishnu*. The great merit of thinking on *Rama*, with some matters epitomized from the *Ramáyanam*.

The book is long, and thin, has no boards, in good order.

6. No. 1026. (Two pieces). 1) *Ramáyanam;* the *Yuddha cándam*.

By *Bhāscara padya-cavyam*.

In 6 *asvasams*, leaf 1—182; in five places one leaf is missing.

An account of the various battles, between *Rama* and *Ravana*, ending in the discomfiture, and death of the latter.

2). *Naishadam*, tale of *Nala*.

By *Srinat'ha cavi, padya cavyam:* 8 *asvasams* are complete; the 9th defective: leaf 183—277, less 5 leaves, intermediate, wanting.

A poem founded on the episode of *Nala raja*, in the *'Aranya parvam* of the *Bháratam*.

The book is long, very thick, old, slightly damaged.

V. Tales.

1. No. 570. *Rucmangada charitram*.

By *Mallanaryya; padya cavyam:* 4 *asvasams*, complete; the 5th defective.

When *Rucmangada* was reigning, *Savunaca rishi* came to him; and, on the king asking, which is the most distinguished *tit'hi*, (lunar day), he replied the 11th, as a fast-day. The king observed that fast: his people also. *Yama* complained of the loss of subjects, and *Vishnu* sent *mohini* (loose-woman) to destroy the merit of the fast. The king met with her when hunting. He avoided her on the 11th day, and bathed. She was angry; and, on demanding why he quitted her, the king gave an account of the 11th day fast.

This manuscript here breaks off, not finished; but various epitomes have been given of the whole contents in the two first volumes of this work.

The book is of medium size, without boards, in tolerable order.

2. No. 596. *Krishna, Arjuna samvátam.*

By *Vāmana nat'ha cavi; padya cavyam.* In 3 *asvasams*, complete.

Supposed to be told by *Suta* to *Savunaca rishi;* but composed by *Váma nat'hayya cavi.*

Krishna going to the hermitage of *Bhadri nát'ha rishi* slept there; and, in the morning went to some water for his ablutions. A *Gandharba* passing over the spot, in the air, let fall spittle into the hands of *Krishna*; who vowed vengeance. The *Gandharba* took refuge with various deities; and at length, by the advice of *Náreda*, appealed to *Arjuna*. *Krishna* sent *Akrúra*, his charioteer, and *Subhadra* his sister, as messengers; and at length, he went out to fight. *Krishna* launched the *Vaishnavástra*, and *Arjuna* the *Náráyana astra;* and these two rockets contended to the trouble of the universe. Peace, by mediation was ultimately restored.

[A mere play of extravagant fancy: various notices have before occurred.]

The book is long, of medium thickness, in tolerable order.

3. No. 914. *Chandrángada charitram.*

1, 3—6 *asvasams;* the 2nd wanting.

By *Vencatapati*, one of the poets of *Krishna raya's* court.

A description of the way in which *Chandrángada* son of *Indraséna* of *Nishada*, met with a nymph, named *Símantiri*, who had been spell-bound, and had resisted all the assaults of *Káma's* arrows, until the destined *Chandrángada* came. Her story is narrated by another woman, with whom *Chandrángada* had previously associated.

The want of the 2nd section causes a break in the narrative. The whole is a love tale; a poetical romance to please a licentious king.

The book is long, of medium thickness, without boards.

4. 1112. *Sánanda charitram, dwipada.*

By *Bhadrayya cavi*, 3 *asvasams.*

Stated to have been narrated by *Allama prabhu* to many *muni-isvaras.*

Sánanda was well trained; and, when eighteen years' old, he learned the five lettered charm of the *Saivas*, and other parts of their doctrine. He went to *Yama's* world; and, affected by what he heard, and saw, he uttered the aforesaid charm, by the potency of which the captive souls were delivered, and went to *Cailása*. *Yama* complained to *Siva*, who, however, merely said it would not so occur again.

A fragment of four leaves is appended: a devotee offers praise to *Vishnu*, on the subject of the *Rámáyanam*; in a peculiar kind of stanza.

The book is of medium size, without boards, in good order.

VI. VAISHNAVA.

1. No. 568. *Amukta malyada vyákhyánam.*

A comment on the *Amukta mála* of *Allasáni peddana*; one of the eight poets of *Krishna raya's* court: 1—4 *asvasams*, the 5th incomplete.

The principal site of the action was *Sri Villiputtúr* in the old *Pándya* kingdom, at a temple of *Manàr Krishna swami*. The *Pándya* country described —its revenue—women—*teppu tiru-nàl*, or raft-festival—discussion which god is chief. *Vishnu* sent his follower *Periyalvàr*, or *Vishnu chit*, who maintained the superiority of *Vishnu*. He found a young female child in a bush, and trained her to the service. Her presenting to the god a garland, previously used by herself, gives the title to the work. The story of *Yamunácharya* another *aluvar* is included. The poem was written by desire of *Krishna raya*, and in his name.

The author wrote his own commentary, as no one else could do so.

The book is long, of medium thickness, without boards, in good order.

2. No. 593. *Amukta mála: múlam.*

By *Allasáni peddana* 1—6 *asvasams*.

This is the original work.

The book is somewhat long, thick, without boards, in tolerable order.

C.

Canarese, language and letter.

I. Puranas local.

1. No. 1935. *Halasya mahátmyam.*

Translated by *Nanja raja:* 1—64 *lílas.*

A translation of the Sanscrit original into ornate Canarese prose. The subject is the same with that of the Madura *St'hala puranam,* relative to the great *Saiva* fane there. Various previous notices have occurred. The entire *puránam* was translated by me, in an abstract from the Tamil, and published in 1835, in Or. Hist. M.SS. translated, volume 1.

The book is of medium length, thick, on broad talipat leaves, slightly injured.

II. Romance historical.

1. No. 1844. *Nanja raja Váni vilásam.*

1—188 *adhyayas,* on 307 leaves.

A prose version of the *Drónaparvam* of the *Bháratam.* It contains details of the combat led on by *Drónáchárya* against the *Pándavas,* till he was killed by *Arjuna;* with details as to the deaths of inferiors.

The book is very long, and thick, on broad talipat leaves, somewhat damaged.

D.

Tamil language, and letter.

I. Arithmetic.

1. No. 2263. *Kanacu adhicáram:* a chapter on reckoning; verse, and prose explanation: it does not finish.

Arithmetic and its branches—grain measure—gold weight—measure of depths, in digging tanks, wells, &c.—land measure—and other matters generally of *account;* which is the meaning of the word *Kanacu.*

The book is long, thin, old, without boards, in tolerable order.

II. Art of Poetry.

1. No. 2105. *Aga porul urai,* a comment on another book.

Among poets *Aga porul* designates an amatory poem; and *purra porul* a poem on war, or heroic poetry.

This book contains rules for the composition of amatory poems. Though a prose explanation of a more recondite book, the language is still difficult: its author is *Nambi;* styled *narcavi arasan,* or a chief poet.

Leaf 1—167: 10 leaves are damaged.

The book is of medium length, thick, without boards, injured near the end.

III. Ascetic.

1. No. 2132. *Pasupati pása nila arrutal:* on a knowledge of the state, or being of the lord of life, *i.e. Siva.* Though the book contains, but 51 leaves, it yet includes portions from five works.

The first is part of 50 stanzas by *Sivapracásam,* on the mystic *óm* which, with the *Pasupati,* is stated to be the truth. Some other matters are *porul,* substance, or truth. In general, highly wrought praises on *Saiva* subjects.

Various matters pertaining to the *tatva* system; *tatvam* being metaphysical truth.

On the five elements, and other matters reckoned by 5 or 7: there are 36 *tatvas* which being combined with other things make 96 *tatvas*. Such matters occupy 26 leaves.

Another book, or piece is on the mental, or spiritual vision of god, as seen within the ascetic.

Chatùr kona mála, a mystic treatise.

Another piece, *Vasishta* on the nature of *Brahma;* connected with statements as to *Ráma*, *Visvámitra*, and *Vyāsa*.

Two leaves of another book, on a mystic subject; 12 stanzas, on the *tatva* system.

The book is long, a little injured.

2. No. 2180. *Prayóga vivécam*, the wisdom of self-discipline.

Only five leaves, on the practice of an ascetic, in stopping the breath; using painful postures; gaining an inward vision of the soul, and of god.

The leaves are of medium length, without boards.

3. No. 2225. Seven pieces.

Of these 1—3 relate to this topic, and the remainder to XII *infra*.

1). On the *tatvas*—nerves—pulses—vital airs: various portions, and faculties of the body and mind; spiritualized, so as to educe a metaphysical, and, in some sort, moral result. The *tatvas* are 96 in number.

The leaves in this piece, are disarranged.

2). *Nádanda súram:* incomplete.

On the tri-literal *âum;* its virtue, and connected matters.

3). *Tatva kattalai*, rules as to the *tatva* system; this is incomplete.

The book is long, thin, somewhat injured.

4. No. 2256. *Chitambala nádi kattalai*, prose, incomplete.

On the nerves—pulses— supposed vital airs of the body: these treated from the fœtus-state up to maturity; according to the *tatva* system of mystic philosophy.

The book is small in size, has no boards, and is much injured.

IV. Astrological.

1. No. 2271. *Sarvatta Chintámani.*

This is not the *Jaina* poem entitled *Chintámani,* but has verse, and prose explanation.

It is on the general plan of works on astrology—notations of the site of the planets, at the time of birth; with reference to signs, aspects and the like. According to these different points, results are stated; as to riches, poverty, power, death; whether natural, or by accidents: time, and manner of death, and similar matters.

The book is of medium size, and in good order.

V. Christian Theology.

1. No. 2283. *Sarvésvara mantra chuvadi.*

A Roman Catholic hand-book, complete.

It contains the following sections:—

1) On the sign of the cross, a prayer.
2) Six attributes of deity, a prayer.
3) The Lord's prayer.
4) Voluntary offerings, a formule.
5) The Creed explained, for the illiterate.
6) On the Commandments.
7) On true penitence, or repentance; a form.
8) On the confession of sin.
9) Form of Baptism.
10) Rules of the Holy Church.
11) On seven capital, or mortal, sins.
12) Merits of works, as to the body.
13) The same, as to the soul.
14) *Sarvésvara nyána kani,* the fruit of the Holy Spirit; details given.
15) Higher doctrines, of three kinds.
16) The end of man, the four last things.
17) Office, or prayer, for the Holy Communion.
18) A short catechism.
19) On the punishment of sin, in another world; including purgatory.
20) On beatification, three kinds specified.

The book is long, thin, without boards, in tolerable order.

VI. Dramatic.

1. No. 2280. *(alpha). Sanghattàr cheyta prasanga b'hánam.*

A monologue drama, by members of the Madura College: 131 leaves.

The book is short, thick, narrow leaves, without boards.

VII. Erotic.

1: No. 2170. Two books, entitled.

1). *Kalládam,* various amatory, and sexual matters, verse with some comment. See 7 *infra.*

2). *Mani mey kali pakum,* like in kind. vide *infra.*

The book is long, and thick, has no boards, is slightly injured.

2. No. 2207. *Dévacheli virali vidu tútu.*

By *Yettapanar.*

Written in the person of a lover; who, in the first place, gives extravagant praise to *Virali,* a courtezan, as to her beauty and perfections; expressing great affection; and then, in the second place, stating his own mistakes, and faults; how entrapped and deceived, with expressions of grief and contrition; in the kind of poetry termed *úla,* plaintive. vide *infra* 6.

The book is of medium size, has no boards, is in tolerable order.

3. No. 2208. Two pieces.

Section 1. *Kovai tiru vallar,* a poem.

Talai-makan a chief's son. *Talai-makal* a lady. He gives an ornate description of the members of her person, compares her to the lotos-flower: her face is the blossom of the red lotos, her eyes like the blue lotos, her walk resembles that of the *anna* bird, a kind of swan. Such as do not know her, would think her a goddess, and so forth.

A mere play of imagination: 8 leaves, small writing. See 4.

For section 2, see XIV.

4. No. 2212. *Tiru Chitambala kóviyàl adhica káma iyarkai toril,* amour of the god and goddess of the sacred hall.

At *Chitambara,* there was, at first, no image in the fane; but a hall, open to the atmosphere above; known as *Chitambala.* Herein *Siva* and *'Uma* worshipped: these are *Talai-makan,* and *Talai-makal;* and all the usual common places are gone through; if not of the very grossest, yet certainly adapted to stir up evil passions in votaries, under a guise of religion.

Such books are among the most debasing parts of idolatry. See 3. No. 2208.

It is in verse with a prose explanation : leaves 197, unfinished.

The book is long, and thick, without boards, a little damaged.

5. No. 2217. *Kuttála córa vánchai;* varied metres.

The *cōra vánchai* is a composition for public exhibition. There are various productions of the sort, named after different localities. This one appertains to Courtallum, in the extreme south: a gipsy-chant, adapted to nautches, or like displays.

Parvati disguised as a *Curatti,* or gipsey, goes about telling fortunes, and receiving presents of clothes, and jewels. *Siva,* at the same time, perambulates, disguised as a hunter, and seeking for his wife. At length they meet, and he inquires who gave her the said presents, and she names different *rajas.* The pair afterwards retired to their usual abode.

The book is long, and thin, without boards, somewhat damaged.

6. No. 2221. *(alpha) Viráli vidu tútu.*

Another copy. See 2, No. 2207, *supra.*

The book is of medium size, without boards, injured by insects.

7. No. 2249. *Kalládam,* verse.

See 1, No. 2710, *supra.*

This is an old book, written at Madura on miscellaneous topics; the ethical being mingled, as usual; but mainly of the present class, ornate, amorous. It appears to have passed the test of the members of the Madura College. The composition is very recondite.

The book is of medium size, in tolerable order.

VIII. Ethical.

I. No. 2102. *Tiru-valluvar Cural,* a comment on it.

By *Beschi* in plain and ordinary language.

Salutation, benefit of the work.

1. On virtue, personal, household, ascetic.
2. On property; rank of various kinds.
3. On furtive, and other amours.

The comment extends to 288 stanzas ; and is not complete.

The book is of medium length, thick, on narrow leaves, without boards, injured.

2. No. 2114. *Nal-varhi,* the good way, ascribed to *Avvaiyàr.*

See a notice in Mackenzie Manuscripts, 1st Family, Tamil language, page 22.

The book is in a school-boy's hand-writing, it is long, thin, narrow leaves, without boards, damaged.

3. No. 2120. *Cural* the *múlam,* or original.

A fragment, containing 190 stanzas from the beginning, on virtue, or beneficence.

The book is of medium size, has no boards; near the end, some leaves are broken.

4. No. 2140. *Cural,* the text, with a free comment.

The work contains, in all 1330 verses, or *sutras;* which, in this copy, are found complete. The book is divided into three sections, on virtue, property, pleasure: 165 leaves. See a full notice under Mackenzie Manuscripts, Tamil, 1st Family, page 19.

The book is long, thick, and in good order.

5. No. 2232. Two pieces.

1.) *Agapey siddhar pádal,* 55 stanzas, on ethical topics, incomplete.

2.) *Njána sóbanam,* mystical marriage. Joyful occasions turned to a mystical meaning: 8 leaves, and some blank ones, incomplete.

The book is of medium size, has no boards, is in good order.

6. No. 2279. Three pieces.

1.) *Hari vilackam,* stanza 1—51.

On the tri-literal syllable *âum (óm)* with its mystical power, as applied to *Vishnu;* considered to be supreme; with some other matters, on *Vaishnava* topics.

2.) *Nandikésvara naduvani,* 1—30 stanzas.

On the *Saiva* five-lettered symbol; *Namasivayi,* and its great virtue; as a means of acquiring beatification; and in other relations; *si* is especially noted as the middle syllabic letter of the greatest power: of course, there are other matters, in 30 stanzas; but of no greater consequence.

3.) *Agastya njána vilackam,* 1—100 stanzas.

Spuriously ascribed to *Agastya:* the subject is *siddhi,* which designates anything marvellous.

Three *siddhis* are specified :—

1st. *Káya siddhi,* bodily discipline, regulation of the five senses, and mental dispositions, or *sátvíca, rájasu, támasa;* or qualities of meekness, choler, malignity. Also the magical power of reducing the size of the human body.

2nd. *Njána siddhi,* the ascetical practice of a *yōgi;* and,

3rd. *Váta siddhi* alchemical, and similar learning.

The book is of medium size, without boards, in good order.

7. No. 2280. *Prasanga paranam,* casket of discourse; verse complete,

A collection of extracts from various books; such as the *Cural, Nāladiyar,* and others; suitable to be applied to various subjects of discourse. A sort of common place on the three general themes of beneficience, property, pleasure: regarded in an ethical point of view.

The book is short, of medium thickness, without boards, in good order.

8. No. 2286. *Porul-pàl ìnra mátchi.*

A comment by the Jesuit Beschi, on the second part of the *Cural;* on wealth, or property, ethically considered. 164 leaves.

The book is of medium size, without boards.

IX. Fables.

1. No. 2258. *Pancha-tantra cat'hai:* 180 stanzas. Two parts, that is *mitra bhédam,* and *sucr̤ti lābham,* are complete; of the 4th *art'ha nàsam,* only 40 stanzas remain: 172 leaves.

The book is long, of medium thickness, without boards, damaged.

X. Grammatical.

1. No. 2104. *Nannùl,* the original *sutras* only: 26 leaves defective. An epitome of the *Tolcápyam;* and now most commonly in use.

The book is long, thin, without boards, much injured by insects.

2. No. 2123. *a*) *Venpà páttiyàr,* verse with a prose rendering.

A work on prosodial metres in poetry, prescribing the number, and the kind of feet; especially with regard to the *venpà,* a very composite stanza.

The book is of medium length, thin, in tolerable order.

3. No. 2123. *b*) *Ayinàritinàr venpà málai;* sonnet-garland.

By *Ayinàritinàr:* 12 *padalams*, or sections.

This is a poetical abridgment of the 12 chapters in the *Tolcapiyam*, the oldest and largest Tamil Grammar; ascribed to a disciple of *Agastya*.

The *Nannùl* is the epitome in common use.

The book is long, of medium thickness, without boards, a little injured.

4. No. 2146. *Shen* Tamil Grammar, verse, no glossary.

The beginning is wanting; but from the remainder, it appears to be mainly on prosody; that is the various kinds of poetical feet, and the different measures used in versification; such as the *venpà*, the *caliturai*, and other metres.

It may possibly be a portion of *Beschi's Tonnùl viluckam;* but the means of comparison cannot be readily found.

The book is long, thin, without boards, in good order.

5. No. 2171. *Dandi alancáram*, verse with glossary, incomplete.

Ascribed to the poet *Dandi.*

Tamil Grammar is divided into five parts: *erhuttu, chol, porul, yáppu, anai;* or, orthography, etymology, syntax, prosody, and ornament. Many Grammars have only the three first, the fourth is occasionally met with; as in the foregoing number. This book is on the fifth part, *anai* in Tamil; *álancáram* in Sanscrit; that is, rhetorical ornament.

The *Chandra lóca* of *Cáli dása* is the most celebrated work on the subject, in Sanscrit; this work, by *Dandi* relates to Tamil poetry.

Cáli dása, Bhavà bhúti, and *Dandi,* were celebrated poets in the court of *Bója raja* who reigned at, or near Ougein. *Dandi* is known traditionally, as *ubaya cavi,* the two-fold poet; as he is said to have been equally a poet in Sanscrit, and in Tamil. Whether the above ascription is genuine, or spurious, I have no means of ascertaining.

The book is long, and thin, without boards; one portion is older and injured by insects; the other newer, and in tolerably good condition.

6. No. 2172. *Tonnùl urai,* a prose version, or comment on Beschi's rhetorical grammar, entitled *Tonnùl vilackam.*

The introduction, or preface is complete; but the rest is a fragment of the 1st and 2nd parts of grammar *(ut supra)*; there is nothing on the other three parts. It has the appearance of having been a class book; when the college had a Native School.

The book is very long, and thin, one leaf broken.

7. No. 2178. *(alpha) Nannùl.*

The section on orthography, with a little of prose comment. A part of the section on words, or etymology: very defective, as a whole.

The book is of medium size, without boards, injured by insects.

8. No. 2178. *(beta) Nannùl.*

The chapter on letters, or orthography, not complete: 58 leaves, and some blank.

The book is of medium size, without boards, injured by insects.

XI. Hymnology.

1. No. 1258. Three pieces.

1) *Curemgai nambi ūla páttu,* a poem of a plaintive kind, in praise of *Vishnu.*

By *Curemgai nambi,* complete: 23 leaves.

2.) *Caruvai payittu patt-ándádhi* a *da capo* poem: *payittu pattu,* means ten times ten; that is, one hundred stanzas, complete.

In praise of *Siva.*

3.) *Cámácshi ammen yettet andádhi,* a *da capo* poem: *yettettu* means eight times eight; that is, sixty-four stanzas.

In praise of the *Sacti* of *'Ecámbésvara* (or *Siva*) at Conjeveram.

The book is long, and thin, without boards, much injured by insects.

2. No. 2103. Eight small pieces, having reference to the form of *Siva,* worshipped at *Chitambaram;* vulgo Chillumbrum.

1) *Chitambala nat'hiyer calitūrai,* 25 stanzas, *calitūrai* metre; in praise of *Siva* worshipped at *Chitambaram.*

This last name means "ether-garment," but *Chitambalam* is the hall, open at top to the atmosphere; there being no image in it: in all probability it was the first *Saiva* temple built in the Peninsula.

2) Another poem on the same subject, containing 26 stanzas, *venpas*, complete.

3) On time past, present, future, 53 stanzas.

4) Some stanzas, on time present.

5) The same, on time future.

6) *Chitambara nat'ha tārāttu*, a lullaby to the god at Chillambram; his image is in another than the open hall.

7) On the five lettered *Saiva-mantra*, said to be by *Sampantar*; the distinguised *Saiva* polemic.

8) *Chitambara kóvai*, incomplete.

Praise of *Siva*, in the metre termed *kóvai*.

The book is of small size, in good order.

3. No. 2148. *Saúndriya lahari*. A free translation, in *extenso*, of the famous chant of *Sancaráchárya* in praise of *Parvati*, by the various members of her person; and containing the general doctrine, that *Siva* with his *sacti* (god, with matter) accomplishes all things.

The giving a sexual turn to such doctrine is in the oriental taste. Leaf 1—61.

The book is long, of medium thickness, narrow leaves, without boards, very old, and damaged.

4. No. 2153. *Parkani vēlavan kátal*, or desiring the Javelin-holder, at Pyney.

A lullaby, or cradle hymn to the image of *Subrahmanya*, at that place.

The book is long, and thin, slightly injured.

5. No. 2160. Three pieces.

1) *Ulacandádhi, da capo* chant, on the world.

On *Siva* and *'Uma*, and various matters on the world; and, as to a renunciation of its passions, or desires; in the form of praise to *Siva* and his *sacti*.

2) *Kandan-alancáram*, *caliturai* verse; *Kandan* is the Tamil spelling for *Scanda* or *Subrahmanya*: praise of him, by his features, form, weapons, conveyance, and the like topics.

3) Various separate stanzas, *caliturai* metre; hymnological in kind.

The leaves of the two last sections are long, of the first, short; the book is thin, without boards.

6. 2165. Two poems.

1) *Varuputa tiru pugerh;* no glossary.

Praise of *Subrahmanya,* the poem is divided into 25 classes, or sections.

2) *Tiru-muru-káttu padai;* no glossary.

A poem without divisions on the same topic; praise of *Subrahmanya:* this is about one-fifth of the whole book.

It is small, of medium size, old, and injured by insects.

7. No. 2166. Four pieces.

1) *Dévóram,* or *tiru-váchacam,* chants by various individuals concerning various temples of the *Saiva* class.

See various notices under Mackenzie M.SS., Tamil 1st Family, *supra* pp. 62, 63, 65, 66.

2) *Parápara málai,* some stanzas by various poets on like subjects, the stanzas ending with *Parúparamè,* O Deity!
11 leaves, incomplete.

3) *Agastya tarattu,* complete.

Praise of the sixty-three special votaries of *Siva,* and of *Siva* also.

4) *Tiru-venpà;* by *Mánica vásacar,* incomplete.

A street chant used in processions; during the month of December, ten days before the *Tiru-vadari,* lunar mansion, or *Ardhra;* which is a day of special worship to *Siva.* This section has the appearance of a distinct book.

The whole book is small in size, without boards.

8. No. 2167 Four pieces.

1) *Cali venpa,* joyful verse, complete.

Praise of the nature, and perfections of *Siva.*

2) *Sarasvati aguvel,* praise of *Sarasvati,* in an easy kind of verse.

3) *Subrahmanya stóttra,* praise of *Subrahmanya,* in the same kind of verse.

4) *Yentras,* or magic diagrams; having figured numbers, and signs of planets.

They appear to be connected with 1½ leaf, a medical recipe.

The book is small in size, injured by insects.

9. No. 2219. Various chants.

A collection of small pieces, mostly of ten stanzas each; in praise of temples in the Carnatic, resembling the *Dévâram*, vide *supra*. The appearance is that of two books, put together.

The whole is small in size, no boards, in good order.

10. No. 2225. Seven pieces.

For the three first, see III.

4) *Siva stóttra agavel*: praise of *Siva*.

5) *Kirti tóru agavel*; like in kind.

6) *Potti tiru agavel*; complete, similar.

7) *Tiru satacam*, praise of *Siva*; incomplete.

The leaves of these pieces are shorter than those of preceding sections; in good order.

11. No. 2233. Two pieces.

1) *Tiruvattùr Siva agavel*, a poem of easy versification, in praise of the form of *Siva*, worshipped at Trivatore, near Madras.

2) *Siva tatva njána sástram.* This poem applies the *tatva* system, as to the members, and faculties of the human body, to the suppositious body of *Siva*; and offers praise according to a variety of imaginary positions.

This book is short, and thick, in good order.

XII. Lexicographical.

1. No. 2208. Two pieces.

For section 1, see VII.

Section 2. *Peyr togudhi*, lists of synonymes, of men, of beasts, of trees, of places: 55 leaves.

The whole book is somewhat long, of medium thickness, injured by insects.

1½. No. 2242. *Agarādhi*, a lexicon.

From அ to ஓ, but ச is wanting.

,, எ to ஒள, and thence

,, க to வ, வா, வி, the remainder wanting.

Leaf 1—99.

The book is of medium size, one-third is blank leaves, has no boards, injured by insects.

2. 2248. *Nighantu* 11th section.

By *Mandala purusha*; the *múlam*, without any glossary.

The book is long, and thin, without boards, in tolerable order.

3. 2275. *Tivácaram,* 2 sections.

Names of celestial, and terrestrial persons, and things.

The book is long, and thin, without boards, injured by insects.

4. 2277. *Chatur agrādi kurippu,* an index to the fourfold lexicon.

It relates only to two parts, *i.e.* the synonymes, and the meaning of words; both are incomplete.

The book is long, and thin, in tolerable order.

5. 2257. *Nighantu, múlam* only.

By *Mandala purusha:* section 1—8, 10.

It only wants the 9th to be complete.

A well known, and popular lexicon of the old, and pure Tamil. The subjects of the sections, in brief; are, 1st gods, 2nd men, 3rd beasts, 4th trees, &c., 5th places, 6th various things, 7th work done, 8th beautiful things, (9th dispositions) 10th sounds.

The book is long, of medium thickness, without boards, injured, especially near the end.

XIII. Miscellaneous.

1. No. 2068. Five pieces.

1) *Nán mani málai,* wreath of four jewels.

Praise of *Ganésa.*

2) *'Andhattu tokai,* world-total.

Concerning the measures, and dimensions of the world, on the pauranical system.

3) *Pulliàr agavel,* easy verse, praise of *Ganésa.*

4) *Vinna venpa,* sonnet stanzas; heard, or for hearing.

5) *Tugalattu pótham,* poetical teaching.

A square book, without boards.

2. No. 2076. Various pieces.

1) *Vriddhachala puranam, vrütta* metre.

18 *sargams,* complete.

See a full abstract of this *puranam*; *supra.*

Mackenzie Tamil M.SS., 1st Family, page 127.

2) One leaf, on the five natural necessities of man, as food, sleep, &c.

3) *Tatva kattalai*, mystic command.

On the *tatva* system; a fanciful genealogy of the essence of being, down to the production of the human faculties; not complete.

4) *'Arádhára darisana*, 9½ leaves.

'Arádhára is the seat of the human intellect: herein applied to *Siva*; perception of the mind of *Siva*.

5) Half a leaf, on the five lettered *Saiva mantram*.

6) Amplification of the said *mantram*; leaf 24 to 28, on its greatness, nature, wisdom, on the five elements, each syllabic letter, representing an element, and other *Saiva* matters with a relation to the *tatva* system.

Other small fragments to the number of sixteen, in all; useless to be further particularized. The first piece only is complete, the rest are mere appendices. The book looks homogeneous.

It is of medium size, old, without boards, in tolerable order.

XIV. Panegyrical.

1. No. 2177. *Vîra sūriyam*, verse with glossary.

A poem in praise of *Vîra Chólan* a king; so contrived by the author, as to exemplify the five divisions of grammar, and rhetorical figures; by a selection of letters, words, &c., as proper to be used in panegyrics.

The book is long, and thick, has no boards, injured.

XV. Pauranical.

1. No. 2070. *Periya puranam*, the great legend: an account of 63 special *Saiva* devotees. See a notice under Tamil, Mackenzie M.SS., 2nd Family, *supra*, page 456.

In this book there are 74 legendary tales: whether these are additions, or subdivisions is uncertain; any very minute examination not being required.

The book is of medium length, and of twice the usual thickness, adjusted by a wooden pin, injured.

2. No. 2074. *Brahmóttara candam* (of the *scánda puranam?*) *vrütta* stanzas, in 22 *adhyayams*; of which the following are the headings:—

   1. Invocation and *panchaca*.
   2. *Kaunmada páva*.
   3. *Kaunmada páta muktipetta*.

4. *Vimarisen mukti petta.*
5. *Sani pratyeda.*
6. The same concluded.
7. *Pradyota púja.*
8. *Sámavàr.*
9. *Simantan bhávanipetta.*
10. *Siva yogi puja.*
11. *Siva yogi travucu achiya valitta.*
12. *Siva kăllă.*
13. *Patti raviyan.*
14. *Patti raviyan mukti petta.*
15. *Vibhúdhi ménmiya.*
16. *Tiru punra.*
17. *Védam, Siva puja kadai pillai.*
18. *'Umara késvara pújá.*
19. *'Umarakésvara p'halam.*
20. *Rudrácsha mahátmyam.*
21. *Siva Rudra mahima.*
22. *Siva cat'ha kětta vanjani:* leaves 146, *vrüta* stanzas 1324.

See a notice of a book with like title, under Mackenzie Tamil MSS. 1st Family, page 121; but that is the last section of the *Brahma puranam.*

The book is of medium length, thick, injured by insects.

3. No. 2237. *Kanda puranam.*

The *Scánda puranam,* 5 *candams,* 115 *padalams,* 591 leaves, 72,74 *vrüta* stanzas.

1) Ulpatti cándam, leaf 1—32.
2) Asura ulpatti cándam, 1—74.
3) Vira Mahendra cándam, 1—21.
4) Yuddha cándam, „ 1—20.
5) Dévi cándam, „ 1—3.

A somewhat full abstract was given under Mackenzie M.SS., 1st Family (No. 7, 8, C.M. 13, 14.) See pp. 115—120.

The book is very long, of three times the usual thickness, without boards, in good order.

——— PURANAS local.

4. No. 2066. *Tiruvilliyádal, vrüta* stanzas, no glossary.
By *Puthiyùr Nambi.*

A complete copy of the Madura *st'hala puranam.* Various previous notices have occurred. An abstract was published by me in Or. Hist. M.SS. translated, 1835.

The book is long, and thick, without boards, a little injured.

5. No. 2073. *Vṛddháchala puranam,* 430 *vrüta* stanzas; 18 *sargams:* leaf 1—112.

See a full abstract, under Mackenzie M.SS., 1st Family, *supra,* page 127.

The book is short, of twice the usual thickness, in good order.

6. No. 2076. Section 1. *Vṛddhháchala puránam:* 18 *sargams,* complete. Another copy in good order.

7. No. 2080. Two books.

1) *Tiruvilliádal,* 64 *sargams.* vide *supra* 4, No. 2066.

2) *Sánanda puranam,* 8 *sargams.*

1 *Utpatti,* 2 *Nal-vinai,* 3 *Ti-vinai,* 4 *Yama-puri,* 5 *Naraca-váti,* 6 *Siva mahima,* 7 *Chota-madava,* 8 *Kailasa.*

Sánanda's birth—education as to good and evil—the town of *Yama*—the pains of hell—glory of *Siva*—punishment—the *Saiva* heaven.

Under the title of *Sánanda charitram,* various abstracts have been heretofore given.

The book is of medium length, and of twice the usual thickness, old, and a little injured.

8. No. 2090. *Tiru chendùr st'hala puranam:* 18 *adhyayams,* 895 *vrüta* stanzas: leaf 1—86, complete.

The chief subject is the marriage of *Valla ammai* to *Subrahmanya;* and probably one with the *Vallaiyamma puranam.* See Mackenzie M.SS. Tamil, 1st Family, *supra* page 109.

The book is of medium size, without boards, injured by insects.

9. No. 2091. *Vádavùr puranam, vrüta* stanzas, incomplete. The *st'hala puranam,* or local legend of *Vádùr,* a town in the south.

It is divided into *sargams*; 1 *mantri*, 2 *tiru-perunturai*, 3 jackals made horses, 4 *Siva* a cooly, 5 *tiru Chitambalam*, 6 dispute with, and conquest of *Bauddhas*.

See an abstract under Mackenzie M.SS. Tamil 1st Family, *supra* page 135.

Also a fragment of 15 stanzas; praise of *Siva*: his followers alone obtain *mukti*, or beatification.

The book is of medium size, in tolerable order.

10. No. 2240. *Vṛddháchala puranam*, 430 *vrüta* stanzas, 18 *sargams*. vide *supra* 5, No. 2073.

The book is short, of medium thickness, without boards, injured by insects.

11. No. 2263. *Parhani puranam*. (In Roman figures transposed 2362 probably by mistake.) 23 *sargams*, 624 *vrüta* stanzas: leaf 1—310.

See an abstract, under Mackenzie M.SS. Tamil, 2nd Family, *supra*, page 444.

The book is of medium length, of twice the usual thickness, injured by worms.

XVI. ROMANCE historical.

1. No. 2027. *Bháratam*, *vrüta* stanzas.

This an abridged version of the *Bháratam*, from the *ádi parvam*, down to the *strî-parvam*; and the remainder wanting.

1. The *ádiparvam* divided into *sargams*.

1) Guru kula, 2) sambhava, 3) várana vati, 4) veturkiya, 5) Maliyala, 6) tirt'ha yátri 7) kandapan, or vana sargam.

2. *Sabhà parvam*.

1) Razu chuchu, 2) sūtu, 3) tava nila, 4) vati, 5) mundaca, 6) mani-màlai vati, 7) varavu sargam.

3. *Virata parvam*.

1) Turuva, 2) nac'hu poyikai, 3) mása potutu, 4) niru mîchu, 5) parham putainisa, 6) akiya vasa, 7) kichchavan, vátai, 8) vellipadu.

4. *Udyóga parvam*.

1) Linga maha muni tutu, 2) tunai arhaitta, 3) krishna tutu, 4) vásu déva pada, 5) kanjayya tutu, 6) vadui yerichi ani.vagupu.

The *Bhîshma*, *Dróna*, *Kerna*, *Salya*, *&c. parvams* are not given;

but one *sárgam* is appropriated to each day's fight, down to the end of 18 days; occupying 1766 stanzas.

The *Mavuli chuttu*, or *strîparvam* given in one *sargam.*

The leaves are numbered as high as 322; but only 268 now remain. It bears an old number, as 7.

The book is of medium length, and of twice the usual thickness, a little injured.

2. No. 2028. *Jaimini Bhâratam.*

The *asvamédha yágam,* prose.

Dherma raja made a horse-sacrifice, with a view to expiate the guilt of so much slaughter, in the great war; and also to claim the title of emperor: great expenses lavished.

The southern pilgrimage of *Arjuna:* description of various towns, war with *Suran,* tale of *Baparaváhana,* frolics of women; and a consequent war: various tales or episodes. A translation from the Canarese.

The book is long, and of twice the usual thickness, in tolerable order.

3. No. 2046. *Rāmāyanam, vrüta* stanzas.

The *Yuddha candam, 48 padalams,* and one wanting: 1425 stanzas.

The book is long, of twice the usual thickness, one board broken, injured by insects.

4. *Tiru mukir tupadai;* 206 *vrüta stanzas,* without glossary.

The story of *Kusa* and *Lava,* from the last part of the *Rámáyanam. Sita's* banishment to a wilderness: birth of twins, *Kusa* and *Lava* in the hermitage of *Vālmiki,* and connected details.

The book is very short, of medium thickness, bamboo boards, in good order.

5. No. 2228. *Bhāratha cat'ha.*

An abridgment of part of the *Bhâratam.* Matters from the gaming match, and loss of the kingdom, through the sojourn of the five *Pandavas* with *Draūpadi* in a wilderness. The aid rendered by *Krishna;* and other details, down to the penance of *Arjuna,* to obtain the *pasupatástram,* or life destroying weapon: leaf 1—60.

The book is long, of medium thickness, no boards, in good order.

6. No. 2281. *Tér úrnta vachacam.*

Tale of a *Chóla* king who ordered his son to be killed for having run over a calf, in a public procession. The sacrifice was prevented by the intervention of *Siva.*

See various notices under Mackenzie M.SS. Tamil, 1st Family, pp. 145, 166.

In describing the prosperity of the kingdom, some observable terms are used; such as a tiger and a steer going together, a kite and a parrot dwelling in one nest, a cow and a tiger drinking water together; there is a distant resemblance to the Hebrew poetry.

XVII. Sacti.

1. No. 2372. *Tiru-varula payan urai,* a work entitled divine favor, with its meaning, in a glossary; short lines with comment. So much damaged, at the beginning, as to be there illegible.

On morals; on god, and existing things. *Prabanja cula* (an unusual term for god) made all things, by means of his *sacti* (female, or negative power). He is incorruptible; but the *sacti* is our life. He is unchangeable, with his *sacti.* Four kinds of *sactis,* by their feet, caused all things. There is no other *mutal,* or first cause. By consequence to him, the *sacti* is equal. There is no need to speak of *srishti, st'hiti, layam* (creation, preservation, destruction), as the work of three gods, seeing that one god with his *sacti* does all. The source of *inbam,* or pleasure is in god. How far the book may go, in that path, was not ascertained; as far as noted, the book is not of the indecent class of *sacti* productions. See No. 2250, under XVIII *infra.*

The book is short, of medium thickness, 69 leaves, very old, no boards, slightly damaged.

XVIII. Saiva.

1. No. 2124. A selection of extracts, or short poems from a work, entitled *Siva pracásam,* or *Siva's* splendor.

   1 *ádhipati nilai,* nature of *Siva.*
   2 *ánanda darisanam,* Joy of seeing god.
   3 *chatur guna málai,* wreath of four dispositions.
   4 *nat'hánda nockam,* mental view of *Siva.*
   5 *aráddára darisanam,* sight of the place of *Siva.*
   6 *arul guru vanackam,* homage to the gracious teacher.
   7 *uttamar pótacam,* teaching of the wise.
   8 *njána ulà,* mystic plaint.

9 *Mánica vásacar njánu tarhikai*, a kind of chant by *Mánica vasacar*.
10 *Vélapan njana sútra venpà*, sonnet stanzas on *Siva*, by *Vélapan*.
11 *Curava njána venpà*, sonnet stanzas, by *Curavan*.
12 *Porápara venpà*, like stanzas on god.
13 *sútra caliturai*, stanzas on *Siva*.
14 *ánanda vácku*, joyful word, *i.e.* praise.
15 *kárana káryam kandu darisanam*, cause and effect, seen and contemplated.
16 *sútra venpà*, stanzas on god.
17 *óreruttunmai*, truth of one letter, (*i.e.* god): it designates one syllabic letter *aum*, (or *óm*) praise of the tri-literal syllable.
18 *caliturai*, verse on *Siva*.
19 *anjeruttunmai*, truth of five letters, *na-ma-si-va-yi*, the *Saiva mantram*: they designate the five elements.
20 *ánanda darisanam*, joy of seeing god.

One leaf contains a medical recipe: 117 leaves in all.

The book is short, and thick, in good order.

2. No. 2156. *Tiru-chendùr pillai tamirh.*

The *Pillai tamirh* is a sort of poem treating of infantile gestures, and language: in this instance applied to *Subrahmanya*. Ten *parvams* or stages of infancy noted, and ten stanzas applied to each one; making a centum in all: difficult language, though puerile in subject.

The book is long, and thin, a little damaged.

3. *Siva njana tatvangal*, mystic qualities of *Siva*.

From the five elements separately taken, up to the entire conformation of the human body, with its internal faculties: in all *Siva* is found, or resides.

Whatever the *Saiva ágamas* (or books) command that must be done: whatever they prohibit must be left undone Forsaking the company of the ignorant, the devotee should join the company of *Saiva* worshippers, this is the true way.

The book is short, and thin, in good order.

4. No. 2250. Two books.

1) *Iru-pà iru-pattu urai*, and

2) *Tiru-nuttiyàr urai.*

The first is a comment, or glossary on a book entitled "two metres twenty," that is, 10 *venpas*, and 10 *agavals*, or twenty stanzas

on miscellaneous topics ; such as divine favor, the origin of body and soul, the five letter charm and sonnet for hearing.

The second is a comment, on a poem entitled the sacred hundred, which seems intended to designate the book called *Siva pracásam* with another book called *sadà-mani kōvai,* the topics are mostly of the mystic *Saiva* kind : 223 leaves in all.

The book is of medium length, and of twice the usual thickness, without boards, much injured by insects.

5. No. 2268. Two books.

1) *Ganapati andádhi,* 1—32 *calíturai* stanzas : leaf 1—5, complete.

Laudatory stanzas to *Ganésa,* to be accompanied by offerings of various things ; such as milk, clarified butter, fruits, cakes, &c., with a view to procure benefits, or success in any undertaking, journies, &c.

2) *Karuvai venpà,* 100 stanzas, complete.

Laudatory stanzas on *Siva,* as worshipped at *Karuvaiyùr* (or vulgo Caroor) in the Coimbatore province. " Placing his feet on the head of a sinner," is one phrase : it appears equivocal, but probably means destroying a culprit.

The book is long, and thin, without boards.
The ends especially of 2), are injured.

XIX. SIDDHAS, (magical).

1. No. 2202. Two pieces.

1). *Saliya nùl,* or *Salya muni vácyam,* as written by *Saliya muni.*

This is a treatise on the eight great *siddhis,* or magical processes.

1 *vasyam,* gaining, or drawing over to any purpose.
2 *móhanam,* causing the infatuation of lust.
3 *akrushanam,* inducing violence.
4 *maranam,* causing the death of any one.
5 *stambhanam,* binding natural effects; as of fire, water, &c.
6 *vidhu véshanam,* causing change of form.
7 *bhédanam,* causing division.
8 *uchchātanam,* driving away, as demons, &c.

To each of the subjects applies a god, spell, letters, diagrams ; which are severally stated.

The original stanzas, with a prose rendering, are given.

2) *Ottiya nùl*, by *Ottiyan.*

The subject is in all respects similar; only by a different author.

The book is of medium size, without boards, in good order.

XX. TALES.

1. No. 2227. *Njána mati yullàn.*

2. No. 2229. The same.

By *Kélinti manam*, mixed metre.

It appears to be a burlesque, as it is full of double meanings. A king is represented as leaving his throne, and becoming a wandering ascetic; visiting various *Saiva* shrines. He meets with sages in a grove, and a discussion arises between them, as to what is *mati*, a word that means *sense*, and sometimes *folly*. Sarcasm is applied to every thing deemed sacred, by some; but the royal ascetic ultimately superinduces his own views, on his hearers.

See a foregoing notice, under (A. Tamil), 1st Family, page 9.

Both books are of medium size, and in good order. No. 2229, has no boards.

XXI. VAISHNAVA.

1. No. 2214. *Vencatésvara cáma rasa manjèri*, the garland of desire, as to *Vishnu*, at *Tripeti;* composite stanzas. Leaf 1—32, complete.

The miracles and wonderful achievements of *Vishnu*, are stated, and eulogized.

The book is small, has no boards.

XXII. VEDANTA.

1. No. 2038. Nine tracts, or pieces.

1) *Uttara gîta.*

The *Bhágavata gîta* divided into the *púrva* and *uttara* portions; the first 15 *adhyayas* in the *púrva*, and the remaining 3, the *uttara gîta*, or most mystical, and vedantic portion.

Abstract is not easily possible. The *Brahma gîta* ascribed to *Vyása*, and the latter portion of the *Bhágavat gîta*, are the chief sources of the *védánta* system.

2) *Ashta vakara gita, Ashta vakara* appear to be the name of the author. It is an ascetical treatise, on secular renunciation, and fixing the mind internally on itself, as a means of holding communion with god and other appendages of the *yógi* system ; flowing from the *védanta,* which teaches the all-pervading nature of deity.

3) *Siddhánanda gita,* prose.

Sachidánanda, a mystic teacher spoke to *Siddhánda,* on the *tatva* system.

The commencement concerning *Brahmà* and *Mayi,* or the creator, and matter. To express his immateriality, *Brahma* is stated to be thin, and fine as a hair. The whole discourse cannot be abstracted, nor is the doing so needful,

4) *Védánta vácyam.*

Visvámitra and *Vasishta,* discourse together on the nature of god; and, on the *taiva* system of the members, and faculties of the human body, mystified; and on the *védánta* view of all beings, and things, existing only as an evolution of deity.

5) *Aparócha átma anubhava dìpicà.*

Dìpicà sometimes means a commentary, but here a *light.* An illustration of the soul's present enjoyment.

From *Subrahmanya njāni* to his disciples; said to be from the model of *Sancaráchárya.*

Brahma is manifest in creation, the world generally does not perceive *Brahma* in his work. Some curious, and seemingly aukward comparisons, *e g.* as the sea and foam on it, so is the earth from *Brahma.* As curds are from milk, so are earthly things from *Brahma.* As a son from his father, so is the world from *Brahma.*

Some statements concerning the *védas;* but on the *védánta* view of the unity, and all-pervading nature of deity.

6) *Alavai-nùl pramánam,* prose.

From the writings of *Siva pracāsa,* on the *Védánta* and *Siddhánta* (perfect) systems.

7) *Dévikáláttra njánam,* 61 stanzas, with prose explanation.

A discourse of *Siva* to *Parvati :* whosoever rejects the desires and passions connected with secular things, and studies the rule of devotedness to *Siva,* will receive beatification.

8) *Advaita anupama adhicári lacshanam,* attributes of the lord of the *advaita*-excellence.

Various technical terms and statements, on the superiority of the *non-dual* system; or oneness of the human, and divine souls.

9) *Arrivánanda siddhiyar páttu:* 316 stanzas on the *tatva* system; on renouncing the vanity of family, or secular life; preferring an ascetical life; and, on self-knowledge with preparation for a future state.

This book is of a mystic, and theological kind, and probably contains much general truth, though mixed up with the *Védánta, Advaita, Siddhánta,* and *Tatva* systems; but it appears to be remote from polytheism and idolatry. Perhaps it ought to be translated.

The book is long, and thick, in tolerábly good order.

2. No. 2039. Three books.

1) *Brahma gîta,* the chant of *Brahma.* The title is that of *Vyāsa's* celebrated piece, the foundation of the *védánta* system; but it does not appear to be a translation.

In a former *calpa* all the celestials came together to *Mahà méru,* and asked the meaning of the *Védas.* Though long desiring this information, they yet did not acquire certainty. After doing penance for awhile, they again conceived a design to go and ask *Brahma* in the *Satya-lóca.* A description of wonders seen in their progress towards the presence of *Brahmà.*

Division into *adhicáras,* or chapters.

1 Invocation, an interview of the *dévas* with *Brahmà.*
2 *Brahmà* told them the meaning of the *Rig védam.*
3 He told them the meaning of the *Yajur védam,*
4 of the *Sucla védam,*
5 of the *Sāma védam.*
6 He told them the meaning of the *Sandocya upanishadam,*
7 of the *Kaivalya upanishadam,*
8 of the *Kadavalya upanishadam,*
9 of the *Briharadanya upanishadam.*
10 He explained the *Antriyami pramánam,*
11 and the *Násikédu upa-puránam,*
12 and the *Brahma suba anubhavam;*
the latter appearing to mean the fruition of god.

2) *'Ananda rahasyam*, or blissful mystery.

One leaf is introductory.

1 Preface.
2 Excellency of the contents.
3 Eulogy on the works of creation.
4 On bad sins.
5 Value of *unar*, feeling; that is sorrow, or repentance.
6 Praise of wisdom, (*njánatvam* not a usual word).
7 Excellence of *pásu*, meaning desire, or affections, or passions.
8 Excellence of *pasu*, that is living beings.
9 Excellence of *pati* or rulers.
10 Value of *potu*, or the commonality.
11 *Mayal arumai mahima; mayal* is lust and *arumai* dearness or rareness: however, the section teaches the rejection of corrupt desires.
12 *Upadésa mahimo*, excellence of doctrinal teaching.
13 Excellence of *arrivu*, or knowledge.
14 On the good sense of rejecting all secular attachments.
15 Glory of *vetti*, or victory.
16 On *kátchi*, or vision of god.

I cannot exactly estimate this tract; but it seems to be above the common level.

3) *Avadhúta*, relinquishment: it is a title applied to an ascetic of high attainments.

The tract has five sections:

1 *'Atma njána upadésam*, spiritual teaching, concerning the soul,
2 the same subject continued.
3 *acsharasa surúpam*, the letter with its form, or nature.
4 *nirúpana surúpa prakatana* chapter, on the spirituality of deity, —"the without-form nature."
5 *nanráca*, eulogy, benediction.

This is is an *advaita* tract, as will appear from the following expressions taken from among others: "the good man always possesses an agreeable feeling. Fear being removed, by that state of mind, wisdom is acquired. By what power is the universe made to blossom? it is by *atma*, or soul only, nothing else; that *atma* is always *one*. By

the *védánta* all beings are made wise, and whether, the soul be foul, or pure, makes no difference." A comparison with the atmosphere; but its foulness, or purity makes a great difference. The *Déva srava* is *sarvatam*, universality (or the universal, all comprehending soul.) "He (that god) is myself, *avané nàn.* By consequence *(atma)* soul is every thing." [Observe the enthymem—god, the universal soul comprehends within himself all things; my soul is one with that universal soul; therefore my soul is every thing,] there is no such thing as *I*, or *thou:* all is *kévalam* desire, or *kaivalyam* possession, that is of *mócsham*, or final liberation. All is *(samam)* equal, or alike. There no such thing as *(pávam* and *punyam)* sin and virtue. (The grand *advaita* error). "O my soul! why dost thou weep? pure is not, impure is not; appearance, or non-appearance is not, what is commanded? what is done? there is no such thing. O mind! why dost thou weep! all is *(samam)* equal; all is *(súnyam, asúnyam)* deception, or without deception. The so called *(satyam, asatyam)* truth, untruth, I know not."

[One might charitably express a wish or hope that the mind thus afloat, passed in some transmigration into a christian body; and so came to learn the difference between purity, and impurity, vice and virtue, truth and falsehood.]

I could very much wish to see these three tracts translated.

The entire book is short, and thick, has no boards, is in good order.

3. No. 2221. *β Vivéca sarvam*, essence of intellectal wisdom.

The language is a mixed Sanscrit and Tamil; a mystic treatise of the vedantic kind, and leaning towards the *advaitam.* It is divided into 55 sections, each one with a Sanscrit title, unimportant to be particularized.

The following notes will give an idea of the contents:—

Adhya róbhavátam, is the knowledge of *Brahmam; adha rúpa* is the appearance of things, under diverse forms; as men, *ráchasas, &c., &c.,* like to these, or the stars above, like these. So is the all-pervading soul, which dwells in all. *Adhya rúpa* is a form without form.—How came evil? from ignorance: ignorance is *pracrüti* defect, and *maya* deception, and *avidha* want of learning, *matam* fanaticism, *asusa* impurity, and other privations of good. *Prarüti surúpam* is the form, or nature of folly, *pralayam*, or collapse of intellect is the result.

As are white, black, red, threads when thrown together, or twisted together, so are the *(gunas)* dispositions of mixed natures. In the state of *pracrüta* ignorance, or defect, many crores of beings by their *carmam* (predestination, law of fate) have their abode, or dwelling. The world, or the universe is an unreal appearance. This *(maya)* unreality of matter under three forms is *'Isvara,* or god.

If any one carefully inquire, concerning knowledge, ignorance, and the soul, he will discover, that *ātma* soul, is *(nán)* I. He who understands this (to wit his oneness with god) is *jiván-mukti,* one already beatified. He is *vidvàn,* a learned man. He is *yógi,* one perfect, he is *Sachidánanda surúpam,* the manifest form of god. The perfection of the *sástram,* is to know that *(nàn)* I, is *brahmam,* to know only that *(nàn)* I, is a man, is folly and ignorance.

This on leaf 93, 94.

The book is long, of twice the usual thickness, with a wooden pin, in good order.

4. No. 2285. *Véda neṛai pàl,* 310 stanzas, from the *Cural:* milk pure from the *védam*; that is vedantism.

Doing homage, rendering worship and the like, without sincerely seeking *('Isan)* god, therein is defective service.

All the lives in the world are only *'Isan.* As oil exists in the sesame plant, so is *'Isan* in the human body.

As the sun shines alike on all, such is *'Isan,* and to similar purport.

The book is of medium length, thin, without boards, in tolerable order.





